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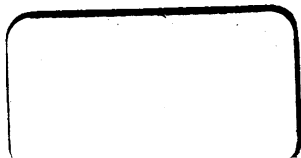
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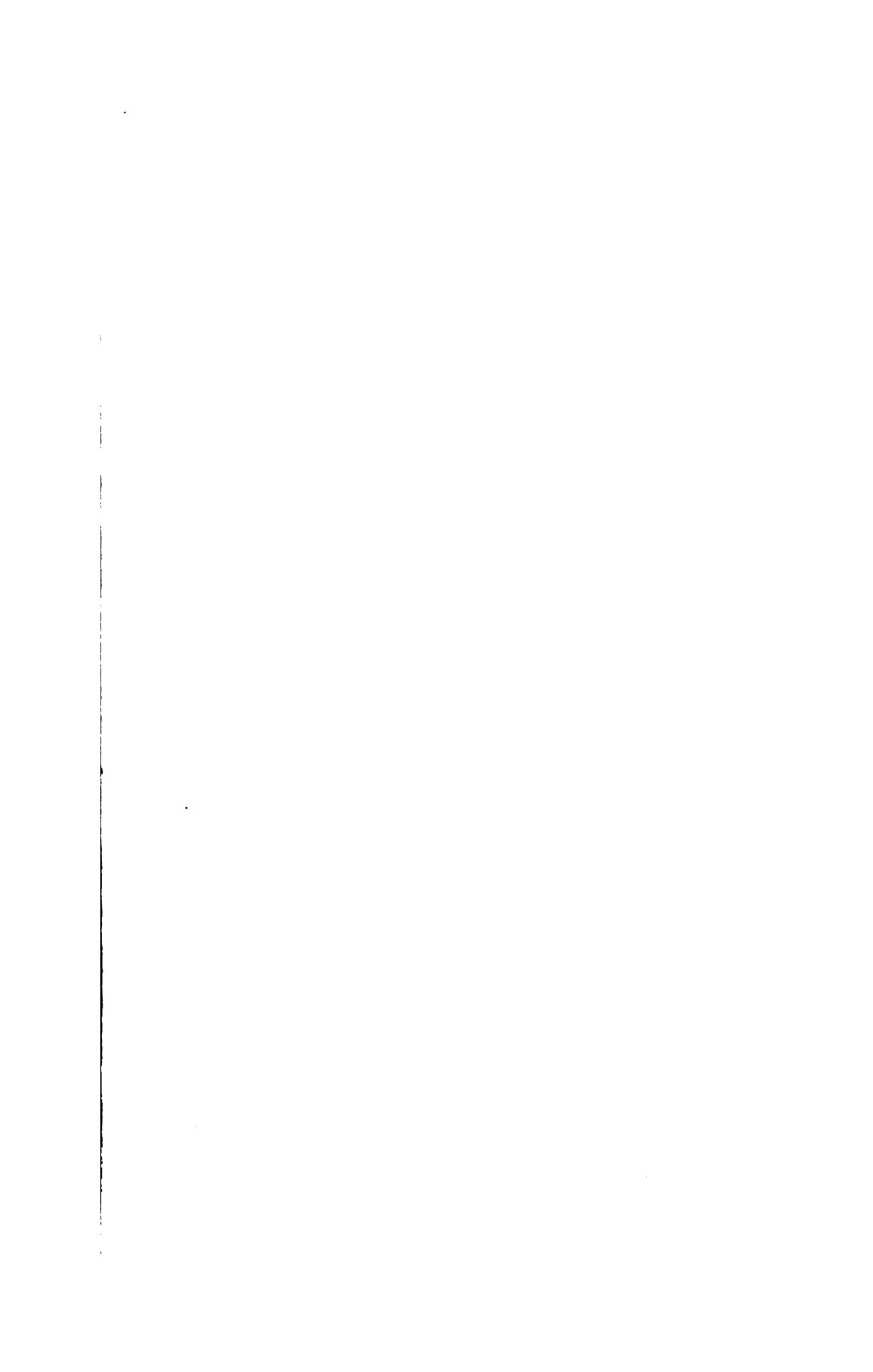


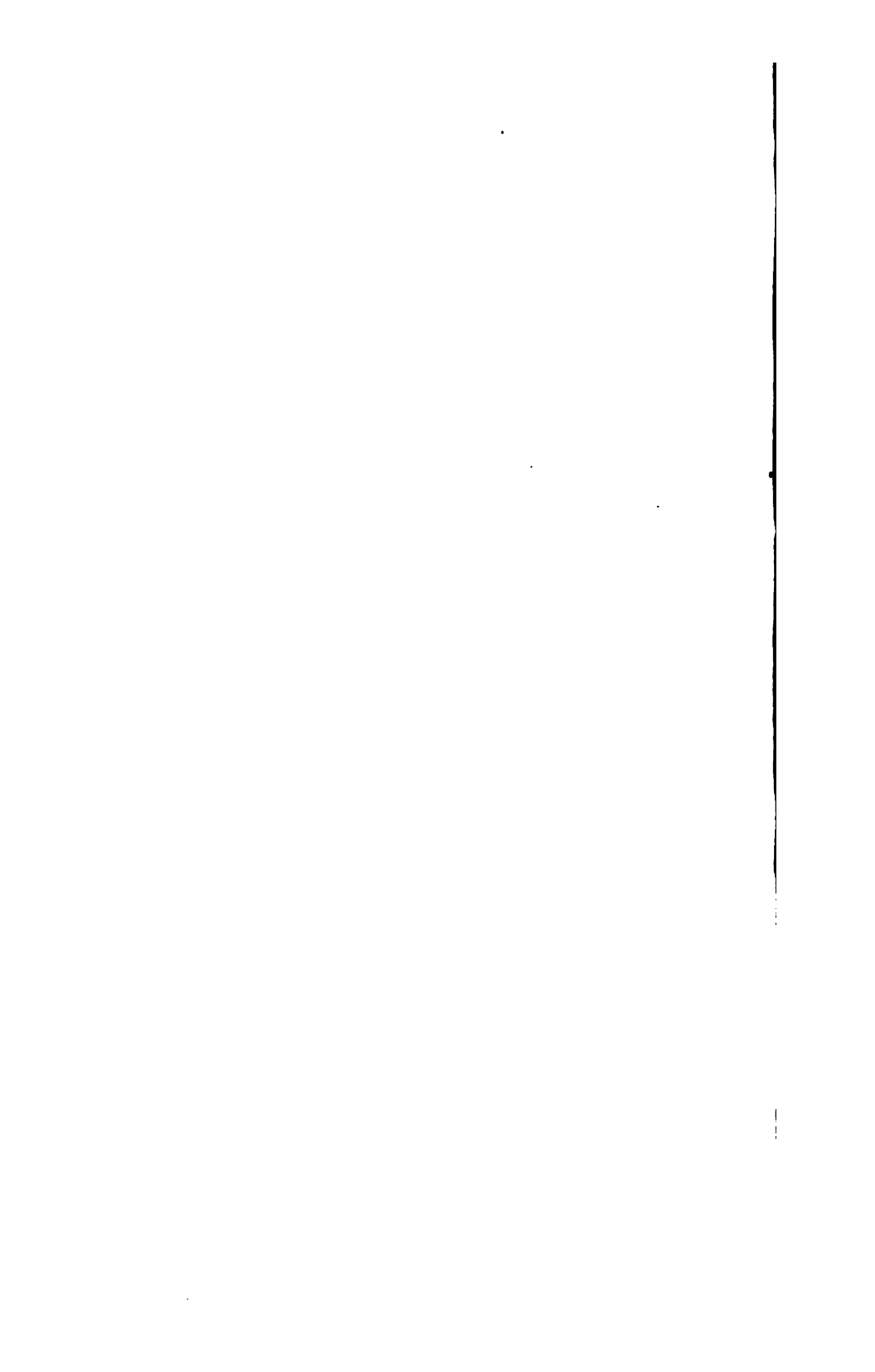
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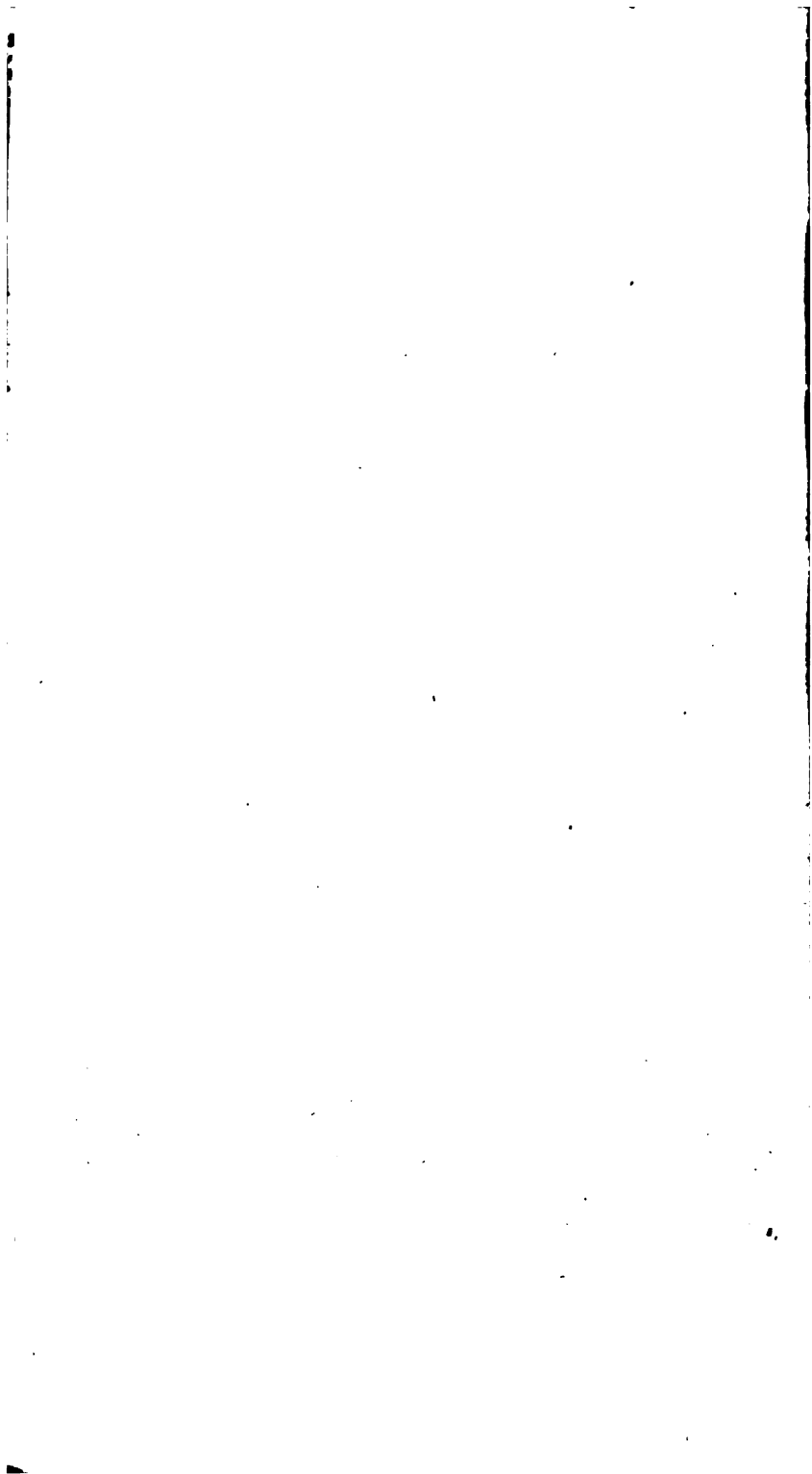
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THE
CONNECTICUT
EVANGELICAL MAGAZINE;
AND
RELIGIOUS INTELLIGENCER.

PUBLISHED MONTHLY.

VOL. VI. ✓

HARTFORD:

PUBLISHED BY PETER B. GLEASON AND CO.
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INTRODUCTION.

THE Editor and Publishers of a periodical Religious Intelligencer, ought to consider themselves in a very responsible situation. They are not at liberty to publish every thing which may contribute to their personal gain; they have to watch against the secret designs of Errorists and Infidels of every description.—But while it is their duty, to watch against errors which they honestly believe will subvert the doctrines and kingdom of Christ; it is not for them, in their humble capacity, to exercise the office of universal censors of truth. Good men, and those whom we presume to call orthodox, may differ on minor points of truth.—By minor points of truth, we mean those, that are not essential to salvation. We firmly believe that the Presbyterian, the Episcopalian, the Baptist, and the Methodist may be travelling in the road to life, although in some things they think differently concerning the doctrines, and especially concerning the ceremonies of religion. While we avoid courting the applause of parties, we would be careful, not to place them at a further distance from each other and to break those slender bonds of charity, that are found between different denominations of Christians.—Every good man will endeavor to strengthen these bonds. To the Infidel, the Arian and Socinian, the Arminian, and men of unholo principles and practice, we cannot extend our charity. We know that a spirit, which denies the divine glory of Christ, or that encourages unholiness, can never enter into the kingdom of Heaven. We believe that errors of opinion concerning the nature of a saving faith, and of Christian sanctification are inconsistent with piety. We believe that the gospel of Christ requires faith in him as a Divine Redeemer, and dependence on his righteousness as the only ground on which we can be justified; and also that a true faith will be productive of good works. Whatever opinion darkens the glory of the God-man Mediator, or weakens the obligations on men to be holy, as God is holy, must be essentially adverse to the gospel, and cannot be espoused by an evangelical believer. Yet there are minor points on which evangelical believers will think differently; concerning which, this Magazine will never, with design, engage in controversy.

As a preparation for what will probably be found in the future pages of this work, we ask our readers to look on the present state of the earth.

We naturally begin, with what hath been called the old *Christian World*. Beginning with this, we find the whole to be engaged in war.—While the greatest part of the heathen world is in a state of peace; the professedly Christian is in a state of war. This is a strange event in Christendom, which claims to be a kingdom of peace. While it deserves serious observation, and deep humility in those who call themselves Christians, it is a demonstrative evidence, that the time is come, long foretold in the prophecies, when God would punish an idolatrous, backsliding Church.—If heathen idolatry deserved the vengeance of God, how much more doth the idolatry of professed Christians? His word hath said this vengeance should be executed, and that the instruments of it should arise from the corruption of the church.—His word is now awfully fulfilling. Christian idolatry hath degenerated into its natural offspring Infidelity; and this Infidelity, according to its nature, is now “making its parent desolate, eating her flesh, and burning her with fire.”

ITALY,

Which was eminently the seat of the idolatrous church, is now the servant of servants and petty-tyrants. Her Pontiff, whose word made thrones and even the world to tremble, is now numbered with the menials of the avenger of God's wrath; her powers are gone; her creeds are ridiculed, and she is sunk as a millstone into the sea.

SPAIN AND PORTUGAL,

Have been distinguished for cruel bigotry and shedding the blood of the saints.—Racks, tortures and inquisition, have marked their government in Europe, and in every other country where it was established. The blood of the saints, and the blood of millions of slaughtered Indians in the East and West, cries for vengeance. God hath heard the cry, and is now giving them blood to drink. That apparently successful struggle which they are making for their independence is probably intended, by divine justice, to continue and complete their torments. The fuel on which divine anger feeds is not yet consumed, in those countries.

After Rome had sunk under the weight of her own sin, and her religious institutions were debauched by the pride and sensuality of courts, the name IMPERIAL appeared in *France* and *Germany*; a name that hath ever been fatal to civil and religious liberty.

GERMANY,

For many ages hath been the seat of Imperial power. She hath exhibited to the world, a motly collection of States, that called themselves sovereign, but were indeed only branches of one tyrannical head. In her imperial state, she hath often contended with the Papal churches of Rome, and often joined with them to favor her own intrincments on the civil liberties of the people.—The imperial claims of *Germany* are now debased, almost as much as Rome; she is now enslaved, ostensibly by one of her own branches.

INTRODUCTION.

Strange have been the allotments of a just and wise providence to *Germany*. She hath been the beast that nurtured the whore of Babylon; the centre of those political intrigues, that have tormented the world for six centuries; the country and the hotbed of religious intolerance; an empire of nations; the nursery of Christians; the fomentor of persecution; the sacred closet of unfeigned piety; the cradle of the reformation, and the sink of infidelity. God hath now given her up, to receive according to her deeds.

PRUSSIA,

She professed to be protestant; but from this profession she sunk into infidelity, and is now receiving her wages at the hand of the Lord.

THE UNITED STATES OF HOLLAND,

God grant they may not be emblematical of the UNITED STATES OF AMERICA.—In those States, there once was a pure faith and a pure Church; but the children had departed from the God of their fathers, and deserved his sorest judgments. In this country the blood of the martyrs had been shed in profusion, and to prepare the way for the fulfilment of the prophecies, that this blood might be visibly avenged in the earth, God left the children to sin in the sin of Tyre. For a season they gathered riches and were prospered; but now, behold, they are laid low!

POLAND.

POLAND, known under several names in history, embraced Christianity in the year 955. It was not among the first to receive the Gospel; but was among the first to deny the divinity of Christ. *Faustus Socinus*, from whom the name Socinian is taken, died in the year 1604. As if to mark the indignation of God against those who should deny the divinity of his Son, this kingdom hath been among the first sufferers, in this day of devastation by the anger of the Lord. After having been divided among the great despots of Europe, at present, it is under the military despotism of *France*.

FRANCE,

The rod in the hand of the Lord to execute his judgment on the anti-christian church. We say nothing of her troubles; her last struggle for liberty; her endless persecution of the saints; her strange revolutions, through the last twenty years; or of the actors God hath raised up to produce her present conspicuous agency in the tumults of the world. The Lord hath formed her and her sons to answer his own purposes of wrath on the earth. Her children are the most miserable of the children of men; yet they know it not. National ambition hath killed her sense of internal misery. The splendor of her arms hath hid from her the misery of her cottages. She is now shedding the blood of her sons, and of tributary nations in *Russia*.

RUSSIA,

A mighty northern empire of recent origin. In her, luxury hath been courted, and many of her princely sons have drunk deep in the cup of Infidelity. In Russia the pure principles of civil liberty are unknown. According to the strict principles of the ancient feudal system, her inhabitants are transferred with the soil on which they live, to lordly proprietors. Her religion is of the Greek church, which between the years 7 and 800, wholly separated from the Western or Romish church. The Greek church have preserved themselves in greater purity than the Romish or Western, and how far they have to drink of the cup of divine plagues, time only can discover. To the overspreading power of *France*, in the old continent, there appeareth no efficient opposing power but *Russia* and *Great Britain*.

GREAT BRITAIN,

She also was once a child of Rome ; she hath shed the blood of the martyrs, and how far this cries against her, we presume not to say. At present she is the arbitress of the ocean. A thunderbolt of war on the sea, reared up to repress a thunderbolt of judgments on the land. Oh, how deep are thy counsels, Almighty God, and how wonderful are thy judgments !

But while I write, my heart returns to itself, and to my own country.—O AMERICA ! With whom art thou connected, and what is thy destiny ? I fear for thee ; my bowels yearn over thee ! For thee shall my midnight prayers be offered to the great Intercessor, before the Father's throne.—From divided counsels and the desolations of war, may the good Lord deliver thee !

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CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. VI.]

JANUARY, 1813.

[NO. 1.]

A New-Year's Address.

ON the opening of the New-Year, the serious readers of the Magazine will naturally be led to a number of solemn and useful reflections. Another year is deducted from the term of our short lives; by another year, our period of probation, infinitely important, is diminished; another year's amount is affixed to our names in the book of the remembrance of God.—The vast account of moral actions, of all intelligent beings, for the year now closed, are sealed for the great day, and will affect the happiness and misery of millions, through eternity. The manner in which we have maintained the vows, and performed the resolutions, with which we commenced the last year, is recorded on high, never to be erased. All opportunities, which have been afforded us in the good providence of God, for doing good, for ourselves, our friends, or for the kingdom of the Mediator,

with the manner of their improvement, are noted in the presence of an all-seeing God, and will appear before us in the eventful day of his decision.—These opportunities cannot be recalled.—The many prospects of ideal happiness, not founded on our experience of the ordinary dispensations of divine Providence, or on the promises of God, in which our fancies fondly ranged at the commencement of the year, have been disappointed. The most of our reasonable expectations of good, notwithstanding our great desert of evil, through the merciful kindness of heaven, have been abundantly realized. A great portion of the services and duties, which, at the beginning of this period, we calculated to perform, through inattention and sloth, through indifference and a regard to trifling objects, we now find undone. Many promises, which we made to ourselves and to God, through the operation of causes which conscience will not admit as a

sufficient excuse, though the stipulated conditions on the part of divine Providence have been faithfully regarded, are not performed. In many instances, mercies, not less unexpected than undeserved, have been liberally granted us by Him *who giveth us richly all things to enjoy*.

These, and many similar reflections naturally arise in every contemplative mind at the close of the year. Such thoughts necessarily place us in the presence of Jehovah, before whom we stand for the review of our past lives, and with all our hopes for the time to come. Standing in this holy presence, on that elevated station which we assume at the close of one year and the beginning of another, we review the past and contemplate the future with deep solemnity. In the retrospect, we see every reason to lament our deficiencies, to be humble for our unfaithfulness, and to be deeply penitent for our exceeding transgressions. In the prospect, while divine truth has made plain the way of duty and blessedness, having learned to distrust our own fidelity, we look forward with solicitude, but, in view of the promises of grace, with comfort and hope. These promises proceed from infinite mercy, they are designed for the needy, for the perishing, for the guilty.

Just reflections on the time that is past, are the best means of directing us to proper designs for the period before us. While in the review of past scenes, we discover great cause of humility and repentance, we find no less occasion to admire the compassion, the goodness, and the faith-

fulness of God. Thus, though we learn to distrust ourselves, and perceive that relying on our own resolutions we shall always fail; we discover, in the faithfulness of the Most High, the broadest basis, on which the neediest dependant may rest with safety. Relying on this prospect, we form our resolutions with perfect propriety, we fix, in submission to providential appointments, our plans of future conduct, and hope for prosperity and a divine acceptance. *I can do all things through Christ which strengtheneth me.* The Apostles were never afraid to resolve and engage for the service of their Lord, because they relied on his mercy for help and strength to perform. God demands much of us, but he knows our weakness, and the many difficulties with which we must ever struggle, and the willing mind, the grateful heart, the filial confidence, will ever meet his holy approbation.

With such views, it becomes us to enter upon a new year, and however often we have failed in the hope of a more faithful performance, we should still resolve to contend against every opposition, to hope for the gracious aids of the Holy Spirit. Of general duties which concern every individual, perhaps there is no one more proper to be particularly noticed, than industry.—There is no duty in which all human characters are more deficient, than in a proper diligence in doing good. The passing year forcibly admonishes of the shortness of human life, and teaches the necessity of the most active diligence in the performance of its duties. There is no more pre-

minent characteristic in Christ our great example, than industry. *I must work the works of him that sent me while it is day; the night cometh, when no man can work. I have a baptism to be baptized with; and how am I straightened till it be accomplished. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.* When human life is so short, when the imbecility of childhood and old age, with necessary relaxations, must deduct one half at least from this term, when so much is to be done in this period, for ourselves, for our fellow-men, for the church of God; that hours, and days, and weeks, should constantly pass unimproved, how painful is the thought! The lives of some individuals afford us a most striking example and reproof. The venerable Calvin died at the age of fifty-five, and performed more than has been done by almost any other man. The Macedonian Conqueror of Asia died at thirty-two. The man who is the astonishment of the present age, for his great and numerous achievements, has lived but forty-three years. If the servants of earthly empire can labor with unremitted assiduity, what ought to be expected from the servants of the kingdom of Christ! If Jerusalem's conqueror could exclaim "I have lost a day," because he could recollect no good deed which he had done, how ought the friends of the *Jerusalem which is above* to lament and condemn themselves for every day in which they do nothing to restore Zion's desolated wastes!

VOL. VI. NO. 1.

The passing events of divine Providence demand our serious attention. The season, for the past year, has been uncommon. It has been singularly cold through the year, and the latter harvest has been, in a great measure cut off. Yet in the variety of the productions of the earth which we enjoy, through divine mercy, we have a competent and an abundant supply. No New-Year, in the memory of any person living, has seen so great a portion of the civilized world involved in war, as the present. For severity of desolation and individual suffering, the present war can scarcely find a parallel.—The scourges of God are inflicted as with a rod of iron; the long established corruptions of Christendom are to be removed as by a destroying fire. Never were the footsteps of the Lord of hosts among the nations more apparent. The enemies of truth are most active and indefatigable, to overthrow the consecrated fabric, and to erect the colossus of error. They imagine great progress to have been made towards the accomplishment of their designs. The same impression must rest upon every mind that looks merely at human calculations; but the attentive observer of God's providential dealings, comparing them with the predictions and promises of his word, discovers far other prospects, "and sees in darkness beams of hope."—The extraordinary exertions which have been recently made by the Christian world, and which are still increasing, to place the holy scriptures in the hands of the destitute, affords

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a prospect of the highest encouragement that the day of the church's deliverance is drawing nigh. The late destruction of the Mission-House in India, by fire, with the founts of types prepared for printing the scriptures in fourteen different languages of Asia, is to be classed with the most mysterious events in the providence of Jehovah, that ever occur. Still, it cannot, reasonably, be viewed as a divine disapprobation of the great design. When God's people are earnestly engaged for the advancement of the Redeemer's cause, it has been his usual way to humble their confidence, to try their faith and constancy, by severe disappointments.— Their suffering, not less than their labors, contribute to the furtherance of the gospel. The friends of the Redeemer can hardly do a more acceptable service than by an effort to repair the loss which the benighted pagans of Asia have thus sustained.

In the Missionary cause, which, for a number of years past, has been productive of incalculable good, on which the divine smiles have been singularly conspicuous, the efforts of the friends of Christ do not appear to relax. While the charitable exertions of Christians in Europe are wisely directed to the help of perishing souls in their foreign possessions and in Oriental countries; the charitable attention of the Redeemer's friends in this land is most judiciously extended to the destitute thousands in various parts of our country, and to the perishing heathen on our borders. God has removed them from

these fruitful fields, to provide for us a habitation. Our proper acknowledgment to him will be in persevering efforts to bring them to a prepared habitation on high. President Dwight, in his distinguished sermons on the State Fast, last July, observes— "More than 2,000,000, I am afraid I might say more than 3,000,000 of our countrymen, there is too much reason to believe, have, and long have had, no regular, stated worship of God, and are without any settled ministers of the Gospel, any Churches, and of course without any religion." It is a consideration of joy that the attention of pious people in our country is turned to the condition of these perishing millions, and how animating would be the prospect, if these efforts could be redoubled, yea if they could be increased ten-fold.

The aspects of divine Providence respecting our country, are such as ought to excite in every breast the most solemn attention. Twenty-nine New-Years have successively found our nation in the enjoyment of peace. The present, sees us involved in a perilous war. War, in every form, is one of the special judgments of God. His judgments are always in consequence of sin. In this State, a righteous God has manifested the tokens of his holy displeasure. He has removed from us, in the past year, our first Magistrate, in the midst of his days, possessing, in a high degree, the attachment and confidence of the people. That special presence of the Holy Spirit in our churches, which has been signally manifest for a number of

years, seems to be, to a considerable degree, withdrawn. The power of godliness in the lives of professors grows less conspicuous.—Still in God's adorable mercy, we are not wholly forsaken. In the past year, several places have witnessed small tokens of his special presence; and some, the signal displays of his triumphant grace. His goings are still seen, to the alarm of the guilty, to the joy of believers, to the rejoicing of angels.

Christians have every motive and encouragement, to awake and rejoice, to labor, and pray, and hope. Their Master sits at the head of his promises; his compassion never can fail.—Through the fidelity and labors of his people, his triumphant kingdom on earth will be reared. The humble services of his children are often productive of success, after they are removed to the church in glory.

The venerable Ministers of Christ, in their abundant labors, have every reason to be strong in the Lord, and not to faint in the service of the best of Masters. "Let those that sow in sadness, wait till the fair harvest comes." Whatever present prospects may be, their faithful labors will never be unproductive in the vineyard of their Lord. The recollection of SEVEN of their revered fathers, dismissed from the service of the church on earth, since the last New-Year, will stimulate their exertions, knowing that their day of labor is short. The venerable Pitkin, the faithful Colton and Wildman, the humble Huntington and Gurley, the learned Dana, the beloved Hubbard, are

called to that world where ministers and people will meet each other in the presence of their Judge. To these must be added the laborious Crossman, suddenly called from his faithful services, and from an affectionate people, in the meridian of his days.—Oh, that all may be found faithful, that those who speak and they who hear, may rejoice together, in the perfect likeness and in the eternal praises of their Lord.

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*An Historical View of the First
Planters of New-England.*

NO. XVI.

(Continued from Vol. V. p. 450.)

REV. MR. STONE.

FEW of the fathers of New England are more worthy of historic remembrance than the excellent Mr. Stone, the revered minister of Hartford. He was born at Hartford, or Hertford, the shiretown of Hertfordshire, about the year 1603.* Placed in easy circumstances in life, his childhood and youth were faithfully devoted to the acquisition of a liberal education. Having received liberal education at Emmanue. in the Cambridge University, he applied himself to the study of divinity, under the instruction of an eminent, pious divine, Mr. Richard Blackerby. Mr

* I do not find his age mentioned exactly, but this cannot be far from the truth. He was about thirty years old when he came to America.

kerby was very eminent in his time as a teacher in divinity, and Mr. Stone was one of his most distinguished pupils. This being his favorite study, he pursued it with great ardor and success. After he became a preacher, he preached occasionally, but was still employed, principally, in laborious study. He early contracted an intimate acquaintance with the pious and amiable Mr. Shepard, I conclude, while they were at the University.— Mr. Shepard having been employed in a charitable lecture in Essex, on leaving the employment, persuaded the patrons to establish the lecture at Towcester, his native town, and to employ Mr. Stone as the preacher. In this situation he continued for a few years, in circumstances very agreeable to his inclinations. While his labors were not arduous, he enjoyed a favorable opportunity for study and retirement. His easy manners and amiable disposition procured the attachment of his acquaintance, not less than his eminent ministerial qualifications acquired their respect.

From a careful attention to divine truth, and a thorough examination of the subjects of religious controversy then prevailing, Mr. Stone conscientiously adopted the sentiments of the Puritans. He was therefore exposed to the censures of ecclesiastical intolerance, whereby he was liable to the loss of personal liberty and safety, as well as of the privilege of ministering in the name of Christ. It does not however appear that Mr. Stone was actually prosecuted or specially suffered for non-con-

formity. Whether it were in consequence of superior caution in him, or because the High Commission had sufficient work on their hands, cannot, at this time, be easily determined.

Mr. Hooker having resolved on a removal to New England, together with several other distinguished characters, his friends sought for a suitable person to be an assistant with him in the ministerial work. They first applied to Mr. Cotton. But it being thought inexpedient that two such eminent lights should be connected with one church, the proposal was not adopted. Application was then made to Mr. Stone, who was still employed in his lecture at Towcester, to engage in this important service. Mr. Stone was the intimate friend of Mr. Hooker, he cordially approved of the great design which now engaged the efforts of many of the best persons in the kingdom, the establishment of a Christian commonwealth, and he was constantly liable to be apprehended by ecclesiastical authority. He therefore cordially engaged in this interesting cause, and, in company with Mr. Haynes, Mr. Hooker, Mr. Cotton and others, came to New England in 1633. When Mr. Hooker's people were organized in a church state, at Cambridge, soon after his arrival, Mr. Hooker and Mr. Stone were solemnly set apart, the former as the pastor, the latter as the teacher of the church.

In the summer of 1636, the ministers, with the most of their congregation, removed to Connecticut. The place of their settlement they called Hartford, in honor of Mr. Stone, as it is

said, the name of his native town. In their new settlement, Mr. Stone enjoyed, in a high degree, the attachment and confidence of the people: he was very laborious in the duties of his profession, earnestly engaged to promote the interests of the infant colony. The war with the Pequods which put the existence of the colony to the extremest hazard, broke out in the year 1637. Mr. Stone was appointed the chaplain to the eventful expedition against Mystic Fort, the principal fortress of the enemy. As that was a war in which "they kneeled before they fought," the assistance of Mr. Stone was of the utmost consequence. When the officers were divided in opinion, in a very important consultation, at their request, he spent the most of a night in fervent prayer before God for the merciful guidance of his holy Spirit. In the morning, he informed the commanding officer that he came fully into his opinion, which was soon after unanimously adopted, and was attended with a most extraordinary success.—Mr. Stone continued in a faithful and laborious discharge of the duties of his station, in great harmony with his people and his colleague till the death of that illustrious divine in 1647. He now remained the only minister of his people and continued so till his death. By the removal of his colleague, an accumulated weight of care and labor devolved upon him, yet he faithfully performed the arduous service, to the great benefit of his people. The latter years of his life were embittered by some painful contentions which arose

in his church. He used every exertion to allay the animosities, without effect. They seemed to be a special judgment of heaven, to chasten the infant church and colony, to teach them their constant need of divine grace. These contentions issued in a removal of part of the congregation, which laid the foundation of the town and church of Hadley. After this, Mr. Stone continued a few years in great quietness, much beloved by his people, witnessing the blessing of heaven upon his ministry. But in the vigor of his life, and in the season of greatest usefulness, he was called from the service of the church, to rest with the faithful *stewards of the mysteries of God*. He deceased July 20th, 1663, at about sixty years of age.

Mr. Stone possessed a studious mind, and was a distinguished scholar. In the different periods of his life, he spent much time in the pursuit of science, particularly, in his favorite study of theology. He possessed a clear and discriminating mind, he was well versed in the theological discussions of his time, and was a very acute disputant. As it belonged to his province as teacher in the church, particularly, to illustrate and defend the doctrines of the scriptures, with this subject he was thoroughly acquainted, and performed the duty with great ability. His preaching was principally doctrinal, in which he exhibited and vindicated divine truth with great clearness, happily adapting his illustrations to the capacity of his hearers. He was also very careful to make a serious practical application of divine

truth to the heart and the conscience. In this way he was one of the most instructive and useful preachers in the colonies. He did not ordinarily use written sermons, yet his discourses were the result of much meditation and laborious study.

Mr. Stone possessed a very facetious disposition, a great readiness of mind, and a good share of original humour. This, however, was subject to the high demands of religious gravity and Christian example. These qualities rendered him a very amiable friend, and caused his acquaintance to be sought by all that knew him.

He was a very strict observer of the duties of religion. Two things are noted of him in which he was considered as excelling most pious men of his time. His fastings, and observation of the Sabbath. He spent days of fasting and prayer, very frequently, by himself, exclusive of such as he observed with his church, or congregation, or the colony. On these occasions, he labored for a close examination of his own heart and character, striving against his corruptions, and exploring the constant aids of divine grace. He also confessed and deplored the transgressions of his people and of the country, lamenting the righteous frowns of God's providence, and intreating the return of his great mercies. At the approach of the Sabbath, which he considered as commencing on Saturday evening, according to the general sentiment of the New England fathers, he endeavored to compose his mind in a suitable manner, that he might be *in the Spirit on the Lord's day*, (engaged in spi-

ritual exercises and meditations,) dismissing worldly cares, not suffering them to intrude upon his conversation, and as little as possible upon his thoughts. He was also very careful to admit nothing in conversation on that day, which would tend to produce levity. On the Sabbath, he considered God as peculiarly present with his people, and especially jealous for the honor of his name. It was his usual practice, on Saturday evening, to deliver to his family the sermon which he designed for the succeeding day.

Though Mr. Stone was a great writer, very few of his compositions were published. One that was published, was a discourse concerning a Congregational Church. His sentiments concerning a Christian church, were more fully congregational than those of almost any of the fathers of New England. He wrote an able Treatise against Antinomianism, which was never printed. Of this, an English author observed, "Might the world be so happy, as to see a very elaborate confutation of the Antinomians, written by a very acute and solid person, a great disputant, *viz.* Mr. Stone, of New England, a congregational divine, it would easily appear that the Congregationalists are not Antinomians." Mr. Baxter saw and highly commended the manuscript. His most elaborate composition was entitled, "A Body of Divinity," in which he exhibited, in a lucid manner, the doctrines of the Reformed Churches, and of the churches of New England in particular, and vindicated them with great ability. This work was never published, yet it was transcribed by many students in di-

vinity, and was supposed to be one of the best systems that could be obtained. *He was a burning and a shining light.*

REV. MR. DAVENPORT.

DOCT. MATHER calls Mr. Davenport, *Puritanissimus, most puritan.* It is undoubtedly true that he carried his puritan sentiments, his ideas of the practicable purity of Christian churches, as far as any one of the fathers of New England. He is justly ranked with the first of those venerable fathers, and will ever be viewed as one of the most illustrious lights of the American church.

Mr. John Davenport was born at Coventry in Warwickshire, in the year 1597. His father was an eminent merchant and Mayor of the city of Coventry. His mother was eminent for her piety, yet was removed by death, leaving this son in his infancy, after having dedicated him to the care and special service of God, with great fervor and faith, humbly relying on the special promises of God, to faithful parental dedication. His father possessed the disposition, not less than the ability, to give his son the best opportunities for education. The early application and vigorous genius of the son equalled the exertions and hopes of the father. Before he was fourteen years of age, he was admitted a member of Brazen-Nose College, in the University of Oxford. A little previous to that event, he became, hopefully, a subject of the special influences of divine grace. Divine love, now possessing his soul, seems to have had a governing

influence in all the conduct of his future life. Soon after he received the degree of Bachelor of Arts, he commenced a preacher, though he was not more than nineteen years of age. He was, very soon, invited to be an assistant to a Minister in London, where he preached constantly, and to great approbation. He possessed an uncommon share of habitual gravity, which gave him a popularity and influence, unusual for his years. He was very laborious in his studies, and having been diligent in the pursuits of science from his infancy, his public discourses appeared like those of a matured divine.

He had not been long in London, when the city was severely visited with the plague. On this trying occasion, he remained with his people, visiting them in their distresses, and administering to them the consolations of the gospel. This Christian fidelity procured him much notice and respect. The more he was known, the more was he esteemed for his personal merit, and many persons of distinction became his friends.

About the year 1626, a number of distinguished characters in and about London united in a plan for the purchase of impropriations, [church lands in the hands of laymen,] for the purpose of supporting an evangelical ministry in the distant parts of the kingdom. In this benevolent design Mr. Davenport was actively engaged. They had made considerable progress in the work, when Bishop Laud, taking umbrage at the design, lest it should eventually prove an encouragement to non-conformity, as it

undoubtedly would, resolved to correct the procedure, caused the powers of the company to be revoked, and their funds to be confiscated. It seems that at this time Mr. Davenport had begun to view the puritans with a favorable eye, yet the habits of his education and his reluctance to dissent from the national church were of such force, that he continued in a general conformity with the ecclesiastical establishment. He was, however, after the business of the impropriations, watched by the bishop of London, with a constant jealousy.

When a number of pious and public-spirited individuals engaged in the noble design of rearing a Christian commonwealth in America, Mr. Davenport was very active in the promotion of the undertaking. He was very influential in procuring the Massachusetts patent. Yet he desired that his name might not be inserted as one of the patentees, lest it should be an occasion of prejudicing bishop Laud against the design. During his residence in London, he contracted a very intimate friendship with Mr. Eaton and Mr. Hopkins, two eminent merchants, which was afterwards productive of the most important events and ended not but with their lives.—How long he continued an assistant minister in London, does not appear. Probably not long. Previous to his troubles with ecclesiastical authority, he was pastor of the church in Coleman street.

Mr. Davenport's connection with the puritans who commenced the settlement of Massachusetts, with his great esteem of

many of those revered characters, naturally turned his attention to the grounds of the separation from the established church, and to examine with candor the nature of the controversy. The more he examined, the less occasion he found, notwithstanding all his prejudices, to disapprove of the measures of the Non-conformists. Still however, he felt disposed to continue within the pale of the national church, hoping for the reformation of existing abuses. A mysterious event, however, in the holy providence of God, brought his mind, long in suspense, to a firm decision. The eminent Mr. Cotton having fallen under the censures of the hierarchy, for his non-conformity; Mr. Davenport and several other divines, who knew his worth, who were very unwilling that he should become an exile from his country, appointed a special conference, for the purpose of convincing him of what they supposed his mistakes, and of persuading him to comply with the appointed ceremonies, so far at least, as to be permitted to continue his ministry. The points of difference were discussed with great attention, and the issue of the conference was, that Mr. Davenport and some others came into the sentiments of Mr. Cotton, and became convinced of the impropriety of countenancing many of the unauthorized rites and practices of the ecclesiastical establishment. But the same in-conformity which made it necessary for Mr. Cotton to remove to America, would prevent Mr. Davenport from exercising his ministry, especially, under the

eye of the bishop of London. Finding that he was like to fall under censure, he communicated to his people, without reserve, the circumstances of the case, and assured them that, if they wished him to continue with them, he would remain, though at the risk of his ministerial character, his property, his liberty, and his life. But his people, knowing his danger, knowing how small was the prospect of their enjoying his labors, when he had deliberately resolved that he could not conform to the controverted ceremonies, advised him to resign his pastoral connection. This he accordingly did, and hoped to live unmolested in retirement, till Providence should open a door for his further services in his beloved work. But the zeal of the pursuivants would not suffer him to rest. He soon found that his only safety was in flight. He accordingly, in the year 1633, went over to Holland. As soon as he arrived in that country, he was invited to Amsterdam to be an assistant to Mr. Paget, the aged pastor of the English church in that city. He soon, however, found himself in great embarrassment, on account of the practice of that church of administering baptism, indiscriminately, to the children of all parents. With this practice, he could not conform. He therefore desisted from his ministry in that church, early in the year 1635, and, for a time, did no more in his profession than deliver a weekly catechetical lecture. But this soon excited attention, and procured a crowded audience. Seeing little prospect of the establishment of Chris-

tian churches, according to the primitive pattern, in that country, he began to turn a more particular attention to the western wilderness, whither many of his pious friends had removed. During his residence in Holland, he received letters from Mr. Cotton, informing him, "That the order of the churches and the commonwealth, was now so settled in New England, by common consent, that it brought into his mind the new heaven and new earth, wherein dwelleth righteousness." Mr. Davenport returned to England in 1636, and found a number of his friends, in consequence of the increased oppressions of ecclesiastical intolerance, ready to unite with him in a removal to a land of peace. Mr. Davenport, Mr. Eaton, Mr. Hopkins, with a large number of planters which constituted a highly respectable and opulent company, arrived at Boston, to the great joy of the colony, June 26th, 1637. The colony was at that time in a considerable ferment in consequence of the influence of the Antinomian errors, and the Synod of the churches which was called in consequence of those errors, was held at Cambridge the August following. In that assembly, the extensive theological knowledge, the unprejudiced opinions, and the judicious counsels of Mr. Davenport, were much improved, and produced a most salutary effect. He was eminently instrumental in suppressing the growth of dangerous errors, and restoring harmony to the agitated churches.

In the year 1638, Mr. Davenport and his company commen-

ced the settlement of New Haven. The history of mankind furnishes no instance of the commencement of a colony under more favorable auspices, or of a new settlement which for many years has enjoyed a greater share of social happiness.—The most of the planters had been bred in the improvements of cultivated society; they possessed a competent share of wealth; they possessed habits of industry and virtue; they sought for the glory of the divine Saviour. Mr. Davenport and Gov. Eaton possessed the unlimited confidence of all; a confidence which was never improved but for the common welfare. Mr. Davenport, having made the observation that Reformed churches can never be persuaded to make any advances in improvement beyond the limits to which they are led by their first reformers, resolved to have the ecclesiastical constitution of the infant colony, as nearly as possible, conformable to the pattern and precepts of the gospel. Setting aside precedents, therefore, this was their only guide in the formation of their churches.—Soon after the commencement of the settlement, a church was organized at New Haven with great solemnity, and Mr. Davenport became the pastor. The civil and ecclesiastical constitutions of the colony were singularly incorporated with each other, which according to the sentiments of the present day, was a defect; yet this connection was attended with the greatest harmony, and productive of the greatest public blessings, during the existence of the colony. The constitution of

their civil and religious polity seems to have been, principally, the work of Mr. Davenport, for which, by his extensive learning, he was eminently qualified. It has been observed in these numbers that the Colony of New Haven enjoyed greater internal peace, and suffered less molestation from the Indians, than any of the other colonies. This was owing, principally, to the influence and the unremitting vigilance of their Moses and Aaron, Gov. Eaton and Mr. Davenport. By taking care that the natives were always treated with justice and kindness, they inspired them with an extraordinary confidence, and a correspondent disposition towards the colony. Those two men possessed the veneration of the natives, to a greater degree than any others of their time.

Mr. Davenport was exceedingly laborious in the care of his people, and in the many weighty cares of the rising colony. His influence with his people does not appear to have ever suffered any diminution. His labors were attended with the abundant blessing of heaven. His church continued in great unity, during the whole period of his pastoral relation, near thirty years, and often received additions of those who were, apparently *heirs of the grace of life*. But few occasions of public discipline occurred in his church, though few men have ever had a deeper sense of the importance of the discipline of Christ's house, than he. He was very strict in the qualifications for membership, yet his church was large, and they walked together in prayer and love.—In 1643, he was invited

together with Mr. Hooker and Mr. Cotton, to attend the venerable assembly of divines, which sat at Westminster. These three American divines were appointed to be members of that assembly. Mr. Davenport was inclined to go. But the others thinking the call not sufficiently weighty to induce so long an absence from their people as would be necessary, especially, while the colonies were in such a tender, critical state, the voyage was not attempted. Could they have been present, they would have been distinguished characters in that illustrious council.

The New Haven colony, in several instances, sustained severe losses by sea. Heavy losses of property, with many valuable lives. Such were their misfortunes on several occasions, that they meditated a general removal. These reasons demanded all the address, all the constancy, all the labours of Mr. Davenport, to allay the agitation, to bring them to a proper acquiescence in the righteous providence of God, and to keep them from despondency under his holy frowns. He taught them as a divine, he counselled them as a friend, he sustained them as a father.

In 1657, he was called to part with his great fellow-laborer in the arduous work of rearing a Christian colony, Gov. Eaton. An additional burden now devolved upon him, but he had learned to look on high for help, and to trust there for all needed assistance.

In the year 1667, Mr. Davenport was invited to take the pastoral charge of the first

church in Boston. That was the oldest church except the one at Plymouth, and the most considerable one in the united colonies. On the death of Mr. Wilson, Mr. Davenport was thought to be the only proper man in the colonies, to succeed the eminent characters, who had ministered to that church. After much deliberation, he concluded to go. His people were perfectly united in him, and parted with him, with the utmost reluctance. His removal was unhappy. He was far advanced in life, he continued at Boston but a short period; his people at New Haven were not happily settled, till after a number of years. The church at Boston, who had enjoyed the ministry of Mr. Cotton, Mr. Norton, and Mr. Wilson, justly numbered among the first lights of the New England churches, highly esteemed Mr. Davenport, and derived much profit from his ministrations. Though in his seventieth year, at the time of his removal, his mental powers continued in full vigor. They had hope of enjoying this blessing for a considerable period.—But his services in the church on earth were now drawing to a close. On the fifteenth of March, 1670, he was suddenly seized with an apoplexy, by which he was dismissed from a life of faithful and unremitting labor, and removed to his eternal rest. He died in the seventy-third year of his age.

Mr. Davenport was a great scholar. His powers of mind were strong, his genius was comprehensive and vigorous, his judgment was discriminating and sound. While he possessed a strong thirst for learning, he was

early formed to habits of study, and his constitution, naturally sound and formed by those habits, would bear an unusual degree of application. He pursued an extensive range in science, so as justly to merit the appellation of a universal scholar; yet his favorite study was theology, in which he arrived to great attainments. Amid the complicated cares of his station, he spent much time in his study.—He was a man of unshaken integrity, adhering inflexibly to the dictates of duty undiverted from his object by the allurements of favor, or the alarms of fear. He sought after truth with persevering efforts, but, when obtained, it could not be taken from him. He possessed a commanding gravity of demeanor, was reserved in his deportment, bearing in his aspect a solemn sense of a present God, the witness of all human conduct. Possessing a constitution suited to care and labor, with great calls for exertion, he was very diligent in the improvement of time, devoting very little to relaxation.—He was a most faithful patriot. He engaged with the sincerest intentions in the service of the New England colonies, the difficulties which arose never moved his constancy, discouragements never shook his resolution, neither obstacles or success relaxed his exertions. Though his personal reputation was particularly connected with his own colony, there is no evidence that he pursued the interests of that, to the prejudice or the neglect of the others. He knew that the precepts of Christianity were better suited to the welfare of a civil community

than any others, and therefore endeavoured to infuse them in all their institutions.—No man ever had a greater desire to see a pure gospel church, and no one ever made greater exertions to accomplish the object. When we consider the embarrassments to which he was subjected, in the want of precedents, in the prejudices of his mind from recent sufferings, in the natural libertinism inherent in new settlements, we are astonished at the wisdom of his designs, the success of his efforts. While he labored with fidelity, the blessing of heaven attended his labors.—His religious sentiments were very similar to those of the most eminent divines in New England in latter times. Both in Holland and America he bore a firm testimony against the administration of baptism to any infants but those of visible believers. He wrote and published upon that subject, with great ability. He considered experimental religion a necessary qualification for church-membership. The doctrine of the Millennium which was generally exploded in the middle ages, was fully believed by Mr. Davenport, though he was almost singular in his sentiment. He published a small treatise on this subject, in which he expresses a clear belief of the future peace of the church for a thousand years, and the restoration of the Jews.—Mr. Davenport was a very accomplished preacher. He wrote out a great portion of his sermons, though he did not, commonly, use his manuscript in public. His sermons were full of sentiment, of the most solemn, weighty in-

struction.—To what has been said, it is almost unnecessary to add, he was a man of eminent piety. A sense of a present God, of his holiness and purity; of his own need and dependence, was evinced in all his conduct. The glory of Christ and the prosperity of his earthly kingdom were always the first objects of his heart, and, for their attainment, he deemed labours and suffering as of small account. He was much in prayer, particularly, in frequent constant ejaculatory prayer, which he often recommended, as highly necessary for the maintenance of the Christian life.—But few of his writings have been published. In addition to those already mentioned, he published a valuable and pious treatise entitled, “The Saint’s Anchor-hold.”—Another of his publications, was an able discourse entitled, “A demonstration of our blessed Jesus to be the true Messiah.” He also published a treatise on the power of Congregational churches. Some smaller tracts of his have been printed. He left a large volume of elaborate sermons on the Book of Canticles, but they have never been published.

The posterity of Mr. Davenport have been considerably numerous. Several of them, as ministers and magistrates, have been highly respectable and useful. O.

[*To be continued.*]

The Divine institution and benefits of the Sabbath.

THE Sabbath properly signifies a day of rest. But

it is only a day of rest from secular employments, not from religious duties. It is a holy day, to be spent in holy services. The duty of observing such a day could never have been discovered by the light of nature, and much less the duty of observing it once in every seven days. Though the light of nature teaches men, that they ought to worship their Creator, Preserver and Benefactor; yet it does not teach them, that they ought to worship him in a social and public manner, once in seven days. This would not have been their duty, had not God positively appointed the Sabbath as a holy ordinance.

Accordingly we find, that he did not leave this duty to human discovery, but immediately after he had made man, he made the Sabbath for him.—“And on the seventh day, God ended his works which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work.” This was a divine and sacred ordinance. It was *divine*, as instituted by God; and *sacred*, as it was appointed for a sacred, holy, and religious purpose. It is true, the peculiar duties of this holy day are not mentioned, in this brief account of the institution of the Sabbath. But when it was renewed at Mount Sinai, and placed among the ten commands, the special duties of the day were distinctly enjoined. So that the Sabbath, with all its peculiar duties, is a divine ordinance enjoined upon all mankind, for their benefit. There was a

peculiar propriety, therefore, in Christ's saying, "The Sabbath was made for man." It was made, by a divine ordinance, or appointment, a holy and sacred day. But since none, who believe the Bible, pretend to call in question the original institution of the Sabbath, it is unnecessary to enlarge upon this head.

The Sabbath is a standing ordinance and of perpetual obligation. Many of the divine ordinances before the gospel dispensation were temporary, and ceased when that dispensation commenced. The passover, instituted in Egypt; and the sacrifices, rites, and ceremonies, instituted at Mount Sinai, were all abolished by the gospel. They were all temporary ordinances. But the Sabbath was designed to be a standing ordinance from the beginning to the end of the world. This will appear from various considerations. In the first place, our Saviour says "it was made for man;" that is, for all mankind without exception. The appointment of sacrifices was not made for all men, but only for those men, who lived before the death of Christ. The appointment of the passover was not made for all men, but only for one nation. The rite of circumcision was not made for all men, but only for the seed of Abraham, until the promised Messiah appeared. But the Sabbath was made for all men in all ages, because they would always stand in need of resting one day in seven, and of employing it in the special service of God. The very design of the Sabbath argues its perpetuity. There is no reason to be

given, why it should be appointed for men in one age or one part of the world, rather than for all men in all ages and in all places. The Sabbath is suited to the nature and circumstances of all mankind in this world, and therefore we may presume it was designed to continue to the end of time. And this leads me to observe, in the second place, That the Sabbath was not abolished, when other positive institutions were set aside. The apostle expressly informs us, that the rites and ceremonies of the Mosaic dispensation were superseded by the gospel, and became null and void, after the death of Christ. But none of the inspired writers of the New Testament, give the least intimation of the weekly Sabbath being abolished. And if it were not abolished in the apostle's days, we know it could not be abolished since. It must be, therefore, a divine ordinance, which is still binding upon mankind. It was not a typical ordinance, and so could not cease by the appearance of an anti-type, as the typical sacrifices, rites, and ceremonies ceased, by the appearance of Christ, whom they pre-figured. There has been no substitute instituted in the room of the Sabbath, to supersede it. In short, there is nothing said in the New Testament, that affords the least reason to doubt of the perpetuity of the Sabbath. Besides, thirdly, the practice of Christians from the apostle's days to this time, is a plain, positive evidence that the Sabbath is a divine ordinance of perpetual obligation. We have an account of the primitive Christians meeting to-

gether on the Sabbath for religious worship. We cannot possibly account for the uninterrupted observation of the Sabbath for nearly two thousand years, unless it has been founded upon the first and original institution of it, for the purpose which Christ mentions. If it was made for the benefit of man, then this reason of its continuance has remained from the creation of the world, and will remain to the end of it. Besides new reasons for its continuance have occurred since its first appointment. It was then designed to be a memorial of the creation of the world, and after that it became a memorial of the deliverance of Israel out of Egypt; and since that period, it has become a memorial of the resurrection of Christ, and connected with a sacrament, instituted to commemorate his death until the great and last day.—The Sabbath is as inseparably connected with the gospel, as it was with the law, and must therefore continue as long as the gospel itself continues.—There is as much ground to believe the perpetuity of the Sabbath, as the perpetuity of the Lord's supper. Accordingly we find, that none have denied the perpetuity of the Sabbath, but those who have denied the perpetuity of all the gospel ordinances. We may be assured, that the Sabbath which was made for man, will continue as long as it can be of any benefit to man, which will be as long as the human race shall continue in this probationary state. It now remains to show, That this standing ordinance is designed and calculated to promote the

benefit of mankind. This our Saviour plainly intimates when he says, "the Sabbath was made for man, and not man for the Sabbath." This is setting the Sabbath in a much more favorable and amiable light, than the other inspired writers set the rites and ceremonies of the Mosaic dispensation. These they call a yoke of bondage, and weak and beggarly elements. In themselves considered, they were a burden, rather than a benefit, to those upon whom they were enjoined. But the Sabbath is a peculiar privilege and benefit to all mankind. It is calculated to promote, and not to abridge their present, future, and eternal happiness. Its nature, design and tendency all recommend it to the esteem and approbation of every individual of the human race. It is directly and eminently calculated to promote their own good, in various ways. For,

1. It gives them a very desirable opportunity to rest from all their worldly and laborious employments. They were originally formed for labor, and labor is the indispensable duty of every individual who enjoys mental and bodily strength. It is true, indeed, that all men are not called to the same kinds of labor; but all are bound to be active and diligent in one employment or another; either public or private: either mental or bodily; all of which require rest. This God knew, who formed men for the labors and fatigues of the present life. And where is the person, who has not often felt the peculiar privilege of the Sabbath, as a day of rest, from the labors of the week? There is,

perhaps, no lawful calling, which can be pursued with proper activity and diligence, that does not render the Sabbath both desirable and necessary, as a day of rest. And it has been found, by the painful experience of those souls, who have been denied the benefit of leisure on the Sabbath, that both their bodies and minds have been greatly injured. If, then, health and strength, and even life itself are highly valuable, the Sabbath, as a day of rest, is no less valuable and important. Thousands and millions in the Christian world, rejoice every week, at the return of this day of rest from their laborious employments.

2. The Sabbath gives men a happy opportunity for serious reflections and meditations. There is no secular employment can be properly and diligently pursued, without engrossing much of the attention of the mind; though some are more friendly to serious reflection, than others, and some kinds of secular business seem to leave no room for attention to any other objects. It is a great benefit, therefore, to this laborious world, to be allowed one day in seven, to lay aside all their secular concerns, and to banish all secular thoughts from their minds, and to fix their whole undivided and uninterrupted attention upon sacred, religious, and divine objects. All men are capable of reflecting upon things past, of meditating upon things present, and of anticipating things future. And it highly concerns all persons of every age, character, and condition, to pause, ponder, consider, and reflect, while they are passing through

the noisy, busy, and tumultuous scenes of this distracting world. The world, and the things of the world appear very different to all persons, in their retired, and reflecting moments, from what they do while they are eagerly engaged in worldly pursuits. How many every Sabbath day, view the world very differently from what they do every other day of the week, and how many serious resolutions do they form on the Sabbath, which have a greater or less influence upon them through the week. The Sabbath is a most precious season for the most necessary, and the most agreeable, as well as the most pleasant reflections and meditations, as it is the most sacred, so it is the most profitable day in the week, for such laborious creatures as mankind are.

3. The Sabbath affords men a happy opportunity for that social intercourse, which is for their mutual benefit. Mankind are formed for society with each other, and cannot be happy in a lonely and solitary state. Mutual intercourse serves to humanize and civilize them, and awaken all their social feelings, which render them amiable and respectable to each other. This desirable effect, the Sabbath has never failed to produce wherever it has been observed. How differently do those feel and conduct towards one another, who usually meet together every Sabbath, and apparently unite in the services of the sanctuary, from those who neglect the Sabbath and only see one another occasionally, as their business, inclination, or necessity may re-

quire. The experiment has been often made, by particular individuals, and particular societies of men. And the experiment has never failed to shew the happy, humanizing tendency of the Sabbath. Those who have observed it, have found a sensible benefit, and those who have despised and neglected it, have suffered a very great temporal inconveniency and injury. The happy influence of the Christian Sabbath upon the Christian world, has been unspeakably great. It has formed the Christian nations for those various modes of civil government, which have been the principal source of their public peace, harmony and happiness. And there can be no doubt, but the God of order ordained the Sabbath for the peculiar benefit of mankind, in their *civil* as well as *social* connections.

4. The Sabbath is highly beneficial, as it gives opportunity for private religious instruction. Parents and heads of families ought to give religious instruction to those under their care, and to do all they can to promote the salvation of their precious souls. But amidst the labors of the week, they can find few good opportunities of pouring religious instructions into the minds of children and youth. And if they could find time, children and youth would not be disposed to hear instruction, while all their thoughts were engaged in worldly and trifling concerns. But when they know, that God has required them to remember the Sabbath day, and keep it holy, their minds are better prepared to hear and feel the force of reli-

gious instructions. All religious parents and heads of families, therefore, must esteem the Sabbath as a precious opportunity for them to discharge their duty to those under their care and instruction, and whose spiritual and everlasting benefit they ardently desire to promote. This benefit of the Sabbath has been seen and felt, wherever it has been duly observed. What a striking contrast may be discovered between; those families, where private instructions are given Sabbath after Sabbath, and those who are allowed to grow up in ignorance of religion, and the neglect of all the duties of the Sabbath?

5. The Sabbath gives a precious opportunity for hearing public instructions in religion. It is one principal design of the institution of the Sabbath, to give mankind an opportunity to hear the great truths and duties of religion explained and inculcated. Faith cometh by hearing, and hearing by the word of God. And the Sabbath is the day, which God has appointed for man to hear his word. Accordingly he has appointed an order of men to deliver his messages, and preach the everlasting gospel to poor perishing souls. This he did under the law, and this he has done under the gospel. And this certainly ought to be esteemed an unspeakable benefit. For all men are in a state of probation, and their future and eternal happiness depends upon their hearing, understanding, believing, and loving the gospel. In this respect the Sabbath is of all other days the most beneficial and important. For without it all other

days may be infinitely worse than nothing. Thousands and thousands have blessed God for the Sabbath, as the day of receiving everlasting benefit, and all ought to bless God for the opportunity of such spiritual and everlasting benefit. I may add,

6. The Sabbath is a peculiar benefit, as it gives opportunity for public worship, as well as

public instruction. It is a day of devotion, and calls men together, to join in public prayer and praise, and, if prepared, to join in celebrating the wonders of redeeming love at the table of Christ. The opportunity for public worship is one of the most desirable and precious seasons, that the people of God ever enjoy on this side of heaven.

A MISSIONARY ADDRESS

From the Trustees of the Missionary Society of Connecticut, to the Ministers and People of the State ; and a Narrative of Missions.

THE American continent was settled under the greatest advantages for improvement in civilization and religion. The nations of Europe, who discovered this land and owned colonies in it, felt an interest in the civil and religious improvement of its inhabitants from the beginning. Much labor and treasure have been expended to clear the wilderness, to civilize the natives, and to fill this country with Christian people. Much has been effected ; more than could have been reasonably expected on the most sanguine calculations.

Yet after the lapse of three centuries, we find a large proportion of this new world lying in a wilderness state ; numerous tribes of its aborigines unchristianized, even uncivilized ; and many of those who immigrated here from Europe, with their descendants, in a great measure destitute of evangelical instruction.

Not only are the frontier settlements of the United States destitute of gospel ordinances ; but in the old settlements, even in those which are most favored with religious privileges, many societies have become disorganized and desolate. Societies, which once were prosperous, and rejoiced in the approach of the Lord's day, with its privileges, have lost every semblance of piety, except what is seen in the lamentations of a few in the midst of them, who sigh and cry for the abominations which prevail.

The circumstances of our country, in a moral and religious view, call for the efforts of those who devise liberal things.

It is matter of gratitude and joy, that the hearts and hands of many have been opened for the aid of such as suffer for lack of vision. What has been done in the establishment of Missionary and Bible Societies in our country, and what has been effected for the spread of the gospel by these charitable associations, demand our thanks to the Father of lights, from whom cometh down every good and perfect gift.

Of the progress and state of the missions, conducted under the patronage of the Missionary Society of Connecticut, the Trustees present the friends of religion with the following, which is their fourteenth Narrative.

The Connecticut Reserve, which is inhabited principally by people who are united to us both by ties of nature and friendship, and which, for reasons obvious and weighty, has received the greatest attention from this Society, has been abundantly favored with divine blessings. It has grown up under the nurture of Christian charity, and in its orderly observance of Christian institutions is before many settlements of an older standing. The state of the country can be best presented in its true light, by the communications of the missionaries whose residence is there, and who travel over a great part of the country, continually publishing the gospel, teaching the ignorant, comforting the distressed, and building up waste places.

From the statements of our missionaries, received since the publication of our last Narrative, it appears that about two hundred weeks missionary labor has been bestowed on the Reserve; and that the time devoted to the service of the Society has been industriously improved, in visiting from house to house, to learn the state of the people and to impart instruction; in visiting the sick and the distressed as occasions offered; in preaching on week days, when people could be convened, as well as on the Lord's day, and in strengthening the hands of the faithful.

The Rev. Jonathan Lesslie, in the course of a year terminating with June last, spent about thirty weeks in the service of the Missionary Society. He was not so frequent in preaching weekly lectures as is usual. In his apology for this he says, "Two things have prevented me from preaching much in the week, A want of strength, which was the case in April when I was in the south, and a want of hearers in this northern region. The lateness of the spring, the prospects of war, and the scarcity of the last uncommonly hard winter, afford an excuse for such as do not greatly esteem the gospel, not to attend on working days."

In his account of the country in general, a number of places are mentioned in which a serious attention to religion has been excited and continued. Many ecclesiastical societies are anxious to settle ministers for a part of the time. Errorists of various kinds crowd into the places where seriousness prevails, to turn the people away from the truth. He concludes this head with observing, that more, many more ministers are wanted among them, and that they would soon settle in the ministry. Mr. Lesslie's commission as a missionary is renewed.

The Rev. James Boyd was engaged in the service of the people of his charge for the whole of the last year of his commission, except for the term of about seven weeks. This time was devoted chiefly to places which had not been favored with much missionary labor. In assemblies collected in neighborhoods for the accommodation of the people, and in schools and families, he pub-

lished the great salvation. The blessed fruits of missionary labor, and of the circulation of religious books, he observes, are witnessed in every part of that country. "In all the places above mentioned," he says, "there was a decent attention given to the preaching of the gospel, and in some of them, the attention was serious." A special attention prevailed in Bazetta. Four young persons had become anxiously concerned for the salvation of their souls, and the pious few were stirred up to prayer for a continuation and increase of the seriousness. Respecting the state of the country in general, he observes, "Missionary labors are thankfully received by the greater part of the inhabitants of this country. The longer I missionate the more fully am I convinced that this is the case; nor does it appear a matter of mere compliment; many with tears will speak of their destitute situation, not having a sermon on the Sabbath more than twice or thrice in the year; and urgently solicit us to visit them again. More missionaries, could they be sent to us, would be very acceptable; such as would be willing to settle in our country are those we wish to visit us. There are a number of settlements which wish to settle a minister for part of the time. It is true that the state of our country at present, is not promising as formerly. The effects of the war are sensibly felt in consequence of so many of our inhabitants being called forth in our defence. We are not apprehensive of danger in *this* part of the country." Mr. Boyd is continued in the service of the Missionary Society for the ensuing year.

From the Rev. Thomas Barr a communication was received containing an account of missionary labors from May 1811, to Dec. of the same year. The journal was not recived in season to be introduced into the Narrative of that year. Another journal has been received bearing date Sept. 3, 1812. The two furnish an account of twenty-seven weeks of service for the Society. In preaching daily, when people could be collected in any way, though in small numbers; in family visits; in urging on professing Christians the duty of assembling on the Lord's day and worshipping regularly together, though they may have no preacher; in alarming the secure, stirring up the careless and animating professors, he husbanded his time to the best advantage; and the satisfaction of some fruit of his labor has not been wanting. In both the letters of Mr. Barr accompanying his journals, he speaks of the cordial manner in which he was received in almost every place; of the anxiety of the people to hear the gospel; and of the promising state of the country, in a religious view previous to the war. The unhappy change effected by this demoralizing scourge does not prevent, but calls for missionary exertion. The people attend to the gospel, and some of the troops have the gospel preached to them. Of some who had been captured, and who returned sick and were put in hospitals, Mr. B. says, "I have visited these since they came back, and have distributed among them some of the missionary pamphlets which were gratefully re-

“ceived.” Mr. B. has received a commission to continue in the service of the society another year.

The journals of the Rev. Nathan B. Derrow contain an account of about twenty-five weeks missionary labor, in the course of one year ending with the month of June last. With perseverance and unwearied diligence his labors were prosecuted through the whole of this term.

Mr. D. remarks, “A new song is put into the mouths of many in this quarter, within a few months past, and in several places the wilderness has become vocal with the praises of God.” A number of towns lying contiguous to each other, are mentioned as having been visited by the effusions of the Spirit. Mr. D. is re-appointed by the Missionary Society for another year.

The Rev. Joshua Beer spent in the service of the Society, about seven months in the course of one year, terminating with the month of February last. He visited some settlements south of the Reserve, which had not been favored with the attention of missionaries heretofore. The people were very ignorant of the doctrines of the gospel, and could scarcely be collected. After spending a few days with them in teaching and exhortation, they were decent in their attention. He continued his mission, teaching, exhorting, and catechising daily, and on his return through the places which he had visited, he was refreshed to see some more attention to divine things among them.

The Rev. Abraham Scott is employed by the people of his charge for the principal part of his time. He performed a tour of service of three months between Oct. 1811, and February 1812. Nothing extraordinary attended his mission. The people appeared to be well disposed and desirous to hear the gospel. His observations respecting the state of religion coincide with those already mentioned.

“In this country,” observes Mr. Scott, “particularly in New Connecticut, assemblies for public worship are considerably more numerous than formerly, owing principally to our growing population. There is in general a professed, and in many places an apparent anxiety for the gospel. In almost every place I have visited since I left home, I have been received and treated with the greatest degree of friendship.” Mr. S. was re-appointed in the month of May last.

The Rev. John Field resides in Burton, and from that place makes frequent excursions into the destitute settlements. His last communication, giving a statement of his labors and of the manner in which his missionary services are performed, is dated 1st Oct. 1812. From the beginning of the same year to the date of his last letter, he spent a little more than nineteen weeks in missionary labor. With much self-distrust and apparent humility, he labored in season and out of season, according to his ability and health. His account of the country corresponds with those before given. The people in general pay good attention to preaching, though some care for none of these things, and others oppose.

His commission to itinerate as a missionary in the Reserve and the country adjacent is renewed as usual.

The Rev. Giles H. Cowles has endeavored to employ in missionary labor, all the time which was not devoted to the societies committed to his charge. From the commencement of his labors as a missionary, in October 1811, until Nov. last, he spent about nine months in the service of the Society. His health was preserved and his strength sustained, so that he preached daily when the people could be convened. He makes mention in his journal of places, where indifference prevailed, which have been stirred up, of societies which have been organized and prosper, and of the places which are favored with revivals. His last communication speaks feelingly of the injurious effects of the military operations in that region, as it respects religion and morals, as well as temporal interest.

With reference to the necessities of the people, and their desire to have the gospel preached to them, he observes, "In my missionary tour I have been very kindly received and treated. In general, the people have manifested a disposition to attend up on preaching, especially on the Sabbath. Many have expressed their gratitude for missionary labors, and a desire that they may still be favored with them. And many settlements must be destitute for years to come, unless supplied by the benevolent exertions of the Missionary Society. The people of God, who are scattered in these new settlements, I hope, have been edified and comforted by the preaching of the gospel; sinners in some instances have appeared to be seriously impressed; and some things, it is to be hoped, have been done toward promoting the cause of Zion and the salvation of souls. But in general, it is a time of stupidity with respect to religion, and we need the prayers of the Missionary Society and all friends of Zion, that God would revive his work among us." Mr. C. is re-appointed a missionary.

The Rev. John Seward, who commenced his mission in September, 1811, has spent much of his time in preaching in societies which are desirous to furnish themselves with the regular and stated ministry of the gospel, according to their ability. While in the employment of these societies on probation, he was supported by them. He therefore labored in the service of the Missionary Society, in the course of a year, terminating with September last, for the space of little more than five months. He was diligent both in season and out of season, and in this commencement of his ministerial course, received tokens of divine approbation for his encouragement. Mr. S. accepted of an invitation to take the pastoral care of the church in Aurora, and to preach with them half the time. He was installed on the 5th of August last. The special attention to religion prevailing in Portage county is particularly noticed in his communication. From a state of stupidity in the things of religion, the people have been quickened, and are zealously engaged in the great concern. Youth, who were noto-

riously vain and bold in their opposition to serious things, have been arrested in their course; have been deeply impressed with the importance of divine things, and often speak one to another on the interesting concerns of eternity, with much feeling and freedom. Old men, who had been carried away by the madness of enmity against God, even so as to countenance the vain amusements of youth, in opposition to the service of God, have been alarmed and brought to themselves. Among others, one notorious for his infidelity and opposition to every thing good, has become the subject of this work, and is now warmly engaged in building up the cause which he had before labored to pull down. Numbers of young men, who were heads of families, have commenced the practice of worshipping God with their households. And many enjoy a hope that they have passed from death unto life. In this revival which has extended, in some degree, to a number of towns in Portage county, the town of Talmage has been distinguished above the others. The work commenced with a gradual increase of attention to divine things, and an eagerness to hear the word. A general and an early flocking to the place of worship, as if all were sensible that their greatest concerns were there, soon became visible, and a deep solemnity in their attention to the things preached was manifest. The subjects of the work were between the ages of sixteen and thirty-four. Mr. S. represents the country in general in a very necessitous state as to religious instruction, and the people, he says, are very desirous to hear the gospel. His anxiety that some of the faithful servants of Christ may be directed to visit that destitute region is very great. After some observations on this subject, he adds, "From these statements you may perceive the importance and great need of more settled ministers in this part of the Reserve. Here are six flocks without a shepherd. Three of these, viz. Hudson, Rootstown, and Talmage are able and willing to support a minister for half of the time. I hope and pray that the Lord will direct the steps of some of the faithful ministers of New England to Portage county." Other places, he observes, besides those mentioned are in the same condition, very desirous to settle ministers, and he earnestly solicits help. Mr. S. is commissioned to continue his missionary service.

In addition to the above account of the religious state of New Connecticut, we would not neglect to notice the repeated mention made by our missionaries of the scarcity of the Scriptures, and the need of assistance in the gratuitous circulation of the word of life.

"I have distributed," says Mr. Cowles, "seven of the Bibles sent on to Mr. Leslie, have had several other applications, and know of a number who are still destitute of the scriptures." In another letter, after a number of Bibles sent to that country by the Connecticut Bible Society had arrived, he observes, "Since I wrote you last, I have distributed more than thirty of the Bibles sent on to Mr. Badger.—Many more Bibles are needed in

‘many parts of the Reserve.’ “If possible, I wish that more Bibles might be sent out.” says Mr. Seward, “There is yet a pressing call for Bibles, especially in this county. I believe that I have distributed about forty in this county with my own hands, and perhaps as many more have been distributed here by others, and many families are yet destitute. Besides families, there are many young people, particularly those that have lately become serious, who are anxious to possess a Bible.”

The Connecticut Bible Society has afforded them relief in this respect, and it will be a consolation and encouragement to the donors to read the following extract of a letter of Mr. Cowles. It was added after the close of his letter, in a N. B. “*In my last tour I found several persons who were supplied with Bibles by Mr. Badger and myself, to be under serious impressions, and therefore grateful for the precious gift.*”

The above extracts, giving an account of the missions to New Connecticut, and of the religious state of that country, present to our view a people in perishing need of missionary charity; who have received missionaries with an affectionate welcome; who have furnished the highest evidences that they have profited by the labors of those that were sent among them to preach the gospel to them; and who earnestly plead with us to continue our assistance. The outpourings of the Spirit upon them, the revivals of religion among them, are also indications from him whose servants we ought to be; that the Lord is in the midst of them, and that they shall prosper who love them.

In the field of missions southwest of the Reserve, the Rev. Timothy Harris has spent about fifteen weeks. An extensive and desolate region lies round about him. In many places the people appear to be utter strangers to the gospel and even unacquainted with propriety of demeanor under the preaching of the word. He has been diligent in his attention, laborious in his services, and in a good degree successful in the establishment of order, in exciting attention, and in winning souls to Christ.

His solitary condition, and the extensive country around him needing aid, afford occasion for his repeated importunities for assistance. The Trustees have not been regardless of the wants of the people, but have been as yet unable to afford them any further aid. The last year a missionary was appointed, but they regret that he was providentially prevented from fulfilling his appointment.

Mr. Harris continues, by the appointment of the Trustees, to itinerate in that country.

The Rev. Elihu Mason was appointed to labor in the county of Herkimer and the counties adjacent, in the State of New York, for the space of sixteen weeks. His account of that region represents the people in a very deplorable condition. Divided in sentiment, harrassed by errorists of various kinds, and addicted to vice, they are really objects of missionary charity, although they are by no means desirous to have help. Societies and churches,

which once appeared promising in that quarter, have become broken and scattered, so that there is scarcely any thing remaining that can be built up. Missionary labor was once bestowed on this region with some success, but for the want of continued help the people have declined in their religious character, and the little good which may have been done is no more to be seen.—Mr. Mason will visit the same places again for the benefit of the people, and for further information, although his commission has expired.

The Rev. Eli Hyde has performed a short missionary tour in Oneida county in the State of N. Y. He was out a little more than nine weeks, and though in some measure interrupted by ill health, brought on by fatigue, he accomplished, with diligence, a laborious mission. He was received in every place in a friendly manner. And though a few individuals were found anxious to know what they should do to be saved, and a few Christians appeared to be alive in their Master's cause, yet the general appearance was that of exceeding great stupidity. There was however no occasion to complain of their want of attendance on the ministry of the word. On the Sabbath, meetings were uniformly full; and often on week days he had crowded assemblies. That part of the country, destitute of the regular ministry of the gospel, and swarming "with those who assume the office of teaching, whilst they have need to be taught which be the first principles of the oracles of God," is in great need of assistance.

In the same field, and especially in settlements near the Oneida lake, the Rev. Israel Brainerd has performed a mission of about two months. Places which had not been favored with religious instruction from missionaries or regular ministers were the objects of his particular attention; and these were visited principally on their own applications. They were new settlements and abounded with false teachers. He was cordially received. The people attended on the word. In some instances the eyes of the deluded were opened, and the progress of error apparently impeded; and in some places the religious appearances were promising. Of the settlements which he visited he observes in general, "Though vice and irreligion are predominant in some places, yet in others there is a goodly number of pious and moral people. And even in the worst, there are a few who sigh and cry for the abominations which prevail."

In the month of July last, Mr. Orange Lyman commenced a mission under the direction of the Missionary Society of Connecticut. He visited that part of the state of New-York, which is called the Holland Purchase, and was in the service of the Society four months. He preached as opportunities offered every day, and visited families and schools, in the capacity of a preacher of the gospel. "I have been kindly received as a missionary," says he, "in every place which I have visited, and many have requested me to tender their thanks to the Missionary Society. A high sense of gratitude to the good people of Connecticut is felt by

‘ thousands, who, through their munificence, are partially supplied with a preached gospel. Though the new settlements are greatly agitated by the commotions of war, which renders it, in some respects, an unfavorable time for missionary labors, yet they beg to be remembered, and not to be neglected by your Society.’

The Rev. John Spenser received a renewal of his commission for the last year, to labor as a missionary on the tract of country visited by Mr. Lyman, and spent about fourteen weeks in the Society’s service. He mentions the satisfaction which the people expressed in Mr. L.’s labors, and their desire that he might return, accompanied with others, to aid in their edification. They manifested a willingness to exert themselves for the support of the gospel. “ My encouragement, with respect to Zion’s cause in this wilderness is increasing,” says Mr. S. He was furnished with unquestionable ground for such encouragement. Since, on a tour of fourteen weeks, solicitations for his tarrying and preaching, at the expense of the people, in different places, as he journeyed along, were so frequent, that he could spend but seven weeks for the Society. The necessities and feelings of this people appear in a very interesting light from the account of Mr. Seward. In journeying through the country, he was providentially called to spend a Sabbath there. Application was made to him to spend a few Sabbaths with the people at their own expense. When he stated that it was inconsistent with his instructions from the Board of Trustees, they were urgent that some minister might be sent to them, to be supported by them for one half of his time, and to itinerate as a missionary, for the other half. “ Preaching,” adds Mr. S., “ is very scarce in that region, and very much needed.”

The Rev. Oliver Ayer labored as a missionary on the Holland Purchase, from October, 1811, to the end of February following. The hungering and thirsting witnessed by Mr. Seward, it seems, were preparatives for rich blessings. The desires of the people to hear, their anxious enquiries after the way of salvation, and their calls for instruction, pressed Mr. A. into an agreeable but laborious service, which met him in many places. In the course of his labors with the people, forty persons were examined and admitted into the church of Christ. Among the subjects of this work were some who had been notoriously profligate in principle and practice. A solemnity and deep attention to the word, without any enthusiasm, prevailed in the religious assemblies of the people. Sometimes they were universally in tears.

The tract of country called the Holland Purchase is growing rapidly in population. It needs missionary aid. The above accounts present it to our view, like the man of Macedonia in vision to Paul, imploring assistance. A communication from Warsaw, signifying the gratitude of the people in that place, for missionary aid, acknowledging the grace of God in their revival, and desiring more assistance, has been made to the Trustees. And we trust they will be supplied according to their request. Mr. Ayer is continued a missionary in that region.

The Rev. Werthington Wright performed a mission in Wayne county and its vicinity, in Pennsylvania. He spent, in the service of the Society, fourteen weeks, laboring diligently, as opportunities offered. The country which he visited, he represents in a condition truly deplorable, both in religion and morals. There are many, however, among them, who are desirous to hear the word. Mr. Wright was re-appointed a missionary, and is now in that country.

The Rev. Lucas Hart was commissioned to itinerate in the same region in the summer of 1811. After enduring the labors and fatigue of his service for a while, his health declined, and he was obliged to desist. In his tour he found some who were stirred up to a serious concern for their spiritual welfare, some Christians rejoicing at his coming, and many insensible. "There is much need of missionary labor," says he, "in the places which I have visited, particularly in the county of Wayne. Errorists abound in every quarter."

In Luzerne county, Pennsylvania, the Rev. Ebenezer Kingsbury labored from November, 1811, until January, 1812, about seven weeks. The people are generally attentive to the preaching of the gospel. They express their gratitude for the assistance afforded them, and desire that they may still be held in remembrance with the Society. The labor bestowed upon them has not been altogether in vain. Some instances of hopeful conversion have been witnessed; and a desire to be built up in the order of the gospel is growing among the people.

The counties of Delaware and Otsego, in the state of New-York, have enjoyed the labor of the Rev. Joel T. Benedict for the space of eleven weeks. The religious state of this country is very interesting, and must have afforded the highest pleasure to the faithful laborer, though it called for the most laborious service. A number of places, alive in the great enquiry, *What shall we do to be saved?* the people, eager to hear the gospel; youth in numbers collected, desiring to be taught the way of life; the missionary exhausted with labor, so as to be unable to answer the anxious enquirer any more; a few retiring with a view to implore God, the source of light and life, that he would support the missionary under his labor, and enable him to shew the way of life to those around him; many submitting to the Saviour and following him; churches organized; one church reclaimed which was ready to perish under the delusion of error; and the pious rejoicing in the manifestations of Jehovah's presence; these present a scene of operations reviving in their narration; to behold them, and be engaged in the work, must have been peculiarly agreeable. Such a scene was exhibited to Mr. B. Although some places were careless and others opposed with bitterness, yet in many, error and enmity were subdued, and the truth triumphed. In all places numbers were desirous to hear the gospel. Those in which special revivals of religion have taken place, are Meridith, Sidney, Masonsville, Middletown, and Oxford. These revivals appear to have been

characterised by a deep and humble anxiety on account of guilt and depravity, and a desire to be instructed. Nothing enthusiastic or irregular was observed in the assemblies, nor in the individuals who were exercised. Their circumstances as well as their request call for assistance from the charitable. It is encouraging to consider with what gratitude they have received and remember missionary labors, and their prayers for blessings on the people of Connecticut, their benefactors, are an earnest of the fulfilment of the divine promise, *The liberal soul shall be made fat; and he that watereth shall be watered also himself.*

Messrs. Samuel J. Mills and John T. Schermerhorn have undertaken to obtain a more extensive and correct knowledge of the religious state of our frontier and Indian settlements. They completed their course of theological studies at Andover, Massachusetts, last spring, and commenced their tour as missionaries last fall. On their application, accompanied with recommendations from the professors of the Andover Institution, they received commissions from the Trustees of the Missionary Society of Connecticut, to labor in their service whenever they should be in those settlements which are objects of the charity of this Society, and on the same terms with other missionaries in their employ. From these missionaries, information has been received from Marietta, state of Ohio. They preached in a number of places occasionally, as they journeyed through them, and furnish general statements respecting the country, which coincide with those more particularly made by other missionaries. Messrs. Mills and Schermerhorn took different routs from Marietta, to prosecute their laudable undertaking.

(To be continued.)

RELIGIOUS INTELLIGENCE.

Academy for the Education of Pious Young Men.

[Inserted by desire.]

AN Academy has been formed in Vermont for the education of poor and pious young men for the work of the Gospel Ministry. This has been done with the concurrence and advice of several ecclesiastical bodies in New England.—The following are the Articles. Want of room prevents our giving the circumstances attending the formation. These will be found in our next Number.

ED.

ARTICLE I. An Academy shall be established at such place, within the limits of the Orange and Coos Associations, as the Trustees, whose appointment is herein after provided

for, shall think will most conduce to the benefit of the Institution, with such monies as may be given as aforesaid, in which shall be taught all branches of education necessary for preparing youths for entering any of the three lower classes in the Colleges in New England.

Art. II The Academy shall be committed to the care of a Board of Trustees, consisting of twelve members, besides the Principal of the Academy herein after mentioned; not less than one half, nor more than two thirds of whom shall be ordained ministers of the Gospel; seven of whom shall be a *quorum*. Nine of the first members of the said Board shall be appointed by this convention, who shall afterwards elect the remaining three, and fill up all vacancies, in their own body

which shall happen by death, resignation or otherwise.

Art. III. Students shall be admitted into the Academy on such conditions as the Trustees shall prescribe. The Trustees shall also fix the rate of tuition, which shall be paid by all students, who, or whose parents, are able to pay the same, into the Treasury in aid of the funds. The Trustees shall appoint and employ a sufficient number of Instructors, and remove them at pleasure: and shall determine the amount of their respective salaries.

Art. IV. Each Trustee and Instructor, before he enters on the duties of his office, shall give his written assent to the shorter catechism of the Westminster Assembly of divines, as containing substantially the doctrines of the Gospel; and the said Trustees and Instructors shall be professors of the Christian religion, and regular members of some Congregational or Presbyterian Church.

Art. V. Every young man in order to be admitted to the privileges of this charitable institution, shall exhibit to the Trustees satisfactory evidence, that he possesses promising abilities, a serious and pious disposition, and a blameless character, and is a suitable person to be educated for the Gospel ministry. And no student shall be continued upon this charitable foundation any longer, than his character for piety and proficiency in learning, shall, in the judgment of the Trustees, merit such patronage.

Art. VI. The Board of Trustees shall appoint a President and Vice President of their own body, a Secretary and Treasurer; and shall have power to remove either of said officers, or any member of the Board, whenever, in the opinion of two thirds of the Trustees, he shall have become grossly inattentive to the duties of his office, heretical in his sentiments, or immoral in his conduct.

Art. VII. The personal services and attendance of the members and Officers of the Board, except the Treasurer and Prudential Committee, herein after mentioned, shall be performed *gratis*; but their necessary expenses may be defrayed out of the treasury. The Treasurer shall ~~and~~ bonds to the satisfaction of the

Board of Trustees, for the faithful discharge of the duties of his office, and, with the Prudential Committee, maybe allowed such compensation as the Trustees shall judge reasonable.

Art. VIII. The Board of Trustees shall make all necessary laws, not inconsistent with this constitution, for the regulation of their own body and the concerns of the Academy, and the conduct of the Instructors and students thereof, and may alter or repeal them at pleasure. They shall also have power to appoint a Prudential Committee of persons of their own body annually, whose duty it shall be to manage the funds under the direction of the Board; to inspect and repair the buildings; to allow and settle accounts against the Academy; to draw orders on the Treasurer for the payment thereof; to audit the accounts of the Treasurer, and lay the same before the Trustees, at a meeting, which shall be holden by them annually, and to do such other business, as shall be committed to them from time to time by the Trustees.

Art. IX. All property which shall be given to the said Academy shall be faithfully applied, in the manner herein after specified, to the object of this establishment, either as a permanent or contingent fund, according to the direction of the donors, and in strict conformity to the principles of this constitution. And all donations to the permanent fund, whether in money, real or personal estate, shall be disposed of, vested in funds, put out at interest, or on lease on ample security, at the discretion of the Trustees; the avails whereof, together with such sums as are given for immediate expenditure, shall be expended in fitting for college such pious young men in indigent circumstances, as they may select; and in contributing in part or in whole to the expense of completing the education of such as are so fitted, at some college in New England; and in aiding them afterwards, so far as may be necessary, in their professional studies. And moreover, whenever the funds of the Institution shall be deemed by the Trustees sufficient to warrant such a measure, they shall be authorized to engage

and support such instructor or instructors, as they shall judge to be necessary, and to erect suitable buildings for the purpose of this establishment.

Art. X. The chief Instructor shall be denominated the Principal of the Academy, and shall be *ex officio* one of the Board of Trustees.

Art. XI. The Trustee, who shall be first appointed is hereby empowered to call the first meeting of the Trustees at such time and place, as he shall judge proper; and the Trustees shall then and thereafter from time to time prescribe the mode of calling future meetings.

Art. XII. The said Academy shall for the time being be called and known by the name of "*The Union Academy*;" but the said name may be once altered by the Trustees, by prefixing the name of the principal donor, or the name of the town, where the same may be located.



Serampore Mission Printing Office.

RECENT intelligence has informed us that this valuable institution was consumed by fire the beginning of last March. The loss is estimated at more than *fifty thousand dollars*, in paper, types, engravings, and other articles that are difficult to be procured in India. The loss of paper is irreparable, until it can be sent from Europe or America. The ways of God are mysterious. Why this should be permitted to take place, no man can tell; but let no one think it is an indication that God is displeased with the benevolent attempt, to christianize the East.—The church hath always been subject to the malice of its enemies, and the common evils of time. No miraculous exemption from these is to be expected, yet she shall be led through the water and not be destroyed; through the fire and not consumed. The church of Israel passed through the sea and the wilderness before she arrived at Canaan. The Christian church suffered through three centuries of persecution, before she arrived at rest. This doubtless is to show

that the church of Christ is now, and ever will be dependent on his immediate Providence. The millennial church will doubtless through much trouble enter into its rest.—There will be many retrograde dispensations in Providence before the name of Christ is preached through the earth.—This will be to shew that it is, "not by might, nor by power, but by the Spirit of the Lord," that his kingdom is built up in the earth. It will be to shew that the wisdom of man is not like his own, and that he worketh not as man worketh; it will be to shew, that his own power is efficient, and the plans which we form are only ulterior to the powers of his infinite wisdom and grace. These dispensations of his Providence are to humble his people, and to teach them that without his special preservation, they cannot succeed even in building up that kingdom, which is his own, and which in the end, shall swallow up all others, and the glory of his grace shall be wonderful through the earth.

But I expect some of my Christian readers will return upon me with the question, Why did God permit the Serampore Mission Office in India to be burned? Why did he suffer this obstruction, to the spread of the Scriptures in the East?—If thou canst not trust in the inscrutable wisdom of thy Redeemer, or if thy faith in the power of Christ, and in the final building of his kingdom in the earth is so small, suffer me to assign another reason. He did it to try thy Christian perseverance in a good work. He permitted the mine thou hast already given to be burned; that thou mightest have a conscientious obligation come upon thee to give a pound. He hath rejected the first offering because it was too small; I pray thee to enlarge it. The cattle on a thousand hills are his; but, remember they are in thy hand to give. If thou dost not give them, they cannot, by the laws of nature and Providence, neither by the laws of that civil oeconomy, that is established in this world, be given to the advancement

of that kingdom Christ hath established in the world.—Reader, I therefore exhort thee, that for every mite thou hast given, now come forward and give a pound. If thy ability be not equal to this, of which thy conscience must seriously determine, give less; but cease not to give.

The burning of Serampore Mission Printing Office, is no evidence it is not thy duty to give.—The Lord hath now the more need of his own property, which is in thy hand, to advance the interests of his own kingdom on earth.

To encourage the desponding, we would inform them, that this unfortunate event hath not cooled the zeal of Christ's friends. Instead of being discouraged, they consider it a new call on their liberality. We hear from England, that the BRITISH AND FOREIGN BIBLE SOCIETY have given 3,000 pounds sterling towards repairing this loss.—Mr. RALSTON, of Philadelphia, writes us that the southern churches are making exertions for the same purpose. The CONNECTICUT BIBLE SOCIETY have given five hundred dollars for the same purpose. We also hear of many other donations for this, which we believe one of the most laudable of Christian purposes.

The Editor of this Magazine, presumes to mention two gentlemen, *Peter W. Gallaudet*, and *Henry Hudson*, merchants, Hartford, who will receive and give due testimonials, at the proper time, for the application of the sums given.

The Publishers of this Magazine will also consider themselves under sacred ties to discharge this duty, if requested of them. Ed.

American Missionaries to India and the East.

INTELLIGENCE is received that Messrs. Judson and Newell, two of the young gentlemen who went missionaries from America to India, arrived in the month of June last with their wives, in good health. It is also reported they will not be re-

ceived, and must return by the vessel, the Caravan, which carried them out.—Something of this kind was to be expected from the political state of the countries, and from other causes. It is a well known fact, that a large proportion of the India stockholders are averse to the missionary establishments from England, lest the introduction of Christianity should emancipate the natives from their profound ignorance. As the government of that country is circumstanced, partly national and partly under the control of a great mercantile Company, the British administration have been obliged to act with the utmost circumspection in protecting their own missionaries. A succession of Governors General, and of pious men at the College of Fort William, who were friendly to Christianity, have hitherto conducted this business with great discretion. Unless some jealousy hath arisen, between the missionaries of the different religious denominations, we cannot yet believe these missionaries will be ultimately obliged to return. Let us patiently wait the determination of heaven. "He that believeth shall not make haste." Ed.

Remittances to India for the support of Missions.

WE understand that the remittances from the American Board of Foreign Missions to India, go thro' the hands of *Samuel Williams*, Esq. and *Junius Smith*, Esq.* in London, to the Hon. *John Herbert Harrington*, Esq. the Rev. *David Brown*, and the Rev. *Wilham Carey*, D. D. of Calcutta, India. Ed.

Donations to the Foreign Missionary Society, as reported by their Treasurer.

From Oct. 28, 1812, to Nov. 26, \$ 307 32.—From Dec. 1, to 17, \$ 216 00.

* *Junius Smith* is son of General *Smith*, of *Plymouth, Connecticut*.

OBITUARY.

DIED, at New Haven, Dec. 6th, the Rev. **BELA HUBBARD**, D. D. Rector of Trinity Church, aged 73. Dr. Hubbard was born at Guilford, Aug. 27, 1739. He received orders in England, in 1764, and officiated at Guilford and Killingworth until 1767, when he was removed to Trinity Church in New Haven, where he continued his labors in the ministry until his death. Yale, 1758.

At Salem, (Mass.) the Rev. **NATHANIEL FISHER**, Rector of St. Peter's Church; aged 65. Harv. 1763.

At Charleston, (S.C.) Sep. 30, the Rev. **JOHN MURPHY**, pastor of the Presbyterian Church in Hopewell: And on the 4th of October, the Rev. **JAMES McELHENNY**, the other pastor of the church in Hopewell.

At Schenectady, (N. Y.) the Rev. **CORNELIUS BOGARDUS**, aged 33, Pastor of the Presbyterian Church in that town.

At Salisbury, on the 13th ult. the Rev. **JOSEPH W. CROSSMAN**, aged 37, pastor of the church in that place. — The loss of this pious, faithful, and judicious minister of the gospel, will long be felt and lamented, not only by the people of his charge, but by the church of Christ in which he was a burning and a shining light. Coll. Rhod. 1795.

At Limerick, (Maine,) the Rev. **EDMUND EASTMAN**, aged 40, pastor of the church in that place. Mr. Eastman was faithful in his professional duties, and a zealous promoter of Missionary Institutions. Dart. 1793.

In Orange county, (N. Y.) Gen. **JAMES CLINTON**, aged 76. He was an officer of distinguished merit and ability in the revolutionary

war, and rendered important services to his country.

In South Carolina, **WILLIAM L. SMITH**, Esq.

At Washington City, Hon. **JOHN SMILIE**, aged 75, Representative in Congress, from the State of Pennsylvania.

In Russia, of the wounds received in the great and bloody battle of Moskwa or Borodino, fought on the 7th of Sept. in which the Russians and French lost in killed and wounded, about 40,000 each, the illustrious General of Division, **PRINCE BAGRATION**. After this severe action, Bonaparte proceeded to Moscow, the ancient capital of Russia, which was abandoned and set on fire, and three fourths of that beautiful and splendid city laid in ashes — Bonaparte entered Moscow, September 14.

At Mojaisk, Gen. **COUNT LEPEL**, of the Westphalian troops, of the wounds received in the forementioned great battle.

In England, his Excellency **PHILIP ST. MARTIN COUNT DE FONT**, Ambassador from the King of Sardinia.

In Poland, the French Maj. Gen. **COUNT GUDEN** of the wounds received in a battle at Volentina

Slain Oct. 18th, **PRINCE PONIATOWSKI**, General and commander of the Polish troops under the Emperor of France. The attack was made by Kutusow, commander in chief of the Russians, on Murat King of Naples, commander of the French army north of Moscow and Gen. Prince Poniatowski. The latter was slain, and Murat driven back with severe loss of men, and 38 pieces of artillery. — On the 22d, Gen. Winzingerode drove the French garrison from Moscow.



Donation to the Missionary Society of Connecticut.

1813.

Jan. Received of Messrs. *Hudson & Goodwin*, a Donation of avails of Dwight's Psalms and Hymns \$ 200 00.

CONNECTICUT
EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. VI.]

FEBRUARY, 1813.

[NO. 2.

*An Historical View of the First
Planters of New England.*

NO. XVII.

(Continued from p. 21.)

REMARKS.

FOR the purpose of enabling their posterity to form a correct opinion of the venerable Fathers of New England, and to excite a laudable desire to imitate their exalted virtues, it was proposed in our introductory Number, "to take an historical view of the Puritans, previous and subsequent to their settlement in America; and to add such remarks as may be necessary to the elucidation of the subject."

In prosecution of this design, we have given some account of the rise of the Puritans in England, of the causes of their separation from the established church, of their removal to this country, of their rise and early progress of the several New England

colonies; and have attempted to give a sketch of the lives of some of the principal civilians and divines. As this is a subject fertile in the most useful reflections, before it be dismissed, it will be proper to add some general observations.

1. The special Providence of God is strikingly visible in the first settlement of New England. The particular period in which the settlement was made, seems to have been the only one in which it could have been accomplished. Through the long reign of Queen Elizabeth, there was an uninterrupted struggle between the Puritans and the Prelates, and it was ever questionable into whose hands the national church would eventually fall. Thus notwithstanding the sufferings to which the former were exposed, there appeared no sufficient cause to induce them to leave their native country. The accession of the royal house of Stewart, bred in the faith of the Church of Scotland, produced such general expectations of

a relaxation of the rigors of Episcopacy, that it was a long time before the nation could be persuaded that the oppressions of ecclesiastical intolerance would be continued, much more, that they would be increased. It was not, therefore, till towards the close of the reign of James, and in the early part of the reign of Charles, that the Puritans, generally, relinquished the expectation of a change in the sentiments of the government in their favor, and found that they must fly to other lands to enjoy, unmolested, the pure privileges of the gospel of Christ. In the year 1640, commenced the great contention between the king and the parliament, which soon produced the most ruinous civil war. As the parliament espoused the cause of the Puritans and exercised the powers of the government, the oppression of the prelacy ceased, and the principal cause of their emigration from their own country, no longer existed. Had these events occurred twelve or fifteen years earlier, the New England colonies, of such a character as they possessed, had probably never existed. The French commenced the settlement of Canada in 1608, and not long after took possession of some places on the coast to the eastward of New-England. It was a very favorite object of Cardinal Richlieu, who then managed the concerns of the French monarchy, one of the ablest statesmen that ever sat at the head of a nation, to possess the St. Lawrence and the Mississippi, and all the country enclosed by those rivers. And, under his management, that active people were making rapid

advances to the accomplishment of the object.—In the year 1614, the Dutch, at that time the most enterprising, persevering nation in Europe, took possession of Hudson's River, the most important station on the coast of North America, intending to establish permanent and extensive colonies. They had resolved to make an establishment upon the Connecticut, and had prepared to take possession, the same season in which the Plymouth people sailed up the river, and became, by purchase, the lawful proprietors. But the good providence of God brought our fathers to New England previous to its falling into the possession of other occupants, by whom it would have been shortly settled for far different objects than the establishment of the pure religion of Christ. Any attempt to settle these colonies at an earlier period, could hardly have been successful, since the nation had but just attained to that spirit of enterprise—to those advancements in commerce and the arts, which are necessary for the support of colonies.

We notice the particular design of Heaven in disposing such characters, as commenced the settlement of New England, to engage in such a difficult, perilous work. It is not easy to conceive of a greater undertaking, than that of a man who leads a colony to a distant wilderness. The greatest transaction on historic record performed by a man, is that of Moses. But this he could not have done, he could never have attempted, without the special aids and promises of God. Next to this was the deed of Columbus. Of a similar

nature, are the cares, the anxieties, the fears, the insupportable crosses, and the uninterrupted labors, of those who attempt the establishment of colonies. None but minds formed for adversity, growing stronger under the pressure of difficulties, aspiring to the highest objects and disregarding none, are equal to such a design. Such were the founders of the New England colonies. The principal of them lived in affluence on the heritage of their progenitors, in all the endearments of domestic tranquillity, heightened by the improvements of science, and the cultivated taste of polished life. Their comforts were not destroyed by idleness and dissipation, they were not languishing in the road of restless ambition, or sinking under the ever increasing wants of unlimited wealth. In taking the direction of adventurers, who were to commence a settlement in the western wilderness, all these enjoyments must be relinquished, they must be exchanged for the heaviest burden of labor and trial. Every leader of a colony must expect to endure incessant toil and care, and that his utmost fidelity will be repaid with ingratitude and reproach. Under such circumstances, our venerable fathers cheerfully undertook the mighty task; they willingly left all the attractions of their country and their home, and devoted all their powers to the great object before them. Such characters were necessary for the work, and God disposed them to engage in his service.

While the good providence of God disposed the principal characters to engage in this great

design, from the purest motives; many others were influenced by various inducements to lend their aid to the same object. During the long struggles between the Papal power and the Princes of the Reformation, through the influence of ancient enmity and the jealousy of rival powers, many of the most ardent devotees of Popery were led to afford their assistance to the Protestant cause. In the same manner, in the mysterious providence of God, many persons of character and influence, who could not be friends to the great object for which New England was colonized, under the influence of various personal motives, were brought to afford their most active exertions for the promotion of the design. Though few characters of this description migrated to this country, they were not less solicitous to advance the settlement.

It is a very singular fact, that, while the government of the nation, and all the ecclesiastical authority, were using their most vigilant exertions to suppress evangelical religion, and put an effectual stop to the progress of puritanism, and while the New-England colonies were formed for the express purpose of the promotion of these objects, they were suffered to proceed with very little molestation. The company that formed the settlement of Plymouth, having long experienced the severities of ecclesiastical tyranny, were fearful of forming a settlement in any of the dominions of the British king, without a promise that they should not be obstructed in the free exercise of their religion. Frequent and earnest sollicita-

tions were made to the royal court for such a permission. But as such a concession would not comport with the maxims of a bigoted prince and a persecuting prelate, it was never obtained. The adventurers, therefore, committed their case to the protection of God, and they were not disappointed. The succeeding companies, though many important civil privileges were secured to them by patent, could obtain no more than indirect intimations that they might enjoy liberty of conscience in the services of religion. They hoped, indeed, that the God whom they served, would remember their wants, and that the distance of three thousand miles would mitigate the rage of persecution. The religious order which they established was directly opposed to the sentiments of the government, and was such as they had long labored to suppress. But through the interference of various causes, in which the hand of God was peculiarly visible, they were left undisturbed, till their churches had become firmly established. Archbishop Laud resolved, at length, to interfere, and subject the colonies to the same ecclesiastical order as the mother country. But his death soon put an end to the design. The long period of the civil wars, and the commonwealth which then succeeded, enabled the ecclesiastical institutions of the colonies to acquire such a consistence as could not easily be dissolved. That remarkable interval in the English monarchy, of which there has been no equal in ten centuries, was the occasion of the establishment of the gospel order of the New England

churches. How unsearchable and holy are the appointments of God!

The divine interposition, in favor of the early settlement of this land, was signally manifest in the removal and restraint of the natives. Their disposition is naturally jealous, and almost every cause existed to excite their hostility against the colonies. This, however, was, in a great measure, prevented. Three years before the landing of the planters at Plymouth, an epidemical disease raged in all that part of the country with such violence, that many of their principal stations were nearly depopulated, and many of the tribes almost annihilated. Had not God thus driven out the heathen before them, that little band, few, sickly, and almost famished, to human appearance, must have become the victims of savage cruelty. In 1634, the small-pox made great desolation among the natives in the vicinity of the Massachusetts and Plymouth colonies. A little previous to the commencement of the Christian settlements, long wars had prevailed among several of the tribes, which had been attended with great animosity, and the severest acts of injustice and cruelty. These animosities continued, and proved an insuperable obstacle to a general union for the extirpation of the colonies. While many of the most artful and implacable savages were ever laboring to effect such a combination, their enemies would reveal their machinations to the English, and would frequently form alliances with them against the power of their ancient oppressors. Thus

there was never any general Indian war till more than forty years after the settlement of the colonies. They had then become able to resist all their force.

In many individual occurrences, the special interposition of Heaven, in favor of our ancestors, was eminently manifest. In several instances, they were in the utmost danger of perishing by famine; but were providentially relieved. Relief frequently appeared, when, according to all human calculations, it could not have been expected. The first winter after the arrival of the numerous company in Massachusetts, the weather was very severe, and in the depth of the winter, their provision universally failed; the first families were reduced to the last baking of bread. At this juncture, while all knees bended before God, the ship *Lion*, with a large supply, arrived at Boston. She had had a stormy passage, and rode amid heavy drifts of ice in the harbour. But its great Pilot brought her safe to shore. In the drought at Plymouth, the second summer of the settlement, their corn, which was their whole dependence, appeared irrecoverably gone, the leaves and stalks were generally withered. On a day of solemn fasting, the rains of heaven began to descend in a gentle and copious manner, and, contrary to all expectation of English and Indians, produced a plentiful crop. The first winter of the settlement of Connecticut, on the failure of the expected supplies, about seventy persons travelled down the river, as the only means of saving their lives, in hopes to meet their provisions.

Being disappointed, they went on board a vessel, firmly bound in the ice. By a sudden thaw, the vessel was soon released, and with a favorable passage, sailed in five days to Boston. They could not have subsisted five days longer. In the war with the Pequods, it was scarcely less evident that God fought for his people, than in the most successful wars of his ancient Israel.

The special agency of God in behalf of our fathers, appears in preserving them from sinking in despondency. Never were such trials, such discouragements, such fearful dangers appointed for any other people. But they were never disheartened; they never sunk under their difficulties or prospects; they never regretted that they had undertaken this great design, and they never lost their confidence that God would do good things for his churches in New England. Oftentimes, nothing appeared before them but remediless ruin, yet their great maxim ever was, *Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation.*

3. The primary object of the settlement of New England was the enjoyment of the privileges of the gospel, and the advancement of the Redeemer's kingdom. The planters of the first colony, after their arrival at Cape Cod, formed themselves into a body politic, by a written instrument, which they signed. In the preamble, they say, "We

' whose names are under-written,
 ' —Having undertaken, for the
 ' glory of God, and advancement
 ' of the Christian Faith, and hon-
 ' or of our king and country,
 ' a voyage to plant the first col-
 ' ony in the northern parts of
 ' Virginia; Do by these pre-
 ' sents," &c. The Plymouth
 company left their own country,
 and went to Holland, solely for
 the sake of the enjoyment of
 their religion. After a residence
 of several years in that country,
 they became convinced of the
 general corruption of the Dutch
 churches, and saw the danger
 that their posterity would de-
 cline from the faithful service of
 Christ. Thus, though their cir-
 cumstances there were prosper-
 ous, and the magistrates and peo-
 ple of Amsterdam were pleased
 with their residence in that city,
 they resolved to make a new at-
 tempt for the service of their
 Lord in the wilderness of Amer-
 ica. The privileges of religious
 ordinances, they enjoyed in the
 fullest manner while in Holland,
 but they had not that opportu-
 nity of laboring for the special
 prosperity of Zion, which they
 had long desired. They there-
 fore resolved on a removal. Ma-
 ny attempts had been made to
 establish colonies in America for
 the sake of commerce and gain.
 The most of these had been
 wholly abortive. At length a
 plan was projected in England,
 by certain individuals of eminent
 piety and zeal, for the settle-
 ment of a colony for the purpo-
 ses of religion. The first object
 in this great design, was to ad-
 vance the interests of the Red-
 eemer's cause; the second, to
 afford a peaceful asylum, where
 all who desired to worship him

according to the simplicity of the
 gospel, might enjoy the privi-
 lege unmolested. The latter ob-
 ject could be obtained without a
 subjection to all the perils of a
 trackless wilderness. Holland,
 Scotland, and other kingdoms,
 would have given them a most
 welcome residence, where they
 could enjoy the free exercise of
 their religion without disturb-
 ance. But for the sake of the
 former—for the sake of extend-
 ing Zion's borders—for the sake
 of rearing churches in conformi-
 ty with the pure precepts of
 Christ—for the sake of inviting
 perishing pagans to become *par-
 takers of the inheritance of the
 saints in light*, they could endure
 every privation...they could risk
 every danger. They felt some-
 thing of the worth of the Medi-
 ator's earthly kingdom.....they
 knew that it must ever be built
 up by the efforts of his people,
 and they desired to bring their
 feeble services to the help of the
 Lord.

That the promotion of true
 religion, was the primary object
 of the settlement of these colo-
 nics, was uniformly professed by
 all the leading characters enga-
 ged in the work. The character
 of those eminent men....their sa-
 crifices....their exertions....their
 perseverance—preclude every
 imputation of insincerity in this
 profession.

The cause of religion was the
 leading object, in all their insti-
 tutions. Their laws, their regu-
 lations, whether of a private or
 a more public nature—their lite-
 rary establishments, all bore the
 same character. Every atten-
 tive observer may discover that
 the advancement of the cause of
 Christ....the defence of the true

doctrines of the gospel....the salvation of immortal souls....the preservation of churches in Christian purity, and their progress to more perfect light, was ever chiefly in view. The administration of government proceeded upon the same principles, and carefully kept in view the great design. There was a cordial co-operation between ministers of the gospel and civil magistrates, affording each other mutual assistance in their respective departments, for they were laboring for one common object. In the construction and administration of the government, as well as in all their ordinary regulations, they endeavored to draw all the light they could obtain from the only perfect standard, Divine Revelation. That in this they acted correctly, even as civilians, is hereafter to be shown.

No object but the cause of religion could have carried our fathers through such scenes of labor and suffering, as they endured. Had not their souls been animated by that love of Christ which is characteristic of his people; had they not felt that they were engaged in the cause of God which must ultimately prevail; had they not leaned upon his promises, and upon the supports of the holy Comforter; had they not enjoyed the approbation of conscience and the direction of divine truth, they must often have been overwhelmed with the weight of their burdens. Interest, pride, and ambition, will induce men to submit to very severe toil and suffering. But their efforts will be unsteady, their resolution will be inconstant, their submission will be discomposed and passion-

ate. Steadiness in suffering, activity in the view of obstacles, and constancy in discouragements, are the proper characteristics of the servants of Christ. These qualities were eminent in the fathers of New England, and are a satisfactory evidence, that their first object was the service of their Lord.

Had they been led by those motives which ordinarily influence human conduct; had they been in the pursuit of wealth, of distinction, of power; had they been influenced by a spirit of hostility to their own country or its government; or guided by the frenzy of enthusiasm; they certainly took the most effectual measures to defeat their object. Many other parts of America afforded prospects for a rich and flourishing colony, far more favorable than New England. They ever acknowledged and inculcated an unshaken allegiance to the mother country, and made great exertions to retain the friendship of the government and the nation. Their ecclesiastical regulations were calculated to suppress enthusiasm, and prevent its admission. Their civil institutions were an effectual bar to the projects of individual ambition.

It were easy to adduce the most substantial testimonies to show, that the advancement of religion was the leading object in view in the first settlement of New England. But this is unnecessary. The fact is supported by the concurrent declaration of all the early writers.

3. The settlement of New England is a very important event in the history of mankind. It was a new experiment

in civil society, and one of the noblest efforts in the history of the church. The famous Admiral of France, Jasper Coligni, made an attempt, in the sixteenth century, to establish a Christian colony in the Brazil, for the benefit of French Protestants. The design was well conceived, but not being prosecuted with the necessary steadiness, it soon came to an end. The Christian world had been wishing for ages to see some judicious attempt for the regulation of civil society upon the principles of the gospel. But as this religion had ever been confined to countries where civil government was established, and established, generally, by accident or violence, such an event was rather hoped for, than expected. In the settlement of New England, the experiment was made, and made under the most auspicious circumstances. It was at a time when the doctrines of Christianity were well understood; when the principles of civil government were thoroughly canvassed; when European nations, emerged from the darkness of papal superstition and the shackles of feudal tyranny, knew the rights of civil and religious liberty; when the necessity of commerce and the arts for national prosperity were well ascertained. The planters of New England were from a nation where these truths were as well understood and as highly appreciated as in any other. The principal persons engaged in this design were no less suited to the work, than the time of the undertaking was favorable. They understood and knew how to estimate the blessings of civil

society, the privilèges of liberty and law; they knew the character of the religion of the Lord Jesus, and had some just estimation of its worth. They possessed a desire for the prosperity of this religion, and a confidence in its promises, which temporary discouragements could not abate. From the persevering constancy which they exhibited, we safely conclude that they duly estimated the nature of the enterprise, that they calculated its hazards and were prepared to encounter unforeseen difficulties, and to spend their lives in the service. — Another circumstance, highly characteristic of this great design, is not to be omitted. As it was undertaken, primarily, for the glory of God, the event was always committed to his holy Providence. Their dependence was on high. They knew the dangers to which they were exposed; they knew their own weakness; they knew their own integrity; they rested with an humble confidence on the holy disposal of infinite wisdom. — They knew indeed that the Most High does not always succeed, directly, the attempts of his people for the extension of the Redeemer's cause. But they resolved to make the attempt, and leave the issue. All their undertakings were preceded with fasting and prayer. They did not come to any important decision, without earnest supplications to heaven for wisdom and direction. Mr. Robinson directed his people to adopt the course of Ezra, when leading a chosen company to Jerusalem, who proclaimed a fast, *that we might afflict ourselves before our God, to seek of him a*

right way for us, and for our little ones, and for all our substance. This was the uniform practice in all the steps of this great enterprise. They implored the guidance of Heaven, they spared no efforts of their own, they left the event with God.

The experiment which was thus made in the establishment of Christian colonies, has issued in the most important results: results in favor of human society, which had never before existed. It has shown that civil society may be established upon Christian principles, to the highest benefit of the community. It has proved that such an attempt, reasonably and justly estimated, is not a chimera. Many good men; in various ages of Christianity, have believed that a community might be collected wholly composed of true Christians, needing no other government than the discipline of the church: and have earnestly desired to see a community thus constituted. Such an expectation is clearly visionary; it is evidently an object which Divine Providence has not designed to accomplish. Far different were the expectations of the founders of New England. Their object was to establish a civil community, with a primary reference to the interests of religion, and upon the general principles of the gospel of Christ. They succeeded.—The discoveries of the present age have led to the conclusion, in opposition to the opinion of all preceding legislators, that civil government ought to be unconnected with any religion whatever.—The fathers of New England

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have established the fact, not only that the obligations of religion are necessary to the welfare of civil society; a truth which needed no confirmation; but that of every species of religion, that of the gospel is the best, suited to this object. The only true test of human institutions is their effects. By these, the establishments of the New England planters must be tried.

Few colonies of ancient or modern states have had to contend with equal difficulties with those of New England. I know not of another solitary instance of a colony proceeding from their native country to form a new settlement, which could expect no encouragement or support from the parent state. All ancient nations viewed their colonies, however distant, as their children; all that *these* hoped from the mother country, separated by a vast ocean, in a wilderness of savages, was to be *let alone*. They were at an immense distance from their necessary supplies, and from any civilized society. They were surrounded with numerous savage enemies. They were few in number. Their country and climate were unfavorable to any rapid advancement. A great portion of the people were destitute of property, and wholly unacquainted with the labor of a wilderness.

Under all these embarrassments, they have continued and advanced with great prosperity. They were never broken up, nor attempted a removal. To those acquainted with the history of colonies, the notice of this fact will not appear strange. Nothing has been more common

G.

with infant colonies, than their discouragement, their removal, and their return to their native country. The people possessed as great a share of civil liberty as has been enjoyed by any other. Justice was administered with vigor, and the laws were obeyed. I find no account of any forcible opposition to the laws, or any internal commotion, in which any blood was shed, for one hundred and fifty years. Their external peace was occasionally interrupted by war, but their wars were generally short, and they had a much greater portion of peace than has been common in civilized countries. They were prospered with a great increase. In the year 1640, on account of the change in the affairs of the English nation, the emigration to New England generally ceased. From that time to the American Revolution, it was believed that as many people went from New England to the mother country, as came from thence to the colonies. Those who were best acquainted with the subject, calculated that the number of settlers which arrived in New England by the year 1640, including men, women and children, were 21,200.* From the year 1640, to the year 1775, the commencement of the American war, the population of

* I here wish to correct a mistake which was made in our fifth Number. It is there stated, "The number of planters which came to New England, from the commencement of the settlement to the year 1640, was computed at four thousand." It should have been, four thousand families.

New England, by natural increase, notwithstanding all their poverty and weakness, was doubled about once in twenty-six years. The population of the United States, from the year 1790, to 1810, increased in a ratio which would double in about twenty-one years. This was a period of profound peace—of extraordinary national prosperity; while the population was increased, in the middle and western states especially, by an immense accession of foreign emigrants. The progress of the New England colonies in wealth, exceeded that of any of the colonies which now constitute the United States. As the greater part of the property of the original planters was consumed in a few of the former years of the settlement, and as the colonies received no aid from opulent proprietors in the mother country, which was true of most of the other American colonies—this increase was the natural result of industry and frugality. With regard to our present state of society, it becomes us to speak with diffidence; but such as it is, it is an inheritance derived from the institutions of our Fathers.

The settlement of New England is an important event as it has shown what description of a public community may expect the divine blessing. But this remark, it is hardly necessary to add, since such men, pursuing such an object, by such means, always will experience the special approbation and favor of Heaven. This was a noble effort to extend the cause of the divine Redeemer among men.—Complacent angels leaned over Heaven's battlements to witness

the scene; the King of glory removed the enemy, and dissipated every danger.

Our next Number will take a particular view of the Christian character of these venerable fathers. O

(To be continued.)

Memoirs of the Rev. Joseph Warren Crossman, late pastor of the Church of Christ, Salisbury, (Con.)

THE REV. JOSEPH WARREN CROSSMAN was born at Taunton, (Mass.) Aug. 7, 1775, of religious and respectable parents. His father, Col. Crossman, was for many years deacon of the church in that place. His birth happening about the time of the battle of Bunkerhill, he received the name of the illustrious WARREN who fell in the cause of his country.

At an early age the subject of this memoir manifested an ardent desire to obtain a public education, with a view, as he then said, of being a minister. Having obtained the consent of his parents, he joined the Grammar school in his native town, where he pursued his studies, preparatory to his admission into College. He was educated at Providence, Rhode Island, and graduated 1795, at the age of twenty. He commenced the study of Theology immediately after, with the Rev. Ephraim Judson of Sheffield.

—From his childhood, Mr. Crossman was moral and discreet. He gave evidence of the good effects of an early, pious education. During his collegiate life, he was orderly and stu-

dious; observing, with the strictest punctuality, the regulations of College. His uniform application was such, as to secure the affections of the faculty, and the reputation of a sound scholar. It was not, however, till after he commenced the study of Theology, that he obtained that evidence of a change of heart, which would authorize him to enter into the holy ministry. He studied the system of divine truth with particular application to himself. His former convictions of sin returned upon him, from which he found no relief, till he was brought, as he hoped, to dedicate himself wholly to God, and trust in his sovereign grace, through the Saviour. His duty now appeared to him plain. The object of his wishes, had now become the delight of his heart.

When he had completed a course of preparatory studies, he was approbated, by the Berkshire Association, and began to preach the gospel, as a candidate for the ministry, June, 1796.—After continuing a candidate about a year, which term he spent, principally, at Salisbury, (Con.); he was ordained over the Church and Society in that town, June 28, 1797. The Society committed to his pastoral care, was large, and having been for several years destitute of a settled minister, was in a divided situation. Under such circumstances, he took the charge of that people in the 22d year of his age, and united their discordant interests, concentrated their affections, and conducted their ecclesiastical concerns, with the prudence and judgment of riper years.

On the 14th of Jan. 1798, he was married to Miss Lucy Strong, daughter of Benajah Strong, Esq. of Coventry, by whom he had five children, all of whom survive him.

From this period, till near the close of his ministry, there were few events in his life, which particularly demand our notice, except an uniform and persevering diligence in his ministerial duties, the happy effects of which will long be felt in his Society, and wherever he was called to labor in the vineyard.

It will readily occur to every judicious observer, that in the ordinary and more useful departments of life, there is comparatively little to claim the notice of the biographer. This remark especially applies to the faithful minister. His efforts to do good are uniform and unwearyed. The history of a whole year is often the repetition of the duties of a single week; and though he may have promoted, to an eminent degree, the temporal and spiritual welfare of mankind, it has been done by means, gradual and unwearyed.

In the spring of 1812, the town of Salisbury, was visited with the Epidemic, which has, of late, prevailed in various parts of our country. It was attended with a series of distress and mortality, which that people had never before experienced. They looked to their minister for consolation. He was, day and night, among the sick and dying. During this period, he reduced to writing an accurate statement of all his temporal concerns, and arrangements for his family; and committing

it to his wife, he calmly observed, "I expect to fall a victim to this disease; and when death approaches, I wish to have nothing to do but to die."

He was providentially carried through that scene of distress. But, by almost daily preaching funeral sermons in private houses, a vigorous constitution was undermined, and in his own opinion, as well as in the opinion of his friends, he laid the foundation of the disorder which terminated his life. Near the close of the sickness among his people, he publicly informed them, that he was worn down with his labors, and that they must no longer call upon him to preach in private houses. But the caution was too late. He continued, through the summer gradually, to decline, yet without any alarming symptoms, till a short time before his death.

He was blessed, by the Author of his existence, with a firm constitution and almost uninterrupted health. He scarcely had known the want of health and strength to obey the calls of distress, and discharge his duty, on all occasions. It is, probably, owing to this, that he did not sooner yield to his disorder, and remit his labors. He preached his last discourse on the day of public Thanksgiving. From that time, he was almost wholly confined to his house. He continued rapidly to decline, and on Sabbath morning, December 13, 1812, he resigned up his spirit, and fell asleep, in the 38th year of his life, and the 16th of his ministry.

No man, of his age, was ever more sincerely respected and beloved by his people; and self-

dom has a church and congregation or the public, experienced a heavier loss in the death of a minister. He sustained all the relations, and discharged all the duties of public and private life to the universal approbation of the wise and the good. An amiable disposition, a calm and even temper, and a steady and resolute prosecution of his designs, were eminently the traits of his character. He was happily qualified to discharge the private and social duties. He was a faithful and an affectionate husband, a tender parent, and a constant friend. Peace and hospitality dwelt in his habitation. The social and virtuous circle was always made more happy by his presence. Where is the family that did not rejoice to receive him at their fire-side? In his visits among his people, he was instructive and encouraging. He possessed an unaffected dignity in his manner, which could not fail to command respect. And yet he was easy of access to all, and beloved by old and young.

To his Christian character those who know him best, and to whom he freely opened his heart, can bear an honorable testimony. Without the affectation of sanctity, his life was ever such as became a godliness. What he was in public, he was ever found to be in private. An uniformity of character, he always maintained.

With such qualifications, we might expect to find Mr. Crossman, what he really was, a sound and useful minister of the New Testament. He was favored with a clear and distinct elocution, and in his public perform-

ances, he was chaste, perspicuous and forcible. He ever appeared to despise and avoid the "theatric stare," and that artificial and distorted elocution, which are only fashionable tricks for popularity; but threaten the simplicity of the gospel, and the success of pure and undefiled religion.

His talents as a preacher were rather sound than brilliant; hence he uniformly grew in the estimation of his hearers, the longer they enjoyed his instructions. Few men made greater improvement, or established a ministerial character on a more permanent foundation.

In his theological sentiments, Mr. Crossman was sound and discriminating. The peculiar doctrines of the Cross of Christ, he fully and successfully preached. Those who have steadily attended upon his ministry can testify, that he shunned not to declare the whole counsel of God; and yet, he prudently divided the word of truth, giving to every one a portion in due season.

Few men are more firm and inflexible in the performance of duty, and with this he united uncommon prudence in the execution. He made no man his enemy, because he differed from him, and yet he firmly maintained the truth.

Such was the excellent man, in whose life were exemplified the Christian graces and ministerial faithfulness, and whose memory is embalmed with many tears.

We have seen him in health; It now remains to visit his sick and dying bed.

In the course of his sickness, he repeatedly manifested an un-

shaken hope and confidence in the Saviour. As he lay upon his bed in extreme weakness, he remarked to a friend: "God's government is a good one. The way of salvation through Christ, is a good one. It is all glorious." Being asked, by another, how he felt under his weakness and confinement—he answered: "I wish to have nothing altered. If, by lifting my finger, I could alter God's purposes, I would not do it." Remarkable submission was manifest in every period of his sickness. The excellency of the divine government appeared to fill his soul with joy.

The Friday before his death, he failed very rapidly, and could converse but with difficulty. To a member of the church, he said: "Tell the Church to be firm and united, and follow the example of their Lord and Master." To a member of the society, he observed: "I wish to have my people informed that the doctrines I have preached to them in health, I preach to them in sickness and in death; and am willing to enter upon them into eternity." In the course of the day, he addressed his wife and children, and took an affectionate leave of them, till they should meet in eternity. He addressed each of them in a calm and affectionate manner, and urged the importance of religion. To each of the elder children, he gave such advice as was suited to their age. To one about six years of age, he said: "Egbert, you are a little boy, but not too young to lose your father. Be a good child; say your prayers." He concluded with charging them all to be sure to obey their mother.

A few days previous to his death, he had mentioned to a friend that he wished to make some arrangement of his temporal concerns before he died, but would defer it till his mind was clearer. He was now reminded of his wish, and that perhaps it would be best then to attend to it. He replied, "Why, do you think I am dying?" He was answered, No; but there is some alteration, and delays were dangerous. "Then, raise me up," he said, with the greatest composure, "and I will attend to it." Having made the desired arrangements, and given directions respecting his family, he added, "Now I have done. Lay me down, and let me die."

After disposing of his temporal affairs, the question was again asked him respecting his future prospects. After a short pause, he replied: "I die in the firm hope of a glorious immortality; resting upon the Lord Jesus, my Saviour."

Observing his wife to be in tears, he said: "Lucy, you and I have talked these things over before; and you must refrain from tears, and at the funeral, conduct rationally, like a Christian, and lead a holy life, that you may come home to glory."

On Saturday, he was able to articulate, but with difficulty. He was repeatedly asked, "Does your faith hold out?" "O yes, my faith is as unshaken as the hills." In the course of the day, he several times repeated, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

His wife observed to him how remarkably happy they had lived together; and can it be that it is so soon to end! He replied: "We have. But what is earthly happiness compared with eternal felicity? I shall go, and you must soon follow. Be faithful." He was viewed to be dying most of the day; was exercised with but little pain, and on the following morning, death closed the scene.

A MISSIONARY ADDRESS, &c.

(Concluded from p. 36.)

IN the state of Vermont, four missionaries have itinerated in the service of the Missionary Society of this State.

One of them, viz. the Rev. John Willard, after he had commenced his service, was obliged to return on account of sickness. He is expected to fulfil his appointment after recovering his health.

The Rev. David H. Williston, performed a mission of seventeen weeks, preaching, exhorting and teaching in every place, and from house to house, as opportunities could be found.

The Rev. James Parker labored in the same state about four months. He visited destitute places by appointments previously made; administered the ordinances; encouraged Christians; restored harmony where error and vice had crept into churches, and had rent them with divisions; visited schools and families, and published the great salvation.

Mr. Asahel Gaylord labored as a missionary in Vermont, for the space of four months. His time was judiciously and diligently spent in his calling. In preaching, visiting schools and families, and encouraging the churches to perseverance and steadfastness, he filled up his time as he travelled from one place to another. The reports of these missionaries, respecting the religious state of that country, coincide. One character applies to all the different regions visited by them. The state of religion is low and unpromising. Stupidity with regard to the concerns of a future state generally prevails. The enquiry, Who will shew us any good? is every where heard; while very few are anxious to know what they shall do to be saved. The missionaries were, however, universally received with expressions of gratitude. Of one place of which Mr. Gaylord had heard, that missionaries had there been treated with incivility, he observes, that he was agreeably disappointed. He was not only well received, but treated with attention, and many of the people expressed their gratitude to the Missionary Society for their attention to them. Although the labors of missionaries have not been crowned with success in Vermont, as they were in the year preceding, yet there is great need of continued exertions, and some encouragement to persevere in charitable efforts for their spiritual improvement. They will attend upon the word preached.

The above account of missionary operations, and of the state of religion in those regions into which the gospel has been sent by the charity of the good people of Connecticut, must in general be refreshing to the hearts of Christians. All who feel interested in the prosperity of Zion will rejoice to hear that the wilderness is become like Eden, and the desert like the garden of the Lord: joy and gladness are found therein, thanksgiving and the voice of melody. To the Trustees it affords peculiar consolation and encouragement in their duty.

In the space of time embraced in the Narrative, which perhaps does not comprehend more than the labors usually performed by our missionaries in one year, great things have been effected. Many churches have been organized; the regular observance and public worship of the Lord's day have been established in places where these things were totally neglected; professed disciples of our Lord, who resided in places where Christians had not formed themselves regularly into religious societies, and who, for the want of union among themselves, were overawed and had waxen cold through the abounding of iniquity, have been encouraged, united and animated; the things which remained, and were ready to die, have been strengthened; churches, which were organized before, have been preserved, and settled pastors, and others desire to have among them the stated administrations of the gospel; above one hundred persons, principally youth and heads of families in the prime of life, have been hopefully brought into the kingdom of Christ, and have publicly professed to be his disciples; men, notorious for their infidelity and opposition to the gospel, men, whose standing character, and influence in society enabled them to destroy much good by directly opposing the gospel and by spreading their poisonous and pernicious sentiments, have been convinced, by the Spirit of God, have been reclaimed, and made to build up the kingdom of Christ which they once labored to pull down, and to subvert the foundations of Satan's kingdom which they once endeavored to strengthen. These are certainly glorious triumphs of the gospel. We would devoutly acknowledge the smiles of God upon these labors. That our missionaries have been faithful and diligent, that the people were so far prepared to hear the gospel, that success has to such an extent crowned our missionary efforts we ascribe to him who alone replenishes his ministers with grace, and subdues the hearts of his enemies. Let us consider what would have been the condition of our new settlements without these efforts of Christian charity, what would have been the effect upon our country had these settlements been neglected and suffered to grow up in heathenism; let us consider their present state, and bless God that he hath put it into the hearts of the people of this State to minister to them in spiritual things.

The means of the Missionary Society of Connecticut are great compared with their small beginnings; but they are still to be counted small in comparison with the necessities of the people who require, who implore assistance. To enable them to com-

ply with these requests, the Trustees rely on the charity of the people in their contributions. It is no more than duty here to acknowledge that this charity has hitherto not disappointed their calculations; the amount of contributions in May last exceeded what it was in any year before. The manner in which the gifts of charity have been expended, in the employment of missionaries and in the circulation of religious books, may be learned from the preceding Narrative, and the statement of accounts subjoined.

Although our American church is now a flourishing and spreading vine, planted by the hand of the Lord, in a land out of which the heathen are ejected; it is still a young and tender vine.—Much is required to be done for the extension, support, and protection of the church in our country; and all must be effected by the friends of the Redeemer, and by gospel instruction which is very limited, in proportion to our extent of country and population, compared with the Christian nations in Europe. The perpetual influence of human depravity, against the institutions and spirit of the gospel, is restless in its operations in every department of society. The incursions which have been made, and still are making in various places, on the order of the Gospel, furnish painful evidence of what may be effected where vigilance is suspended. These considerations represent our condition as alarming, and they call for the most faithful, vigorous and united efforts of the friends of religion, to resist the swells of error, vice and impiety, and to aid in the support and spread of the gospel among us, that we may not be overwhelmed by them.

There is occasion to rejoice that He who seeth the end from the beginning, hath in some measure prepared the people for a day of temptation which seems to be coming upon them. The revivals of religion which have taken place in different sections of our country, and in some of the new settlements, the formation of Missionary and Bible Societies, of Charitable and Theological Institutions, the concern which is felt for the moral and religious welfare of the community, these are all tokens for good. In these we trust the Spirit of the Lord is lifting up a standard, while the enemy is coming in like a flood.

But that success may crown our efforts in the cause of Christ, the talents, influence, and zeal, which the spirit of God hath thus enlisted on the side of truth, must be united in their efforts, and must be directed first to the support, protection and prosperity of the Redeemer's kingdom around us, wherever the cry for help is heard. Such was the example of our Lord, such the course of his apostles, and exertions in imitation of them, have not usually failed of success.

It is our consolation that we build up a kingdom whose character is righteousness, and peace, and joy in the Holy Ghost, and which shall never be destroyed.—Let us therefore unite our endeavors to build up his kingdom. Let us enforce that self-dominion, that ruling of our spirits, which is more noble and blessed than the taking of a city. Let us recommend the spirit of the

gospel by our own examples. Then shall we prosper in our efforts, shall be safe in the day of indignation, and shall be accepted of our Master when he cometh.

May we all be found faithful and wait his coming; and may his coming be hastened on!

JOHN TREADWELL, *Chairman.*

Passed by the Board of Trustees, }
January 13, 1813. }

Attest,

ABEL FLINT, *Secretary.*

A STATEMENT
OF THE FUNDS OF THE MISSIONARY SOCIETY OF CON-
NECTICUT, JANUARY 1, 1813.

NO. 1.

Account of Sums contributed, for the support of Missions, in the several Congregational Societies in the State, in the month of May, 1812, pursuant to a Resolve of the General Assembly, passed May, 1811.

HARTFORD COUNTY.		Branford, First,	15 25
HARTFORD, First Society,	94 60	Northford,	9 37
South,	38 68	Cheshire, First,	13 20
West,	45 23	Derby, First,	14 84
Berlin, Kensington,	10 50	Great Hill,	3 06
New Britain,	36 05	East Haven,	14 53
Worthington,	20 34	Guilford, First,	24 76
Bristol,	27 91½	East,	19 01
Burlington,	4 67	North,	15 32½
Canton,	30	Hamden, Mount Carmel,	18 50
East Hartford, First,	37 80½	East Plains,	6 75
East Windsor, First,	36 14	Meriden,	10 15
North,	30	Middlebury,	9 26
Enfield,	22 62½	Milford, First,	31 13
Farmington, First,	86	Second,	30
Norththington,	18 39	North,	19 31
Glastenbury, First,	40 66	North Haven,	18 02
Eastbury,	2 54	Southbury, First,	8 06
Granby, Salmon Brook,	11 26	South Britain,	16
Hartland, East,	4 31	Wallingford,	9 30
West,	9 77	Waterbury, First,	10 62
Marlborough,	7 48	Salem,	7 50
Simsbury, First,	29 32	Wolcott,	5
Southington,	24 22	Woodbridge, Amity,	12 03
Suffield, First,	15	Bethany,	5 16
West,	3 61	Total, New-Haven County,	450 37½
Wethersfield, First,	97 97		
Newington,	14 66½	NEW-LONDON COUNTY.	
Rocky Hill,	39 43	New-London,	100 67
Windsor, First,	27 02	Norwich, First,	61 32
Wintonbury,	11 99	Chelsea,	31 50
Total, Hartford County,	878 19	Bozrah,	6 12
		Colchester, First,	16 37
NEW-HAVEN COUNTY.		West Chester,	11 89
New-Haven, Brick,	50 08	Franklin,	20 12
United Society,	54 10	Groton, First,	5 37

Lisbon, Newent,	12
Lyme, First,	15 41
Montville, First,	12 66
Preston, North,	35 73
Stonington,	15 50

Total, New-London County, 364 66

FAIRFIELD COUNTY.

Fairfield, First,	40
Greenfield,	19 91
Danbury, First,	20 06
Brookfield,	7 50
Greenwich, First,	5 06
West,	52
Huntington, Ripton,	8 95
New Canaan,	28 71
New Fairfield,	5 35
Newtown,	6 62
Norwalk,	52
Redding,	14
Sherman,	6 84
Stamford, First,	30
North Stamford,	8 34
Middlesex,	13 44
Stanwich,	11
Stratford, First,	18 45
Bridgeport,	14 53
Trumbull,	3 07
Wilton,	15 21

Total, Fairfield County, 381 04

WINDHAM COUNTY.

Windham, First,	18 30
Ashford, First,	9 20
Westford,	2
Brooklyn,	3
Canterbury, Westminster,	3
Columbia,	11 30
Hampton,	19 31½
Killingley, Second,	6 23
Lebanon, First,	53 47
Goshen,	11 56
Mansfield, First,	16
North,	11 03
Champlin,	1 67
Plainfield,	20
Pomfret, First,	11 21
Abington,	9 02
Thompson,	12 21
Woodstock, First,	20
Muddy Brook,	16 71
West,	5 10

Total, Windham County, 260 32½

LITCHFIELD COUNTY.

Litchfield, First,	20
South Farms,	18 50

Northfield,	7 04
Barkhemstead, First,	3 7½
Winsted,	20
Bethlem,	30 87
Canaan, First,	12 25
North,	8 52
Colebrook,	20
Cornwall, First,	23
Second,	9 39

Goshen,	33
Harwinton,	14 20
New Hartford,	26 56½
New Milford, First,	20
Bridgewater,	6 44
Norfolk,	39 51
Plymouth,	14 13
Roxbury,	1 81
Salisbury,	27 82
Sharon, First,	29 50
Torrington, First,	19 50
Torrington,	27 85
Warren,	20 69
Washington, First,	28 85
New Preston,	21
Winchester,	20
Woodbury,	20

Total, Litchfield County, 544 16½

MIDDLESEX COUNTY.

Middletown, First,	45 43
Upper Houses,	17 93
Haddam,	15
Durham,	17 85
East Haddam, First,	30
Millington,	23 73
Hadlime,	9
Killingworth, North,	18 42
Saybrook, First,	10 20
Second,	11
Third,	8 72
Fourth,	14 1½

Total, Middlesex County, 221 46½

TOLLAND COUNTY.

Tolland,	13 18
Coventry, First,	14 03
North,	20 46
Andover,	10
Ellington,	28 50
Hebron, First,	5 52
Gilead,	8 02½
Somers,	20 93
Vernon,	26 62
Willington,	8 57

Total, Tolland County, 155 83½

SUMMARY.

HARTFORD COUNTY, - - - - -	§ 878 19
NEW-HAVEN, do. - - - - -	450 37½
NEW-LONDON, do, - - - - -	364 66
FAIRFIELD, do. - - - - -	381 04
WINDHAM, do. - - - - -	260 32½
LITCHFIELD, do. - - - - -	544 16½
MIDDLESEX, do. - - - - -	221 40½
TOLLAND, do. - - - - -	155 83½
	<hr/>
TOTAL, §	3255 99½



No. 2.

FUNDS of the Society, arising from other sources than the Contributions in May, 1812.

1812.		<i>Contributions in the new settlements, viz.</i>	
Jan.	2.	To Rev. Israel Brainerd,	§ 4
	6.	Rev. Nathan B. Derraw,	1
	28.	Rev. Ebenezer Kingsbury,	1
Feb.	4.	Mr. Asahel Gaylord,	2 35
March	12.	Rev. Abraham Scott,	7 50
April	22.	Rev. Timothy Harris,	26 45
May	11.	Rev. David H. Williston,	17 25
		Rev. Oliver Ayer,	13 43
August	6.	Rev. Giles H. Cowles,	4
		Rev. John Seward,	9
Sept.	1.	Rev. James Boyd,	16 80
	19.	Rev. Joel T. Benedict,	16 69
		Rev. Eli Hyde,	7 31
	22.	Rev. Timothy Harris,	30 53
	30.	Rev. Elihu Mason,	6 50
Oct.	7.	Rev. Tomas Barr,	23 26
	8.	Rev. James Parker,	8 27
Nov.	3.	Rev. John Spencer,	1 62
Dec.	2.	Mr. Orange Lyman,	1 25
			<hr/>
			198 21
		<i>Sundry Donations, viz.</i>	
Jan.	26.	From Mrs. Storrs, Mansfield,	1
Feb.	19.	Heirs of Richard Devins, Charlestown,	500
	28.	Rev. D. Huntington, Lyme,	6
May	11.	Mrs. Sally Grant, Tolland,	2 50
	14.	Hampton Cent Society,	1 67
	18.	Eleazer Wells, Hartford,	1
	26.	Benjamin Beecher, Cheshire,	20
June	26.	A Widow, of Norfolk,	1
Sept.	19.	A Friend of Missions, Warren,	2
Oct.	22.	Do. Torrington,	50
Nov.	5.	Do. Cheshire,	7
			<hr/>
			542 67

Avails of Books, viz.

Feb.	13.	Dwight's Psalms and Hymns,	260
May	11.	Connecticut Evangelical Magazine,	6 62
			<hr/>
			206 62
Dec.	31.	Interest on Notes and Bonds,	1670 08
			<hr/>
			\$ 2617 58



NO. 3.

Disbursements by order of the Trustees:

		<i>To Missionaries, viz.</i>	
1812.			
Jan.	1.	Rev. Oliver Ayer, New-York,	\$ 20
		Rev. Israel Brainerd, do.	24
		Rev. Nathan B. Derrow, New Connecticut,	1 75
	6.	Rev. John Spencer, New-York,	100
		Rev. Nathan B. Derrow, New Connecticut,	1
	17.	Rev. Thomas Barr, do.	25
	22.	Rev. Joshua Beer, do.	30
		Rev. Jonathan Lesslie, do.	16
		Rev. Thomas Barr, do.	50
	23.	Rev. Joel T. Benedict, New-York,	18
		Rev. Nathan B. Derrow, New Connecticut,	54
	27.	Rev. Ebenezer Kingsbury, Pennsylvania,	48
		Rev. John Spencer, New-York,	100
	28.	Rev. Thomas Barr, New Connecticut,	53 84
	29.	Rev. John Field, do.	30
Feb.	4.	Mr. Asabel Gaylord, Vermont,	144
	12.	Rev. David H. Williston, do.	50
		Rev. Abraham Scott, Ohio,	31 50
		Rev. Joshua Beer, New Connecticut,	50
March	5.	Rev. Abraham Scott, Ohio,	128 50
		Rev. Joshua Beer, New Connecticut,	50
	10.	Rev. Abraham Scott, Ohio,	7 50
		Rev. Giles H. Cowles, New Connecticut,	3
April	15.	do. do.	12 70
	22.	Rev. Timothy Harris, Ohio,	139
	27.	Rev. Thomas Barr, New Connecticut,	50
May	6.	Rev. Giles H. Cowles, do.	115
		Rev. John Field, do.	86
		Rev. Jonathan Lesslie, do.	88
	8.	Rev. David H. Williston, Vermont,	86
	11.	Rev. Oliver Ayer, New-York,	116
	12.	Rev. John Seward, New Connecticut,	50
	20.	Rev. David Harrower, New-York,	40
		Rev. Nathan B. Derrow, New Connecticut,	50
June	5.	Rev. Giles H. Cowles, do.	20
	8.	Mr. Samuel J. Mills, Ohio, &c.	50
		Mr. Orange Lyman, New-York,	40
	17.	Rev. Ebenezer Kingsbury, Pennsylvania,	88
	27.	Rev. John Seward, New Connecticut,	22
July	4.	Rev. Israel Brainerd, New-York,	40
	18.	Rev. Worthington Wright, Pennsylvania,	40
	24.	Rev. John Spencer, New-York,	110
	30.	Rev. Joel T. Benedict, do.	9
		Mr. John T. Schermerhorn, Ohio, &c.	50
Aug.	3.	Rev. Giles H. Cowles, New Connecticut,	4
		Rev. John Seward, do.	12

Missionary Funds.

[Fms.]

Aug.	15. Rev. Thomas Barr,	New Connecticut,	10
Sept.	1. Rev. James Boyd,	do.	16 80
	16. Rev. Joshua Beer,	do.	60
	Rev. Jonathan Lesslie,	do.	40
	Rev. James Boyd,	do.	35
	Rev. John Field,	do.	31
	19. Rev. Joel T. Benedict,	New-York,	94 34
	Rev. Eli Hyde,	do.	72
	21. Rev. Timothy Harris,	Ohio,	52 33
	Rev. David Harrower,	New-York,	16
	22. Rev. John Willard,	Vermont,	40
	28. Rev. Nathan B. Derrow,	New Connecticut,	25
	30. Rev. Elihu Mason,	New-York,	100
Oct.	6. Rev. Thomas Barr,	New Connecticut,	23 26
	7. Rev. James Parker,	Vermont,	136
Nov.	2. Rev. John Spencer,	New-York,	1 62
	10. Do.	do.	204 38
	13. Rev. Jonathan Lesslie,	New Connecticut,	40
	24. Rev. John Field,	do.	60
Dec.	2. Mr. Orange Lyman,	New-York,	88
	11. Rev. Thomas Barr,	New Connecticut,	68
	12. Rev. John Seward,	do.	40
			<hr/>
			3607 52

Other Expenses in the course of the year, viz.

For sandry Books for New Settlements, packing and transporting	
Books, and rent of a room for the Book Committee,	211 41
For Salary to the Treasurer,	100
Do. Auditor and Secretary,	100
For printing Narrative and Receipt Book for the Treasurer,	26 75
For Stationary, Postage and contingent expenses,	39 44
<hr/>	
	\$ 4085 12

NO. 4.

Treasurer's Account Current.

Dr. { The Missionary Society of Connecticut, in Account Current } Cr.
with ANDREW KINGSBURY, as their Treasurer.

To Cash paid by order of the Committee, as per Statement, NO. 3.	4085 12	By Balance in favor of the Society, January 1, 1812.	26764 99
Balance carried to credit of new account,	28553 44½	By Contributions in May, 1812, as per Statement,	
		No. 1.	3255 99½
	\$ 32638 56½	By Donations, Interest, &c. as per Statement;	
		No. 2.	2617 58
			<hr/>
			\$ 32638 56½
		By Balance of the above Acct. all belonging to the permanent Fund,	28553 44½

A. KINGSBURY, Treasurer to Miss. Soc. of Con.
ABEL FLINT, Auditor.

HARTFORD, January 1, 1813.

*A particular List of the Contributions received in the New Settlements,
contained in the General Statement, No. 2.*

To Rev. Israel Brainerd, in the State of New York.		To Rev. Giles H. Cowles, in New Connecticut.	
At Lee,	3 16	At Kinsman,	<u>8 4</u>
From Mr. Brainerd,	0 84		
	<u>§ 4 00</u>	To Rev. John Seward, in New Connecticut.	
To Rev. Nathan B. Derrrow, in New Connecticut.		At Hudson,	4
From John Andrews, Kins- man,	<u>§ 1 --</u>	Rootstown,	<u>5</u>
			<u>§ 9</u>
To Rev. Ebenezer Kingabu- ry, in Pennsylvania.		To Rev. James Boyd, in New Connecticut.	
Of Millard Nicholson,	0 25	At Green,	3
Mr. Bartlett,	0 25	Kinsman,	4
A friend of missions,	0 50	Slatebeck,	1 80
	<u>§ 1 00</u>	Of Robert Maxwell,	<u>8</u>
			<u>§ 16 80</u>
To Mr. Asahel Gaylord, in Vermont.		To Rev. Joel T. Benedict, in New York.	
At Richmond,	<u>§ 2 35</u>	At Mason'sville,	3 52
To Rev. Abraham Scott, in Ohio.		Middletown,	2
In Jefferson County,	1 50	Maryland,	1 21
Columbiana do.	6	Craft's settlement,	2 62
	<u>§ 7 50</u>	Cook house,	3 47
		Oxford,	3
To Rev. Timothy Harris, in Ohio.		From three friends of missions,	<u>0 87</u>
At sundry places,	<u>§ 58 98</u>		<u>§ 16 69</u>
		To Rev. Eli Hyde, in New York.	
To Rev. David H. Williston, in Vermont.		At Watertown,	1 06
At Corinth,	6 09	Of John Bush, Harrisburgh,	0 50
Walden,	4	Union Association,	<u>5 75</u>
Craftsbury,	3 50		<u>§ 7 31</u>
Cabot,	2 04		
Of Thomas Austin, Worth- ington,	0 50	Of Rev. Elihu Mason, in New York.	
Stephen Powers, do.	0 50	At Norway,	5
Jacob Bliss, Esq. do.	0 40	Russia,	<u>1 50</u>
Erastus Dickinson, do.	0 26		<u>§ 6 50</u>
	<u>§ 17 25</u>		
		To Rev. Thomas Barr, in New Connecticut.	
To Rev. Oliver Ayer in New York.		At Hudson,	12 10
At Warsaw,	8 66	Sundry places,	<u>11 16</u>
Batavia,	4 77		<u>§ 23 26</u>
	<u>§ 13 43</u>		

To Rev. James Parker, in Vermont.		To Rev. John Spencer, in New-York.	
At Sheldon,	2 64	In Holland Purchase,	\$ 1 62
Of Hannah Drewy, Highgate,	0 37		
William Everest, Scroon,	0 26	To Mr. Orange Lyman, in New-York.	
Israel Johnson, do.	0 25	Of Benjamin Enos,	0 50
James Marthers, Morristown,	0 50	Abraham Reed,	0 50
William Barber, Enosburgh,	0 43	Lydia Reed,	0 25
Several females, Richmond,	3 82		
	<hr/>		<hr/>
	\$ 8 27		\$ 1 25
	<hr/>		<hr/>

Donations of Books to the Society.

From the New Haven Tract Society,	1000 Religious Tracts.
From Rev. Dr. Trumbull,	100 do.
From do.	6 Proof Catechisms.
From do.	6 Bibles.

Books sent to the New Settlements in the course of the year.

- 387 Beecher's Sermon on the Divine Government.
- 370 Emerson's Evangelical Primer.
- 269 Porter's Sermon on Intemperance.
- 210 Missionary Narratives.
- 190 Religious Tracts.
- 144 Numbers Con. Evan. Mag. and Rel. Int.
- 115 Pamphlets on Marriage.
- 60 Numbers Con. Evan. Magazine.
- 50 Summary of Christian Doctrines.
- 33 Hartford Selection of Hymns.
- 16 Vols. Con. Evangelical Magazine.
- 16 Comstock's Essays.
- 13 Trumbull on Divine Revelation.
- 12 Dwight's Psalms and Hymns.
- 12 Certainty of Christ's Resurrection.
- 12 Panoplists.
- 11 Watt's Divine Songs.
- 8 Vols. Con. Evan. Mag. and Reg. Int.
- 8 Trumbull on Covenanting.
- 1 Young Christian's Guide.
- 1 Owen on 130th Psalm.
- 1 Cases of Conscience.
- 1 Flavel's Touchstone.

<hr/>	1940
22458	Sent in preceding years.
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24398	Total number of Books sent to the New Settlements.

CONNECTICUT BIBLE SOCIETY.

(CIRCULAR.)

To the Agents of the CONNECTICUT BIBLE SOCIETY, and to all that wish well to mankind, the following considerations and request are respectfully addressed :

First. Exertions to send the Holy Scriptures entire, and in an intelligible form, wherever any members of the human family can be found on the globe, are, by the universal acknowledgment of Christians, an indispensable duty. In the performance of this duty many are now engaging with an industry, zeal, perseverance, and success, unheard of in preceding ages. Good people rejoice in this token of mercy continued to our guilty world. They may truly say, "It is the Lord's doing, and marvellous in our eyes."

To concentrate such exertions in our section of christendom—with the cheering hope of acting well and usefully the part assigned, in a work so important—is the single object of the Connecticut Bible Society. The numerous friends and contributors to the purposes of the Institution, find cause of devout gratitude and satisfaction, when they look back and contemplate the good which it has already accomplished. By its helping hand, many Bibles have been reached forth to the needy, both near and afar off. Doubtless, through "the abundant grace" which Christ causes to accompany his word, "the thanksgivings of many have resounded to the glory of God."

Secondly. The contingent Funds of the Society are exhausted.

Thirdly. The cry of, "Give us Bibles," is now oftener repeated than ever, from the new settlements in the interior, and towards the extensive borders of our land. This cry is answered with grief, not unmingled, however, with the joys of hope—with grief, because we have not money to purchase and send forward the requested supplies—with hope, because we have much confidence, that the charity of those who feel for the destitute will yet furnish the Committee with the means of communicating this precious gift of God to many thousands.

Fourthly. Pious compassion reminds us of the pagan world. It bids us remember the many millions "sitting in the region and shadow of death, and finishing their course" without a guide to life eternal.

The wisdom of the High and Holy One is unsearchable. But we know that his counsels are just. In every age he has seen it best to prove his people by so disappointing their calculations, that they shall both feel their dependence, and realize his absolute right to govern his kingdom and carry on his cause—not by their skill or might—but according to his own most holy will. Their faith, patience, and perseverance, need to be severely tried. In

ca, of any that is practicable to the American church? As so great a portion of African slaves have been brought to America; is there not a high bond on the American church to emancipate those among them, who still remain in slavery, and to send the gospel to their brethren, who are yet in heathenism? This is the day, in which the Lord hath risen to visit the earth for its infidelity, backsliding and transgressions. Let him, who can, answer the preceding questions in the negative.—Let him, who can, vindicate the principles of slavery, and offer a sufficient excuse, for denying a mite from his overflowing fulness, to have the gospel preached to the heathen, and the scriptures read by their babes. The writer of this paragraph professes not to be a prophet, but he will carefully watch the indications of that Providence, which must and will fulfil the things noted in the scriptures of truth. Let the church, without prejudice and prepossession, carefully follow the indications of Providence, and a blessing will assuredly follow.

E.D.

Franklin, Jan. 22d, 1813.

TO THE EDITOR OF THE
CONNECTICUT MAGAZINE,
Dear and Rev'd Sir,

KNOWING the deep interest the religious public feel in the missionaries who have gone from this country to the Eastern continent, I transmit to you a letter from my son, with extracts of letters from his wife to other friends, received from Boston by the last mail. You will publish all, or part, in your useful Magazine, as you may think proper. I am, Rev. Sir, your cordial friend, and brother in Christ.

S. NOTT.

CALCUTTA, August 22d, 1812.

Dear and honored Parents,

Through divine goodness, I now address you from this place, in circumstances of health and general prosperity. It certainly demands our gratitude that we have no scri-

ous illness to mention, and that another has not to write concerning us, that we are dead. Mrs. Nott's letter to her parents, written at the Isle of France, and now sent with this, will give you an account of our circumstances to its date. Our voyage to this place was comfortable, with the exception of Mrs. Nott's sea-sickness, which on the water we have always reason to expect. We were very unpleasantly detained at the head of the Bay, owing to our falling to the eastward of the pilot ground, and of course not being able to find a pilot to bring us up the river. But the voyage was finished in safety and health, and you know how easy it is to feel, even without Christian submission, when trouble is over, that all is well that ends well. We have been here nearly a fortnight, and are again setting our faces to the sea. We shall probably leave this in a few weeks for the Isle of France, and with the intention of establishing a mission at Madagascar, with the Isle of France for our home and retreat. The East India Company exclude us from their dominions. The Birman empire seems at present to be out of the question. Madagascar is open—it is a door to eastern Africa, through which others may enter: It is an immense field itself—and we may expect the countenance of the government of the Isle of France, as was mentioned to us from the government while we were there: a circumstance which then led us to think of that field. At present, we cannot do better than to request you to direct to the care of Dr. Carey; as, after all, our situation is at present unsettled. Messrs. Judson and Newell had obtained permission to go to the Isle of France previous to our arrival; and the latter was gone, and without being able to select a field. We shall write you again, and many more of our friends, by the next departure, which will be in a few days. Do be so good as to write us by every opportunity. Remember us in your prayers, and particularly our mission. As yet, our way seems plain: one way is opened apparently by Providence; and the same Providence has shut

and believe on the Lord Jesus, as your hope and Mediator before the throne of God. Lucy, you have been to me most kind. O live for eternity, and I hope and pray, God may fit both for his holy presence. Though I address this to my sisters, yet my brothers are on my mind. Tell them I love them and pray for them, and hope to meet them where no sin or sorrow shall enter. I hope this, because they have the revealed will of God in their hands, and every mean for gaining religious instruction. Of all my friends none are forgotten; but none remembered with so much affection as *my lovely children*;* they are with me sleeping or waking. But I am weary and must leave you. Our united respects to our dear parents. Tell all my sisters, they will hear from me as God may give me health.—With increased love, yours,”

“R. N.”

In a letter to her parents, dated,—
Port Louis, Isle of France, June 26th, she writes.

“Dear Parents,

“We arrived here the 8th of this month, after a passage of 105 days. No imminent danger lay in our way. My health was better than I dared to hope; it was so good as to enable me to pursue something almost all the time.—There was quite a sameness in my life, as must necessarily be the case at sea. The little variations we had, interested me much. We saw some land and spoke two or three vessels. One, a Spanish brig, bound to the African coast for slaves. Two officers from her, came on board our ship—and, on the whole, it made one of the most novel scenes of my voyage. My fears for some time had been quite a wake, not by understanding the movements of the then mysterious brig, but by the concern manifested in the countenances of those that were more used to sea etiquette. Our visitors, however, soon relieved my mind, and altered the visage of others very materially.

* Referring to the young ladies who had been under her care as pupils.

They politely offered us any thing they might have on board, of the necessaries or comforts of life. It made my heart bleed to think of the horrid traffic that led them to brave the dangers of the deep. They were bound, as I said, to Africa, for slaves. I could but say to myself—can you call yourselves Christians, and so widely depart from the precept and example of Christ? You can neither find it in the divine law or common sense. “Tis sordid interest guides you.” In the day of judgment, it will be more tolerable for the oppressed than the oppressor. *If there be those that can leave all that is dear in their native land; all that is dear in the love of parents, brothers and sisters, for the gain of Gold, shall there not, among Christians, be found those that can make the same sacrifices to gain souls for Christ.* My health never was better, and but rarely so good.

We are now so situated as to have every thing comfortable. Our room is so large, and well furnished with windows, that we can ever enjoy the soft refreshing air of this Isle. From the trial I have had here, and during my voyage, it appears my constitution is well adapted to a warm climate. I cannot tell you much of this place but what will make your hearts ache to hear. Slavery has been countenanced here by government, till the late capture of it by the English. Slaves can no longer be imported; but those that were in bondage at the time the Isle was taken, remain so, with this provision—they are to be clothed by their masters, or their masters are to pay a fine.—These poor creatures are subjected to every hardship that beasts of burthen are in my own country. Yes every thing, that I have been used to see performed by the brute creation, is here done by creatures made of the same materials as myself—bound to the same eternity—having the same common parent—and who, to be made fit for heaven, must be washed in the same Saviour's blood. The state of society is wretched. The form of religion, is hardly to be found. Roman Catholics have a place of worship, and some resort

to it to buy a pardon for their sins and a privilege to commit more. It is the nature of depraved man to pervert every thing. The best things are from that source, the most liable to it. My mind often dwells upon the changes that may have visited my native place in the last four months. They whom I now address, may be beyond receiving it. But Oh, may the day that calls you back to dust, be remote, and come when it may, a day that you shall welcome, and through the mercies of God in Christ Jesus, crown you with eternal blessedness."

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Vermont Academy.

In our last Number, we gave the articles from the Constitution of the Vermont Academy for educating religious young men for the work of the Gospel ministry. (See page 36.) Want of room prevented us from giving an account of the manner in which this Institution originated.

The benevolent design was proposed at the annual convention of the Clergy of Vermont. This Reverend Body adjourned to meet at Windsor, (Vermont,) October 21, A. D. 1812; further to consider of the subject.

At the time proposed, there met at the house of Gen. Abner Forbes, Pastors and Delegates from the Coos and Orange Association; Delegates from General Associations of Massachusetts Proper, Connecticut, New Hampshire, and from the convention of Congregational and Presbyterian ministers, Vermont.

Charles Marsh, Esq. officiated as Moderator, and Rev. David Sutherland, as Scribe.—The Rev. Timothy Dwight, D. D. opened the convention by an excellent sermon from Gal. i. 8, 9.

To the articles, published in our last number, there is the following introduction explanatory of the design.

"Whereas it has, for some time past, been contemplated by many of the friends of religion in the west-

ern parts of the state of New Hampshire, and the eastern parts of the state of Vermont, to establish an institution with a view to assist in the education of poor and pious young men for the Gospel ministry: And whereas many well disposed and benevolent persons have proposed to contribute of their substance to this desirable object;—with a view, therefore, to concentrate the exertions of the friends of Zion in this laudable undertaking, a convention of Pastors and Delegates of the churches of the Orange and Coos Associations, and of representatives from the General Association of New Hampshire, the General Association of Massachusetts Proper, the General Association of Connecticut, and the General Convention of Congregational and Presbyterian ministers of the State of Vermont, convened at Windsor, on the third Wednesday in October, A. D. 1812, by previous appointment, do agree to adopt the following constitution of a seminary for the purposes aforesaid."

The following Gentlemen were chosen Trustees.—Charles Marsh, Esq. of Woodstock; Rev. Asa Burton, D. D. Thetford; Ebenezer Adams, Esq. Hanover; Rev. Bancroft Fowler, Windsor; Rev. Zephaniah Swift Moore, Hanover; Rev. David Sutherland, Bath; Rev. Stephen Fuller, Vershire; Rev. Abijah Wines, Newport; and Gen. Abner Forbes, Windsor.

By order of the above convention, the following Address has been issued:

TO THE CHURCHES, AND TO ALL WHO WISH WELL TO ZION.

Christian Brethren and Friends,

Having presented to your view in the preceding pages the great object at which we aim, the education of pious young men for the Gospel ministry; and having exhibited for your perusal the Constitution, by which we are to be governed, we now take the liberty, agreeably to the direction of the Convention and Trustees, to address you on this important and interesting subject.

You readily perceive that our object is such that it cannot be prosecuted without pecuniary assistance; and that it is an object in which we are no more interested than all who are friends to the cause of Zion. Whether it is your duty to contribute of your substance to promote a design, which to every candid mind must appear pious and benevolent, and whether donations for this purpose will be acceptable to God, you will determine, when you have seriously attended to the following considerations, viz.

That the number of vacant churches and societies in our own nation is great, and, in the new settlements, annually increasing:

That our missionary societies could employ, at home and in foreign parts, a number of able ministers considerably greater than they can now obtain:

That the number annually from all the New England Colleges of those who are pious, and become Gospel ministers, is by no means sufficient to supply present vacancies, and the call for missionaries:

That our new settlements, where they have not faithful ministers, will be left a prey to sectarian preachers, who disseminate errors, as ruinous to the soul, as poison is to the body; who create divisions, which weaken societies, render them unable to support the Gospel, and tend to destroy all peace and happiness:

That there are many young men of piety in indigent circumstances, whose natural abilities are such as to render them eminently useful, could they have a liberal education. Unable to obtain this, their talents must be buried in obscurity, and the good they might do in building up Zion, must be lost:

That sending forth a greater number of the faithful servants of Christ to labor in the field, and gather in the harvest, will afford aid to Bible societies in accomplishing their benevolent design. Translating the Bible into different languages, and dispersing it through the world, is a great and glorious work. While this is progressing, able ministers are needed to explain and enforce the doctrines and precepts contained in

the sacred oracles, wherever they are read:

That the present Institution will be beneficial to our Colleges. When pious young men from The Union Academy become members of our Colleges, we have reason to hope they will be a mean of preserving them from corruption and of promoting their reformation. It will increase annually the number of students in the Divinity College at Andover, and render that important Institution more extensively useful:

That the religion taught in the Bible is the greatest blessing to civil society. Were mankind governed by that spirit of love, meekness, gentleness, forgiveness and forbearance, which the Gospel requires and inculcates, they would beat their swords into ploughshares, and their spears into pruning hooks. Wars and intestine broils would cease. Kings would become nursing fathers, and queens nursing mothers to the Church. The inhabitants of the earth would rejoice in each other's happiness. Society would be advanced to as high a degree of perfection as is possible in the present life:

That the events of the present day, compared with the prophecies, clearly indicate, that the millennial state of the church is not far distant, and is swiftly approaching. We have reason to conclude, that as soon as the nations of the earth are supplied with Bibles in their own languages, accompanied with faithful preachers, having the *everlasting Gospel to preach to them that dwell on the earth, to every nation, and kindred, and tongue, and people*, explaining its sacred truths, and impressing them on every man's conscience, God will pour out his Spirit, and cause all, *from the least to the greatest*, to know love, and serve him.

In view of these, as they appear to us, very weighty considerations, is not your judgment convinced, that it is a duty to promote the object in view by liberal contributions, in proportion to the ability God has given you? Does not the present state of the world call for vigorous exertion in those who are friends to the Re-

deemer's kingdom? Whilst his kingdom is with considerable rapidity extending its limits, is it not evident, that we are living in the last days of blasphemous infidelity, when the prince of darkness is making great efforts to maintain his dominion over the earth, as if sensible that his time is short? Will you not unite with those in Europe and America, who, with no inconsiderable success, are using vigorous efforts for the diffusion of Gospel truth, and for the redemption of those who are dwelling in the region of the shadow of death? Will you not cast of your substance into the treasury of the Lord, that those who are perishing, may be fed with the bread of life?

Property given to promote pious designs, is given to the Lord. To the liberal benefactor he has promised a reward *Honor the Lord with thy substance, and with the first fruits of thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully.*

Is not all you possess the Lord's? Is not your property one talent, which he has given you to improve? Ought not every one to act as a steward, who must soon give an account? Of the improvement of what portion of your property can you more joyfully give an account to the Lord at his coming, than of that which you have given to promote the spread of the Gospel and the salvation of sinners?

Could you, by your donations, be a mean of exciting those who are now destitute of a preached Gospel, to make the interesting inquiry, *What shall we do to be saved?* and also of administering comfort to such, would you for a moment refuse to give? Should you hear the Lord of life saying, "Educate these pious, indigent young men for the Gospel ministry, that I may send them forth to proclaim the glad tidings of salvation, and gather souls into my kingdom," would you not obey? Does he not say, "*Go, preach the Gospel to every creature under heaven. If you cannot go yourselves, contribute of the*

substance I have given you to qualify others, that *all the ends* of the earth may look unto me, and be saved."

Should you reach heaven, and thence look down on this world, and see multitudes flocking to Christ from the east and from the west, from the north and from the south, and, at death, ascending triumphantly to join with you in songs of everlasting praise, and know that what you had given, had been a mean of such blessed fruits, and occasioned such rich displays of divine love, could you repent that you had given of what you now possess, to the Lord?

If, as we hope, it makes a part of your daily prayer, that the Lord of the harvest would send forth laborers into his harvest, and that he would give to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession, will you not manifest the sincerity of your petitions by doing all in your power to promote the end, for which you pray? We have confidence, brethren, that you will.

The cause, for which we plead, we commend to God, in whose hand are the hearts of all, and who can turn them as the rivers of water are turned.

ASA BURTON,
EBENEZER ADAMS,
ZEPH. SWIFT MOORE.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

An extract of a letter from a lady in Homer, N. Y. to her brother in Sharon, Con.

[Homer is a flourishing town, in Cortland county, state of New York. The first settlements were commenced in 1793. In 1801, there was a Church formed, consisting of fourteen persons. In 1805, they began to build a large and elegant meeting-house for public worship. It was finished and dedicated in 1806; at which time the Church consisted of more than one hundred members.]

"Homer, Jan. 10, 1813.

"We are blessed with many mercies, both spiritual and temporal;

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for which our hearts should rise in grateful acknowledgment. The crowning blessing of all is, that God has visited this people with the outpourings of his holy Spirit. A goodly number, we trust, have been made to "hear the joyful sound," and embrace the truth as it is in Jesus. The last Sabbath was our communion; at which time, there were received into the Church, *one hundred and one* persons: the most of them were new converts; thirty of whom were then baptized. The transactions of the day were peculiarly solemn and interesting; and witnessed by a numerous congregation. The like was never before seen in this western country, and doubtless will long be remembered. If you have had no account of the revival in this place, perhaps it would not be uninteresting to hear concerning it; though it is not in my power to enter into a particular detail of the work.

"The seriousness commenced the last of June. It first appeared in the north and south parts of this town, and then in the west. In the centre, or village, they were regardless of the work, and many made light of it, as not concerning them. At this time, the attention has become general in all parts of the town; and the appearance in the *village* is greatly changed from what it was, a few weeks since. There are near thirty in that street who hope they have lately obtained an interest in the Saviour.

"Among the number of those who are subjects of this work, are some of the first and most respectable inhabitants of the town.

"It is thought that the attention is as great now, as it has been at any time. There are in different parts of the town, from fifteen to twenty conferences attended weekly; besides some family meetings or accidental conferences."

The Rev. Ashbel Green, D. D. has lately left his pastoral charge of his Church in Philadelphia, for the Presidency of the College in New

Jersey. Before he left them, he addressed the following Letter of Advice and Exhortation to the people of his charge. The Editor believing it will be eminently useful to all Christian Congregations, has determined to republish it in this and the succeeding Numbers of this Magazine, for the benefit of his readers.

MY DEAR PEOPLE,

ON the dissolution of the pastoral relation which I have sustained to you for more than five-and-twenty years, I am now to offer you my parting advice and exhortation. These I choose to deliver to you from the press, rather than from the pulpit, for several reasons, but especially for this, that you may possess them permanently, and be able to consult them deliberately, and to review them often—that they may, perhaps, admonish and profit you, when the lips which have so often addressed you, shall be silent forever, and the hand which here records my last counsel, shall have mouldered into dust. It does not seem unreasonable to hope, that what I may say on this occasion will claim your special attention and remembrance, since it is likely to be dictated by more than an usual solicitude to discharge my own duty, and to promote your best interests. Allow me, then, to speak to you in a style of great freedom and plainness—as a father to his children.

You have, I think, a right to be told the reasons why I have consented to leave you.—They may all be resolved into this—I have been made to believe, that I should resist the plain intimation of duty in the Providence of God, if I did not yield to the call which takes me from you. My settled expectation certainly was, to live and die in your service. But a minister of the Gospel is, in a peculiar degree, *not his own*: He is devoted to the service of Christ in the Gospel, and is bound to forego his own inclinations and plans, whenever the Master and the cause which have a commanding claim upon him, require him to make the sacrifice. This sacrifice, therefore, it was not

for me to refuse; and it seemed the less difficult to make it, when I reflected that you had already had the services (I wish they had been more valuable) of my best and most vigorous days; and that if I should remain with you, the gradually increasing depression of my voice would, probably, before long, render me incapable of satisfying you with my pulpit addresses. On the other hand, if I were at all capable of filling the sphere of usefulness to which I was called, it was, in the estimation of competent judges, of greater extent and importance than the pastoral charge of any congregation whatsoever. These are, in substance, the considerations which have induced me to accept the unexpected appointment which separates me from you; and I hope they will satisfy the candid and considerate. To satisfy such, I would not be without concern; remembering, nevertheless, that the responsibility which most demands my regard, is not to man, but to God—not to you, but to our common Lord.

I. I shall first call your attention to some duties specially incumbent on you in consequence of my removal; and which will be incumbent, as often as one or both of your pastors shall be removed, whether it be by death or otherwise—At such times abhor the thought of deserting the congregation to which you have belonged, if not urged to it by the most absolute necessity. At other times it may be more allowable to make a new election of the religious society with which you will be connected; mindful, however, that a person who, at any time, is *given to change* in this particular, is not likely to be either a steadfast or a growing Christian. Under a conviction of this truth, I have never encouraged, in a single instance, even those advances which have sometimes been made by members of other congregations, to join that of which I was pastor. But when a congregation is what we denominate *vacant*, it is then with it a time of necessity. It needs all its strength and resources of every kind, and its members should consider it as highly dishonorable and unchristian to

forsake it, unless compelled by motives of a truly conscientious kind.

Let me also remind you, that at such a season it is not only peculiarly important to hold together as a society, but also to cultivate real harmony and unanimity among yourselves. To keep together only to contend, is worse than to separate. The preservation of the peace of the church is ever, indeed, an object of such high importance, that the man who disturbs it can never be considered in any other light than as either very criminal or very unfortunate, unless the purity of the church itself, indispensably calls for the interruption of its quiet. But as the evil of controversies and contentions in a particular congregation is of the very worst consequence when it is vacant, this evil is then to be specially deprecated and avoided. Remember, as peculiarly applicable to the case before us, the admonition of Solomon*—"The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with." Divisions in all societies, but most of all in religious societies, are easily begun, but extremely difficult to end. Guard, therefore, with a truly religious vigilance, against the *beginnings* of them. Indulge in no irritating and censorious language; have no parties or cabals; withdraw not your confidence from your elders, or from others whose fidelity you have proved; be ready to make personal concessions for the general good; let all feel the importance of yielding something to the convenience and opinions of others; keep in mind the great and well known principle that the majority must govern and the minority submit; learn to acquiesce in some things which you could wish were otherwise ordered. In a word, and that the authoritative word of inspiration †—"Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of

* *Prov.* xvii. 14.

† *Philip.* ii. 3, 4, 5—14, 15, 16.

others. Let this mind be in you which was also in Christ Jesus—Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.*

Before dismissing this topic, there is one thing more, which I must by no means omit. It is, that nothing will more contribute to your being "at peace among yourselves," both when vacant and at other times, than keeping strictly to the principles and forms of the Presbyterian Church, as laid down in our public standards of doctrine and government. By these standards, try carefully all doctrines, and conduct scrupulously all your proceedings. Esteem it no hardship or oppression—esteem it as an unspeakable privilege and advantage that these standards are given for your direction and control. In this light, I most seriously assure you, I regard them, after all I have read, heard, and seen, relative to the doctrines, discipline, and order of the Church of Christ. It is my solemn and deliberate conviction, that the system we have adopted, is not only fully warranted by scripture, but most admirably adapted to the state of society in this country, and, indeed, to the principles of human nature itself. It secures liberty, and it ensures order—abide by it closely, and it will be your guide and your shield.*

II. The choice of a minister of the gospel, is the next point, in order, which demands your attention. The members of a church and congregation, while they are vacant, should be much and earnestly engaged in prayer to God, that he would send them a pastor, "after his own heart." Pastors were among the ascension gifts of Christ;† and to him should

every eye and heart be directed, when one is to be chosen to a particular charge. Infinitely more may depend on this, than on all other means and efforts which can be employed without it. That people who do not receive a pastor in answer to prayer, have, indeed, much reason to fear, that they will not receive a blessing with any one whom they may elect.

In this, as in every other instance, prayer is not only the instituted means of obtaining from God what we desire; but it has also a natural and direct influence on the minds of those who use it, to prepare them for the blessing sought, and to lead them to all the measures calculated to secure it. Whatever we pray for earnestly, we are disposed to seek diligently, and to exert all our vigilance and care to obtain.

It is, therefore, perfectly consistent for me to recommend, that while fervent and continued prayer is used, you should, in selecting the man by whose ministry you and your children are to receive "the dispensation of the gospel"—infinitely momentous in its consequences—make the following inquiries, in regard to every candidate for your choice—What is his estimation for piety? Is he not only a man of real religion, but is he eminent and exemplary in religion? What is his character as to orthodoxy? Is he not only considered as generally sound in the faith, but is he free from all suspicious peculiarities, which often increase with time, and at length, in some cases, prove infinitely mischievous? What is the complexion of his public discourses? Does he preach in such a general and equivocal manner, that you cannot clearly discover his sentiments and system? Or does he bring forward plainly, fully, and frequently, the great and distinguishing doctrines of the gospel, illustrate them perspicuously and distinctly, and apply them powerfully and pungently, and yet discreetly and judiciously, to the hearts and consciences of his hearers? Is he in the habit of digesting well what he delivers from the pulpit? Or are his addresses extemporaneous, loose, rambling, incorrect, and incoherent? Does he

* I would recommend that every family in the congregation make it a point of Christian duty to keep a copy of our Confession of Faith, &c.

† Ephes. iv. 8, 11, 12.

instruct and reason in his sermons? Or is he only, or chiefly, a declaimer? Has he a suitable variety in the topics which he discusses? Or are his discourses all of one kind, and in the same strain? Will he be likely to declare to you "the whole counsel of God" without reserve or timidity? Is his manner of address in the pulpit agreeable and interesting, and sufficiently popular? Is he a man of a fertile mind? Or is he only a plodder and imitator of others? What is the measure of his general talents and furniture? Has he a considerable fund of knowledge, especially of theological knowledge? Does he make theological attainments the chief object of his pursuit; or is the study of divinity only a by-business with him, while his time and attention are principally given to general science, or to some object not immediately connected with his professional calling? Is he a diligent and laborious man, who may be expected to make improvements, or at least to continue to do as well, throughout his ministry, as he does at first? Is he likely to adorn and recommend religion, by showing that his practice, out of the pulpit, is governed and directed by the doctrines which he delivers in it? What is his natural temper, and what are his social habits? Is he affable and courteous, conciliating and accommodating, and yet firm and unwavering? Is he a prudent and discreet man; or is he heedless, harsh, rash, hasty, irritable, resentful, offensive, or intrusive? Will he be able and disposed to take his part in endeavoring to promote the general interests of religion, and of our church, for which he will have so fair an opportunity in this city? and let it not be thought indecorous, (for much will depend upon it) when I add, that if he be a man with a family, you will do well to inquire into the character of those who compose it.

It is by no means to be understood, that I advise you to choose no man for your minister, in regard to whom *all* these inquiries cannot be answered in the most favorable manner. Far from it—such a man, perhaps, does not exist. And I think it proper to warn you distinctly against

criticising the character and performances of ministers with a captious spirit, or a fastidious taste, which is always extremely injurious to those who indulge it; and which may sometimes be hostile to the edification of the whole congregation, by keeping it vacant much longer than is necessary or useful. Still the inquiries I have stated, if discreetly used, may be very advantageous. They may serve to direct your attention to those qualities in a pastor, which are the most estimable; and a reasonable proportion and combination of which you ought to require. Piety, prudence, knowledge, diligence, and aptness to teach, you should consider as indispensable. Solid and durable qualities are much to be preferred before any which are not likely to be lasting, however they may dazzle and charm for a season.

If a candidate for your choice as a pastor, has been educated among yourselves, or has lived for a considerable time within the sphere of your own observation, there will, of course, be less difficulty in ascertaining his real character and talents. But if he be a foreigner, or have come to you from a distance, remember that much more reliance should be placed on the information and opinions which you may obtain from others, who shall have known him familiarly and fully, than on any impressions which he may have made on your own minds, by a few public discourses and a few personal interviews. The latter are often fallacious, and ought, if possible, never to be trusted, if they do not harmonize with the former. So many instances have occurred of unworthy and insufficient men in the sacred office, gaining the hearts of the people and obtaining speedy settlements in important stations, to the unspeakable injury of the church afterwards, that I should feel inexcusable, if I did not put you upon your guard against this danger. In all cases, beware of too much haste, in choosing the man to whom is to be committed a trust so important and sacred, as that of your spiritual instruction and improvement.

If you remain a collegiate charge* (and whether you ought so to remain or not, is a point on which, at present, I am not prepared to advise you) one of your ministers, and perhaps sometimes both, may without inconvenience, be young men. But if you are to have but one pastor, he must be a man of very uncommon powers and activity, if he be able to serve you suitably, till he shall have had the experience and preparation of a number of years in the ministerial life, to qualify him for the weighty charge which so numerous a congregation as you compose will lay upon him. As a general rule, consider it indispensable, in case you have but one minister, that he shall have been a preacher for seven years, before he become an object of your choice.

In electing a pastor, endeavor by all means to be unanimous. On this both his comfort and your's, and even the success of the gospel with you, will, it is probable, greatly depend. It is not to be expected that the great variety of tastes and opinions, which will always exist among you, can be exactly suited in any one man. Of course there must be a degree of compromise, and it ought to be regarded as a very important branch of Christian

** That a collegiate charge is often difficult to be sustained, is not to be denied. But that colleagues may live together in perfect harmony and confidence (I desire to mention it with humble thankfulness to God) I know by happy experience. With no one of the three colleagues, with whom I have been associated, had I ever a word of difference or the least difficulty in the discharge of any duty. To him whom I leave with you I take this occasion to express my sincere and warm attachment, as to a man of tried worth, to whom I owe many obligations, and whose friendship I hope ever to possess. While he shall remain with you, you will have a counsellor and guide in whom you may place the greatest confidence. But in part of this address, I look forward to the time when you may be entirely destitute of the advice and assistance of a living pastor.*

charity, for individuals, or a minority of the congregation, to sacrifice their inclinations to the general good. Satisfied that the man to be elected is one who will be faithful to his trust, they ought to receive him without complaint, as the choice of their brethren: and where this has been done, it has been sometime seen that the dissatisfied individuals have at length, become strongly attached to the very man whom they would have rejected, and have been convinced that a better choice was made for them, than they were disposed to make for themselves. If, after all, there be any who cannot be reconciled to the choice of the majority—if their consciences forbid them to acquiesce—this will constitute one of the cases, in which it may be proper for the dissatisfied members to withdraw from the congregation, and to seek another, in which they may believe that their edification will be more promoted. But this is always to be done in the most quiet and peaceable manner possible, that while it relieves the grievances of those who withdraw, it may not cause a greater grievance to those from whom they separate.

(To be continued.)

Specimen of Indian Superstition and Ignorance.

JUGGERNAUT.

Indian account of the origin of Juggernaut, taken from the Ayeen Akbery; esteemed by the Indians an Authentic Register of all matters relating to Hindostan;—by Abeel Fazit, secretary to the great sultan Akber; and found in Maurice's Indian Antiquities, vol 1. p. 245.

In the town of Purorem, in Orissa, on the banks of the sea, is the temple of Juggernaut. At the desire of an ancient rajah of the province, a learned Brahmin was sent to fix upon the spot most proper for the foundation of a city. Arriving at this spot, and inclining to fix upon

this situation, but still not entirely determined, he observed a crow plunge into the water, and after washing its body, pay its obeisance to the ocean. The Brahmin, who is affirmed to have understood the language of birds, enquired of the crow the meaning of this strange procedure: the bird answered, That he had formerly been of the tribe of Dewtah; but from the curse of a religious man, was transformed into that shape; that the spot whereon he stood was highly favored by the Creator of the Universe, and that whoever worshipped him on that spot, should not fail to prosper. Animated by this intelligence, as well as by succeeding revelations of the divine will, the rajah built a large city, and a place of worship on the spot where the crow had appeared. Not long after, the same rajah was directed by a vision to cast his eyes, upon a certain day, to the sea shore, when there would arise out of the water a piece of wood, fifty-two inches long, and one cubit and a half broad; that this was the true form of the Deity; that he must keep the invaluable treasure seven days in his house, and afterwards set it up in his Temple as an object of adoration. The vision was verified by the appearance of the wooden divinity, which the rajah called Juggernaut, and afterwards ornamenting it with gold and precious stones, deposited it in the Temple, where it became the object of worship of all ranks of people. The Brahmins wash the images of Juggernaut six times every day, and the quantity of victuals daily dressed for these Idols, is so great, as to feed 20,000 persons.—They also, at certain times, carry the image in procession upon a carriage of sixteen wheels; and they believe that whoever assists in drawing it, obtains remission of all his sins.

In Hamilton's account of India, published 1744, there is an engraving of this temple, which is an immense circular structure, 50 yards high, with the image of an ox, cut out of one entire stone, and projecting from the centre of the building. He has likewise an engraving of the carriage, under whose wheels he re-

ports that the infatuated devotees often throw themselves, in a transport of holy fury. In 1710, this image was seen by Tavernier, when it was adorned with a mantle of gold tissue, and had two large diamonds in the place of eyes, and another pendant from his neck, with bracelets of pearls and rubies for his arms.

INSTALLATION.

ON Wednesday, 20th of January last, the Rev. ELI HYDE was installed in Armenia, N. Y. Smithfield Society.—This was a remarkable instance of union between ministers and churches of different denominations.—The Rev. Mr. Cuyler of the Dutch Reformed Church, Poughkeepsie, made the introductory prayer; Rev. D. L. Perry, of Sharon, Con. Preached the Sermon, from Ezek. iii. 17; Rev. Mr. Hawes of Cornwall, Con. made the installation prayer; Rev. Mr. Clark, of the Presbyterian Church, Pleasant Valley, charged the Pastor, the Church and Congregation; Rev. Mr. Prentiss of Canaan, Con. gave the right-hand of Fellowship; Rev. Mr. Stone, of Cornwall, Con. made the concluding Prayer.

The exercises were appropriate, solemn and impressive. The greatest harmony appeared both in the Council, and in the Church and Society. All who were present, appeared to hail the event, as very auspicious to that long destitute and scattered flock, and the interests of Zion in that extensive portion of Christ's vineyard.

ORDINATIONS.

ORDAINED at Chatham, Sept. 24th, the Rev. EBER L. CLARK, to the evangelical ministry, and to the pastoral charge of the first church and society in that town.—Sermon, by the Rev. Ebenezer Jennings, of Dalton, (Mass.) Text, Acts, x. 26.

AT Tolland, on the 21st ult. Rev. ANSEL NASH, as colleague pastor

with the Rev. Nathan Williams, D. D. The exercises of the day were performed by the following gentlemen:—Rev. William Andrews, of Windham, made the introductory prayer; Rev. Henry Lord, of Williamsburgh, (Mass.) preached the Sermon from Gal. ii. 9; Rev. Amos Bassett, of Hebron, made the consecrating prayer; Rev. Nathan Williams, D. D. gave the charge to the pastor; Rev. Diodate Brockway, of Ellington, gave the right hand of fellowship; Rev. Samuel P. Williams, of Mansfield, gave the charge to the people, and Rev. Ephraim I. Woodruff, of Coventry, made the concluding prayer.

The day was remarkably fine, and the exercises were highly gratifying to a very numerous, respectable, and attentive audience.

At Kent, BARZILLAI SLOSSON, Esq. He was a very respectable Counsellor at Law, a very worthy and valuable citizen, and one of the Clerks of the House of Representative, aged 41. Yale, 1791.

At Boston, (Mass.) on the 24th ult. the Hon. THEODORE SEDGWICK, L. L. D. aged 67. He was formerly a Representative in Congress, and a member of the Senate from Massachusetts. He was one of the Judges of the Supreme Judicial Court of the Commonwealth of Massachusetts, and had arrived in Boston from his seat in Stockbridge, about three weeks before his death, for the purpose of holding a Court in Suffolk County. Yale, 1765.

At Fyngsborough, (Mass.) on the 9th ult. the Rev. MATTHEW SCRIBNER, aged 66, late pastor of the Church in Westford. Yale, 1775.

In Roxbury, (Mass.) Hon. JOHN REED, aged 83.

Drowned at Cincinnati, (Ohio,) in attempting to ford a river on horseback, the Rev. JOHN W BROWN, aged 59.

In Georgia, GEORGE PALMER, a freed negro, aged 121.

OBITUARY.

DIED at Bozrah, the Rev. JONATHAN MURDOCK, aged 70; pastor of the Church in that town. Yale, 1766.

Donations to the Missionary Society of Connecticut.

1813.

Jan. 20.	Received from Rev. Joshua Beer, collected in new settlements,	\$ 2 00
	From Rev. Abraham Scott, as a Donation,	11 53
	From Rev. Abraham Scott, collected in new settlements,	4 00
	From Rev. Giles H. Cowles, do. do.	4 00
27.	From Hebron Female Association for the support of Missions,	8 97
		<hr/> \$ 30 50

Donations to the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, received by Henry Hudson, their Agent at Hartford.

Female Mite Society, Franklin Delaware County, New York,	\$ 24 00
A friend to the cause,	1 00
Newington Cent Society,	39 55
Mrs. Esther Hosford, Newington,	1 00
Miss Ety Hosford, do.	50
Female Foreign Mission Society, Wethersfield,	85 35
Cent Society, do.	40 00
Female Foreign Mission Society, Franklin, Con.	36 00
Rev. Benoni Upson, Berlin,	10 00
	<hr/> \$ 237 40

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. VI.]

MARCH, 1813.

[NO. 3-

*An Historical View of the First
Planters of New England.*

NO. XVIII.

(Continued from p. 51.)

OUR last Number commended a series of Remarks, which are believed to be necessary for the proper illustration and conclusion of this subject. We now proceed to observe—

4. The religious character of the New England Fathers deserves, in this place, a particular consideration. Their religious sentiments and practice make a very essential part of their character—they constitute a subject on which much has been said, and much without due examination. Nothing will now be offered except what is derived from unquestionable authority. It has already been shown that the enjoyment of gospel privileges, and the advancement of the interests of the Redeemer, was the primary object of the settlement of N. England. Their great design was, as we have often observed,

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to form a christian Community. In the formation and government of their churches, the word of God was their only rule. And without regarding human precedents, or any practices to which they had been accustomed, they regulated their churches, so far as they understood the sacred oracles, by that divine standard.— Still, they recognized the principles of civil government, as the only proper basis of human society, and held sacred the long-established maxims of civil liberty and law. To these principles, they consigned all their political regulations, keeping ever in view those precepts of civil policy which are found in the word of God. The principle of a community of property, which prevailed for a season in the Christian church, in the early period of the apostolic age, was never acknowledged by the colonists of New England. The small company which commenced the settlement of Plymouth, at first, had the greater part of their property in a public stock. But as soon as they considered themselves

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settled, they proceeded to a division, according to their respective claims.

The order of church government, in which the New England churches were founded, was congregational. They believed that a single church, composed of a number of individuals, united together by covenant engagements to observe the precepts and ordinances of Christ, had received from him all due authority for the enjoyment of his ordinances, and for the government of his house. They held that the administration of discipline ought to be exercised immediately by the officers of the church, but by the authority of the church residing in the members. They considered it very desirable that a church should enjoy two ministers, a pastor and a teacher. The former to labor with his people in admonition, exhortation, and counsel; the latter to explain, vindicate, and enforce the doctrines of divine truth. A ruling elder was held by them to be a proper church officer, who was to assist the minister or ministers in the duties of discipline—to take a lead in the church on the various occasions which called for their particular deliberations, and, in the want of a minister, to perform the duties of divine service. In some instances, the ruling elder was a preacher. Such was Mr. Brewster, the venerable elder of the church of Plymouth, who, with great faithfulness and ability, performed the duties of a pastor in that church, for many years. With regard to the communion of the churches, personal religion, consisting in a degree of conformity of heart and character to the precepts of the gos-

pel, was considered an indispensable qualification. If the circumstances of the candidates rendered it suitable, they chose to have a relation of their religious exercises and views, in presence of the church; if otherwise, an examination by the officers of the church was deemed sufficient.—

The respective churches were generally united in a very solemn covenant, in which the members dedicated themselves to God, to one another, and to the service of the gospel of Christ. It was a frequent practice with the churches to renew their covenant; on which occasions, all the members renewed their engagements to be the Lord's, in the same manner as when first admitted to the number of his visible people. In the year 1676, all the churches in the Plymouth colony, at the desire of the General Court, with great solemnity, on a day of public humiliation, renewed their covenant with God and with one another. The same was done repeatedly, by most of the churches in the different colonies. This transaction, in several instances, was attended with the signal approbation of Heaven, in public blessings, and in the special manifestations of divine grace. The general Synod held at Boston in 1679, in answer to the question, "What is to be done that the evils which have provoked the divine judgments upon the colonies may be reformed?" a general renewal of covenant by the churches was particularly recommended. These were occasions of the most imposing solemnity, and tended, not less, to impress every beholder with the high responsibility of the Christian stan-

ding, than to awaken the professor to repentance, humility, and a steadfast fidelity in the service of his Lord.

Fasting was a practice, for which the fathers of New England were much distinguished. Of this, there were three different kinds. Public fasts, appointed by the civil authority, and observed by all the congregations in a colony; particular fasts, in which an individual congregation or church united in the service; and private fasts of individual Christians. Their public fasts were observed annually, according to our present practice, and on all occasions of the special frowns of divine Providence. They knew that all the judgments of a righteous heaven are in consequence of sin: and in the day of divine displeasure, they sought to humble themselves before God, to confess public and individual transgressions, to implore his pardoning mercy, and a gracious return of his benignant smiles. In times of approaching and existing war, of prevailing pestilence, of a general scarcity of bread, of unfavorable seasons, of drought, of public divisions and contentions, of the active efforts of enemies, whereby the general welfare was endangered—they proclaimed a fast, wept and kneeled before God. Individual churches and societies, in cases of local calamities, of losses, afflictions, and dangers, would unitedly humble themselves before the Most High, with prayer and fasting. When any particular divisions existed in a church or society, they would usually *agree together* to ask counsel and help from on high. Churches and congregations that

were destitute of the stated gospel ministrations, especially if long destitute and disappointed in their prospects, felt it peculiarly incumbent on them to fast and pray. Churches frequently observed a fast preparatory to the Lord's Supper. Individual Christians, so far as we know the best part of their lives, were much in the duty of fasting. Some would observe a fast with their families. But the more common practice was to perform this service in secret. Some of the more eminently pious characters observed private fasts periodically, some, monthly, and others, still more frequently; and on these occasions, they endeavored to lay aside their ordinary employments for the day. To what degree of abstinence they usually proceeded in their fasts, I have not been able, precisely, to learn; but this was considered an essential part of the service.

The Planters of New-England were very attentive to a sacred observance of the Sabbath. The morality and perpetual obligation of the Sabbath became one of the principal subjects of difference between the puritans and their opposers in England, previous to the emigrations to America.—This subject was carried to such an extent, that a solemn observance of the Lord's day became a distinctive characteristic of a puritan. They considered that all who loved Christ must love his holy day, and that a faithful observance of his Sabbath, is indispensably necessary to the maintenance of the life of religion in the hearts of his people. They well knew also, that the religion and morals of any community will generally be graduated by

the observance of the Sabbath. They felt therefore that it was of the first importance to use every exertion to maintain the sacred observation of the day, as eminently, the day of the Lord. This duty was enforced with great energy by the example of the most conspicuous characters; it was earnestly inculcated from the word of God in public and private instruction; it was firmly enforced by public law. When the detached company from the first ship, sent to look a place for their settlement, entered the harbour of Plymouth, they were unable to accomplish their object previous to the Sabbath. On the arrival of that day, they suspended their operations, landed upon a small island, and solemnized the Lord's day. In the expedition of the Connecticut troops against the Pequod Indians, the little army having arrived in the Narraganset country, on Saturday, rested till the following Monday to devote the Sabbath to Him who claims it as his own. As that was a case in which despatch was of the utmost importance, human wisdom would censure this measure; yet no expedition was ever more successful. The manner in which these pious fathers generally spent the Sabbath was in public worship, in family instructions and prayer, in searching the scriptures, and in secret retirement. The instruction of their families in divine things was considered a very special part of the duties of the Lord's day. They began the Sabbath on Saturday evening; well knowing that all the authority that we have respecting the time of its commencement, directs us to

that period. Of this practice, Mr. Cotton published an able vindication.

Catechetical instruction was considered by our ancestors to be of primary importance. This mode of instruction was much practised, in various ways. In family visits, the ministers would frequently catechize the whole family, proposing questions to the several members, according to their respective capacity. This mode of instruction was adopted sometimes with the churches; in which case, meetings of the members were held for that purpose. The catechizing of children and youth was considered an object of the first importance. This was attended in families, in schools, and in public, at times particularly appointed for the purpose. In some places a part of the intermission of public worship on the Sabbath was employed in catechizing the children. This was done by the pastor, or by the ruling elder or deacons of the church. The Assembly of Divines' Catechism, published in 1645, did not come into general use till near the close of that century. Previous to this, the catechism most in use was one composed by the eminent Mr. William Perkins.—In connection with this part of the subject, it may be added, religious family visits, were considered an essential part of public instruction. These were much attended to by the ministers, and were found to be highly beneficial. It was common for the minister to be attended by the elder or a deacon of the church. Where there were two ministers, visiting was a material part of the duty of the

pastor; if the church had but one minister, the ruling elder was often employed in visiting, without the assistance of the pastor. The object of these visits was to communicate religious instruction, to preserve the people from errors and vice, to impress them with the importance of divine institutions, and to maintain the harmony of societies and churches.

Meetings for Christian conference were esteemed by the founders of our churches highly conducive to the promotion of vital religion. These were much attended in most of the towns, on ordinary and extraordinary occasions. On occasions of any special calamity or danger, they were attended with more earnestness and frequency; but on ordinary occasions they were often held, for the purpose of prayer and praise, to confer on the more important truths of practical religion, and to seek instruction from the word of God. By these means, experimental religion was preserved glowing in the hearts of Christians, a spirit of prayer was maintained and invigorated in the breasts of those that loved the mercy-seat, and enquiring sinners had a resort congenial to their wounded souls. Sixty years after the settlement of the colonies, a writer observes, "The country still is full of those little meetings."

This pious people considered singing of praise an essential part of divine worship. This was much practised in their religious meetings, public and private. The version of the Psalms first used was Ainsworth's; after which, they used one called the New England Psalm Book.—

This version was made, I believe principally, by Mr. Cotton. It was common for the minister to expound a little upon the psalm, before the singing. Some congregations sang the psalms in course. The whole congregation were supposed to join in this part of the worship, but those who sang were expected to be furnished with books. The practice of reading the line was not introduced till many years after the first settlement of the country. This custom was introduced in Plymouth in 1681.

Revivals of religion were a subject of the fall belief and the constant prayer of our venerable fathers. They believed that God had set times to favor Zion, that he had always appeared at particular seasons, to bring salvation and deliverance to his church. Their churches frequently enjoyed the special presence of the Holy Spirit, in the efficacy of his power, reviving the graces of his own people, and bringing sinners to Christ. Many accounts are given of precious revivals, which greatly enlarged and strengthened their churches. In times of general inattention to divine things, the more faithful Christians took the alarm, redoubled their exertions, fasted and prayed, calling upon their brethren and their fellow-sinners to consider the danger and call on the Lord. On such occasions the expedient of renewing covenant was frequently adopted, and was often attended with a most gracious answer from God.

The private administration of sacraments was practised with great caution, if at all. As this was one of the grounds of the

separation of the puritans from the English Church, they would be very careful in introducing a custom which had been the subject of such constant censure. In 1718, a sick child was baptized in Plymouth, at his father's house. This is said to be the first instance of a private baptism administered in that town. It is well known that the Fathers of New England held that professing Christians and their seed are the only proper subjects of the ordinance of baptism. In the Synod of 1662, held at Boston, it was recommended to the churches to admit persons of orderly lives, who did not profess an acquaintance with experimental religion, to own the covenant of the church and bring their children to baptism. (The most of the fathers had now finished their course.) The Synod were much divided upon the question, and it became immediately, and long continued to be, a subject of much debate. The most of the churches ultimately came into the practice, but some of them delayed many years, and many never admitted it at all. The parent church at Plymouth did not admit the practice till the year 1731; and did not continue it more than thirty or forty years. According to Dr. Trumbull, this practice was first introduced in the churches of Connecticut in 1696. It is now, generally, gone into disuse. — The churches, generally, considered the children of the members as children of the church; and the subjects of special attention for religious instruction, prayer, and hope.

Gospel discipline in churches, was considered by our ancestors

a subject of the first attention. Whenever they suffered under the special frowns of Providence, they began to conclude that a relaxation of needful discipline was a leading cause of the divine displeasure. But they considered the essential part of discipline to consist in affectionate admonition and counsel, in particular care in the admission of members, in a faithful vigilance against the causes of error; unwilling to resort to ecclesiastical process, except in cases of unavoidable necessity.

Though the early churches of New England were independent of each other, acknowledging no superior authority under Christ, they held it to be an important duty to exercise a Christian fellowship, and maintain a friendly connection with each other. At the formation of the church of Salem, which was the second church in the colonies, that of Plymouth sent messengers to give them the hand of fellowship. A certificate of good standing entitled a member of any church to occasional communion in any other. Yet it was held to be proper and expedient, when a member of one church desired to become connected with another, that he should be examined in the same manner as if he were to make an original profession. They considered it the right and duty of a church to admonish a neighbouring church, when supposed to walk disorderly; but not to withhold communion till the subject of grievance had been reasonably canvassed. It was generally held by the founders of these churches, that it was right and highly desirable that churches

be consociated for their mutual benefit. These consociations were to be a common bond of union, and were an ecclesiastical judicatory in cases which were referred to them by the churches. But they possessed no power over them by inherent right. The churches still suffering for the lacerations of ecclesiastical authority, could not be persuaded for a considerable time to adopt consociations.—The best of the fathers however uniformly advised to the measure. It was constantly advocated by Mr. Hooker, who recommended it more earnestly near the close of his life. The churches, at length, came into the sentiment, generally, and by the Synod of 1662, consociations were declared to be lawful and highly useful. These fathers considered also, that the association of Ministers for their mutual benefit, and the benefit of their ministrations, was important, and that their meetings ought to be held as often as they could be with convenience.—Some of their associations met once in a month. At these meetings they considered questions for their own improvement and such as respected the welfare of the churches. Mr. Hooker of Hartford was frequently present at associations in Massachusetts.

The fathers of New England felt themselves under great obligations to labor to Christianize the natives of the country. Having migrated to this wilderness for the sake of advancing the cause of the Redeemer, and enlarging the borders of his Zion, they felt themselves imperiously called to teach the way

of salvation to these brethren of humanity worshipping gods *which see not, nor hear, nor know.* The measures which they took to accomplish this important object, were most judicious; they were pursued with steadiness, and were attended with the most encouraging success. Duly estimating that fundamental principle of the Christian system, that *our benevolent exertions for the good of our fellow-men are always to be directed in proportion to their nearness to ourselves,* they saw their poor neighbours perishing for want of divine instruction, and they labored earnestly for their relief. As the most effectual means to win the natives to the acceptance of their religion, they took great pains to treat them with justice and kindness, and to prevent their receiving any injury.—Having, in this way, obtained their confidence, some eminent men learned their language, translated the scriptures for their use, established schools for their instruction, and thus communicated divine truth to their understanding, while the grace of God, in many instances, impressed it savingly upon their hearts.—The churches considered a course of conduct calculated to bring the natives to a faithful knowledge of divine truth, an important Christian duty, and a neglect or violation of this, a censurable offence.

No one can read the history of the first planters of this country, without perceiving their ardent desire, and great exertions, for the enjoyment of the means of grace and the appointed ordinances of the gospel. In the earliest times of the colonies, no

new settlement was commenced without a minister. The formation of a church and the erection of a convenient house* for the worship of God, was one of the first objects of their care. So far as I have been able to learn the facts, the towns which were settled in the colonies for a hundred years from their commencement, did not contain forty families, on an average, when they erected their first meeting-house, and began to enjoy the stated ministrations of the gospel. I am inclined to believe the number would be nearer thirty families than forty. There are several accounts in tradition that at the raising of the first meeting-house, every person belonging to the town sat down on the sills of the frame. Those *raisings* were generally concluded with a prayer of thanksgiving and a song of praise, less imposing, indeed, but not less humble and sincere, than that mightiest of human spectacles, when the greatest of eastern monarchs dedicated to the God of Israel the house which he had builded for his name.—The first minister of the towns, more commonly, lived and died with his people. The ministers, generally, received such a support from their people, as to be able to be devoted to the great duties of their profession. Thus, spending their time in study, and in the particular duties of their calling, they were eminent scholars...they became able theologians *rightly dividing the word of*

truth...they acquired that degree of influence which has been proverbial to the present time. Similar causes, in any state of society, would produce nearly equal effects.

The Christian character of our revered ancestors appears in nothing more conspicuous, than in their deeds of charity. The whole enterprise, by which they opened a pathless wilderness and laid the foundations of civilized society in a savage desert, evinced a public spirit...a disinterestedness....a readiness for personal sacrifices, which can scarcely find a parallel. The leaders of these colonies well knew that the existence of their settlements depended, under God, on their own exertions. They had no expectation of support from the parent country—a great portion of the people were necessarily poor, and would naturally look for help to those who led them to the wilderness. In this expectation, they were never disappointed. The principal characters made it their business, at all times, to search out the circumstances of the needy, and to see that they were supplied. When any individuals sustained any special losses, by fire, by sickness, or by any providential appointment, their neighbors and others, always afforded them a liberal assistance. If they were poor, they were frequently more than compensated for their loss. If any particular settlement sustained special injury by the depredations of war, by pestilence, or by untoward seasons, the charity of the others, called forth with liberal hand, enabled them to forget their misfortune. Neither was their charity confined

* These buildings they called Meeting-houses. That any of their posterity should be so regardless of confounding language as to call them Churches, is much to be regretted.

to their own; but the colonies at the southward, and even at the West Indies, though not the most friendly to the colonies of New England, in times of public calamity experienced their liberal assistance. Widows and orphans were the particular subjects of their charity. Orphan children were frequently educated by charitable friends, and prepared for public usefulness. The families of ministers who had been faithfully devoted to their work, were remembered with affectionate care. In the service of the public, and in acts of charity, Governor Winthrop spent the most of a great estate. Most of the governors and magistrates imitated his example. Mr. Cotton dispensed great sums in charity. Hearing of the distresses of a small Christian colony at the island of Bermudas, who, in consequence of oppressions and losses, were in a state of great suffering, he made great exertions to obtain a collection for their relief. Having set a most liberal example himself, he procured among his own people at Boston, 200 pounds, and in other parts of the colonies, 500 pounds, which large sum was immediately sent to the relief of that distressed people, and arrived on the day when they had made the last division of their small pittance of provisions, and their pious pastor, in confidence and faith, had just been preaching from the testimony of the Psalmist, *The Lord is my shepherd, I shall not want.* According to the present value of money, 100 pounds sterling at that time cannot be estimated less than twelve or thirteen hundred dollars. Such a contribution

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would appear incredible, if it were not well attested, and confirmed by numerous correspondent incidents in the character of this extraordinary people. In 1706, all the churches in Massachusetts had a contribution for the relief of the island of St. Christophers, which had been ravaged by an enemy. We have stated already, in the life of Mr. Hooker, from an early biographer, that "it was no rare thing for him to give sometimes five pounds, sometimes ten pounds at a time, towards the support of widows and orphans, especially those of deceased ministers."—We have mentioned also, that Mr. Hooker and his people freighted a small vessel with several hundred bushels of corn, and sent it to the people of Southampton, on Long-Island, who were in a suffering state. Were we favored with a full account of the lives of many more of these fathers than we possess, we should probably find in most of them instances of charity equally liberal according to their ability, with those which are particularly mentioned.

With a few remarks on the doctrinal sentiments of the New England fathers, this view of their religious character will be concluded. In doctrine, the puritans were Calvinists. John Calvin was born at Noyon, in France, in the year 1509. Tho' Luther was the great leader of the reformation, as he broke the arm of the Catholic power; Calvin was the greatest instrument in the hand of Providence of enlightening the reformed churches, and establishing them in the true doctrines of Christianity. He spent the most of

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his public life at Geneva, and regulated the Genevan church according to his views of the precepts of the gospel. The church of Geneva was adopted by the puritans of England as a model, both in doctrine and practice. The whole English church, at the reformation, adopted the doctrinal sentiments of that of Geneva, but a majority of them inclined to preserve a portion of their ancient hierarchy and religious ceremonies. The most eminent English reformers fully agreed with Calvin in doctrinal sentiment, and in that sentiment established their Articles of Faith. During the reign of Elizabeth, and a part of that of James, there was no controversy of consequence between the puritans and the abettors of the ecclesiastical establishment, on the subject of doctrines.—When the sentiments of Arminius began to prevail in England, the Puritans firmly opposed them as inconsistent with the truths of the gospel. Those doctrines of the gospel, therefore, which have been generally termed Calvinistic, they continued to embrace, and with these sentiments they laid the foundation of the New England churches. All their Confessions of Faith are full in the doctrines of grace; these they taught and defended with great ability and constancy, and in the support arising from them, they took joyfully the spoiling of their goods, and cheerfully submitted to every suffering and labor. These doctrines have been held by the most of the churches of New England ever since the time of the first planters—they have been steadily supported by the ablest preachers and

writers, till they were demonstrated by the great Edwards, and most happily illustrated by Hopkins, in his incomparable System. To give a more perfect exhibition of the doctrinal sentiments of the fathers, the following summary is presented, given us by an eminent divine of the last age, a pastor of the parent church at Plymouth, now resting with his predecessors in glory. It is presented as given by him, that it may be seen what particulars received the more special attention.

“ And with regard to their religious principles, these are well known by all, who have any tolerable acquaintance with their history. It is known, with what sacred zeal and unwavering perseverance, they believed, professed, taught and defended the glorious truths of God’s word—the great, fundamental doctrines of the gospel. Such as the apostacy and total depravity of human nature by sin. Man’s utter inability to deliver himself from that state of guilt and ruin, in which he is involved by transgression—or to satisfy the divine law—work out righteousness, or make atonement for sin. The absolute necessity of regeneration, by the supernatural agency of the Holy Spirit—the sovereignty of divine grace in the conversion of sinners—the true and proper DEITY of the Lord JESUS CHRIST—the necessity of faith in Christ as the only condition of an interest in him, and in all the benefits of his purchase—the righteousness of Christ the only meritorious ground of our justification before God—obedience and good works as absolutely

‘ necessary, and the never failing
 ‘ fruits and evidence of a true
 ‘ faith—holiness of heart and
 ‘ life, “ without which no man
 ‘ can see the Lord”—and the fi-
 ‘ nal and unfrustrable *persever-*
 ‘ *ance* of true Christians in grace
 ‘ and holiness, to eternal life,
 ‘ through the *promise* and *power*
 ‘ of God, and the all-prevalent
 ‘ intercession of Jesus Christ.

“ A person must be a great
 ‘ stranger to the character and
 ‘ history of our *fathers*, who does
 ‘ not know *these* were their avo-
 ‘ ed sentiments and principles, as
 ‘ to the *doctrines* of religion.—
 ‘ These were truths dearer to
 ‘ them than their estates—yea
 ‘ than life itself.”

In our next, we shall attend to
 some objections which have been
 made to the character and insti-
 tutions of our ancestors. That,
 with some general reflections in
 a succeeding Number, will con-
 clude the subject. O.

(To be continued.)

On the Goodness of God.

GOODNESS is the same
 thing in God and in man.
 In man it comprises every amia-
 ble, moral quality of the heart,
 and signifies the same as general
 benevolence, which is the es-
 sence of every virtuous, or holy
 exercise. There are benevolent
 affections and selfish affections;
 goodness consists in benevolent
 affections, and badness in selfish
 ones. God is love, and all his
 goodness consists in love, which
 is something entirely distinct
 from his power, or his knowl-
 edge, or any other natural per-
 fection. It is his *heart*. Good-

ness in every moral being lies in
 the heart. But though the good-
 ness of God lies in his heart, and
 consists in benevolent affections;
 yet it is, in various respects, supe-
 rior to the goodness of all oth-
 er beings.

1. His goodness is absolutely
 pure and free from every thing
 of a selfish or sinful nature.—
 Tho’ some men are good in this
 life, yet their goodness is mixed
 with a great deal of evil. Their
 benevolent affections do not flow
 in a constant, uninterrupted
 stream, but are often obstructed
 by unholy and unfriendly affec-
 tions. They do not always feel
 benevolently towards God, nor
 towards the friends of God, nor
 towards his enemies. Their
 hearts are composed of discor-
 dant and diametrically opposita
 exercises. Their goodness is
 like the morning cloud and early
 dew, which soon vanishes away.
 But the goodness of God is con-
 stant, uninterrupted, and entire-
 ly free from every discordant
 feeling. No evil or selfish af-
 fection ever existed in him. He
 is all goodness, and completely
 full of kind, benevolent, and holy
 affections. Hence God is so of-
 ten called the Holy One in scrip-
 ture. His holiness consists in
 his goodness, and his goodness
 is without the least alloy, or im-
 pure mixture of unholiness, un-
 righteousness, injustice, or ma-
 levolence.

2. The goodness of God is not
 only *pure*, but *permanent*. The
 immutability of his goodness re-
 sults from the immutability of
 his existence and natural attri-
 butes. His existence is immu-
 table because it is necessary and
 independent, and his power,
 knowledge, and wisdom are

equally immutable, because equally necessary and independent. And since his existence and all his natural attributes are immutable, we cannot see any cause or reason for any change in his goodness.

All created beings are dependent in their existence, and in all their natural powers or faculties, therefore we can easily conceive that after they have possessed pure goodness, they may become partially or totally destitute of it. There is nothing incredible in the account we have of the angels, who kept not their first estate. Though they were created perfectly holy and good; yet they might lose their perfect goodness, and become perfectly evil. There is nothing incredible in the apostacy of our first parents. Though they were formed in the moral image of their Maker, and were possessed of pure goodness; yet they were dependent for the continuance, as well as first existence of their moral rectitude. But we cannot conceive of any thing either without or within a self-existent and independent being, that should be a cause of diminishing or destroying his goodness. We may, therefore, justly conclude, that his goodness is as permanent and immutable as his existence. David expressly declares, that his goodness is immutable and everlasting. In the 136th Psalm, he devoutly and gratefully cries, "O give thanks unto the Lord, for he is good—for his mercy endureth for ever." And he repeats the declaration more than twenty-five times in this Psalm. In the 52d Psalm he says, "The goodness of God endureth continually." And to the friends of

God he says, "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name: for the Lord is good: his mercy is everlasting; and his truth endureth to all generations." His faithfulness cannot fail, because his goodness cannot cease, and both are as permanent and immutable, as his necessary and eternal existence.

3. His goodness is *universal*, as well as pure and permanent. The goodness of men and of angels is limited. It cannot extend any further than their knowledge extends, and their knowledge is very imperfect. But God's knowledge is universal and unbounded. He knows himself and all his creatures, whether rational or irrational, and he regards them all with a benevolent and impartial eye. He is good to the just and the unjust, and to the meanest creature in the air, the earth, and the sea. He is good to the fowls of heaven, the beasts of the earth, the fish of the sea, and to every living creature. He sees them all at one distinctive and comprehensive view, and feels truly benevolent to them all.—He is, strictly speaking, "good unto all; and his tender mercies are over all his works." He stands in the same relation to all his creatures, and feels the same kind, benevolent feelings towards them all. His goodness pervades and fills the whole universe.

4. The goodness of God is perfect in *degree*, as well as in purity, permanency, and universality. His goodness bears proportion to all his other attributes. His benevolent feelings as much surpass the benevolent

feelings of any, or of all his holy creatures, as his power, his knowledge, and his wisdom surpass theirs. He loves with all his heart, with all his mind, and with all his strength. In this respect, there is none good but God. His goodness, in point of strength or ardor, is infinitely superior to the goodness of any benevolent creature in the universe. Yea, there is a greater quantity of goodness in one exercise of the divine benevolence, than in all the benevolent affections of all benevolent creatures to all eternity. He loves his creatures infinitely more than they ever did or ever will love him. In a word, the goodness of God is great above all comparison, limitation, and finite conception.

His perfect goodness must move him to do good. The psalmist ascribes the goodness of his government to the goodness of his nature, "Thou art good, and doest good." It is the heart that moves every intelligent being to act. A good heart must move a good being to do good. The heart of God governs all the other perfections of his nature, and lays him under a moral necessity of employing all his knowledge, wisdom, and power, to gratify his goodness. Though the heathen philosophers, and many other learned men, have been ready to imagine, that a necessary, self-existent, independent, self-sufficient, and perfectly happy being could have no possible motive to act, or do any thing; yet it is much easier to conceive of his activity, than inactivity. Goodness or pure benevolence is the most ac-

tive principle in nature. We cannot conceive how an intelligent, powerful being, possessed of perfect benevolence, should never employ his wisdom and power for any benevolent purpose. We cannot conceive how it should be possible, for God, a perfectly wise, and powerful, and benevolent being, to exist from eternity unto eternity, without employing his great and glorious attributes in doing good.

1. The goodness of God must have moved him from eternity to devise the best possible method of doing the greatest possible good. His goodness must move him to employ his perfect wisdom in the best manner. And it is the proper province of wisdom to form wise designs, that is, to devise the best ends, and the best means to accomplish them. The wisdom of God enabled him to discover among all possible modes of doing good, that which was absolutely the best, and his perfect goodness disposed him to adopt that mode of operation. Divine goodness laid the divine being under a moral necessity of forming all his purposes of doing good from eternity. When he saw what was best to be done, he was morally obliged to do it, and he could no more neglect to determine to do all that his infinite wisdom saw best to be done, than he could cease to be perfectly wise and good. Not to determine to do the greatest possible good, when he clearly saw it, would be a species of malevolence, and totally inconsistent with perfect goodness. As the goodness of God must necessarily move him to act, so it must move him to determine to

act in the wisest and best manner, or to do the greatest possible good. There being no defect in his wisdom, nor in his goodness, these, united, must devise, fix, and determine the best possible method of doing good. It was impossible for God, a perfectly wise and good being, to devise and adopt a plan of operation, which was not absolutely the best possible. For the least defect or imperfection in the divine purposes, would argue a moral defect in the divine goodness. We may be assured, therefore, that the perfect goodness of God did irresistibly move him to devise and adopt the best possible method of doing the greatest possible good, from eternity.

2. The perfect goodness of God must have moved him to bring into existence the best possible system of intelligent creatures. It must have moved him to give existence to the best number of beings. The number could not be infinite, but must be limited. And in the limitation, there was room for the display of perfect wisdom and goodness, to discover and fix upon the best possible number. God fixed the number of angels, of men, and of animals, as well as the number of the stars, and all material objects. He determined all that variety in the natural and moral qualities of the moral system, which was necessary to make it the most perfect. He made one angel lower than another, one man lower than another, and one animal lower than another; and formed a most perfect gradation from the meanest insect to the noblest seraph. His goodness has moved him to form such a

perfect system of living, rational, and moral beings. This system is a growing system, and will continue to increase until it has come to perfection.

3. The goodness of God continually moves him to exert his wisdom and power in governing all his creatures and all his works in the best possible manner.—His perfect goodness keeps all his perfections in perpetual motion, and makes him the most active being the universe. He is neither weary, nor slumbers, nor sleeps. His goodness moves him to do every thing possible to be done, to govern the whole intelligent creation in the wisest and best manner. He is actively concerned in all the good that is done in every part of the universe. He guides the hands and hearts of all his creatures, in all the good they do, whether intentionally, or unintentionally.—Notwithstanding the stupidity, ingratitude, and disobedience of multitudes of his intelligent creatures, his goodness prompts him to pour down the blessings of his providence upon them, in constant, copious streams. He satisfies the desires of every living creature, and fills the hearts of all mankind with food and gladness. He bestows as many and as great favors upon this ungrateful world, as it is morally possible for him to bestow. He treats every individual creature as well as the good of his great system will allow. His perfect goodness regards the whole more than the parts of his moral system, and moves him to govern individuals in subserviency to the good of his whole family in heaven and earth. Though the

goodness of God moved him to do good in the works of creation —yet it has moved him to do unspeakably more good in the works of providence. God has been doing good every moment, and in every part of the universe for nearly six thousand years, and it will move him to do good to the end of time.

4. The perfect goodness of God will move him to make the intelligent universe as holy and happy as possible, through the interminable ages of eternity.— He will do as much good to his creatures as it is possible, in the nature of things, he should do. His power and wisdom will always be under the constant influence of his pure, permanent, universal, and perfect benevolence. He will never be less able, or less disposed, to do good in time to come, than in times past. He has formed the best method to do good forever, and he is able to do all the good that he determined to do from eternity. He has all his creatures under his control, and can employ, and will employ them all to promote the general good of the universe. God can no more cease to *do* good, than he can cease to *be* good; and he can no more cease to *be* good, than he can cease to *exist*. The good which God has done, bears no more proportion to the good he will do, than time bears proportion to eternity. He means to make all his goodness pass before the eyes of all his intelligent creatures. And this cannot be done in any limited period of duration.

From the view we have taken of divine goodness, we are pre-

sented with several serious reflections.

1. Since the perfect goodness of God always moves him to do that which will promote the highest good of the universe, it may be as consistent with his goodness to make men miserable in the future state, as in this life.

In this life, we know it is consistent with divine goodness to inflict great evils upon mankind. And why may not God, in perfect goodness, inflict evils forever upon human beings? If it be said that God inflicts evils in this life to promote greater good— for the same reason, he may inflict eternal misery upon men in the future existence. The Bible represents temporal evils as precludes to eternal. Sodom and Gomorrah “are set forth for an example, suffering the vengeance of eternal fire.” God plainly teaches us in his word that there are good reasons why he should show his wrath and make his power known upon the vessels of wrath fitted to destruction.— Though God has no pleasure in the death of him that dieth, yet he may, in the exercise and expression of perfect goodness, inflict upon many of mankind the pains of endless death and despair.

2. All the objections which mankind make against any part of the divine conduct, arise from the depravity of their hearts.— Their eyes are evil, because he is good. As God always acts from pure and perfect goodness, every objection that sinners make against him arises from that bitter and malignant enmity which hates and opposes perfect and infinite goodness. If they object

against the decrees of God, they object against his goodness. For the decrees of God are as holy, just and good, as his character, which consists in love. If they object against the agency of God, they object against his goodness. For, though God works all things after the counsel of his own will, his agency in creating, preserving, and governing all things, is the exercise and expression of pure and holy love. If sinners object against God's placing Adam as the public head of mankind; if they object against his bestowing greater blessings upon some nations, or families, or individuals, than upon others; if they object against his saving one part and destroying the rest of mankind—they do object against his goodness. For God is good, and does good in all his decrees and conduct. The truth is, mankind would have had reason to object, if God had, in one instance, either acted or decreed to act in a manner different from what he has done.

3. It is owing to the knowledge, and not to the ignorance of sinners, that they hate God.—Their hearts would never arise against God, unless they perceived that his perfect and infinite benevolence was wholly opposed to their total selfishness. While they are totally selfish, the more clearly they perceive the glory of divine goodness, the more will their hearts rise against God. Of the Jews, Christ said—"They have both seen and hated both me and my father." As the conviction of the goodness of God in his decrees, conduct, law, and gospel shall increase in the consciences of sinners, their hatred

of God will increase. In the clear sight and deep sense of divine goodness in the salvation of the elect and the damnation of the non-elect, the reprobate will weep and wail and gnash their teeth forever. A conviction of the perfect rectitude and benevolence of their Creator, in all things, will never lessen, but always increase the bitterness and violence of their enmity against God. Sinners hate God for his goodness. And the more they know of the motives of his conduct, the more will they hate him for his love.

4. Men must be good themselves, if they would truly see and enjoy the goodness of God. "Blessed are the pure in heart, for they shall see God." But without holiness, no man can see the Lord. A person must feel as God feels, before he can taste and see that the Lord is good. All the darkness and misery of sinners arises from their total selfishness. It is because their eye is evil, that their whole bodies are full of darkness. Their ignorance of divine goodness is not speculative, but moral. While their hearts are wholly selfish, they have no communion with the fountain of living waters.

Rational creatures must be holy, before they can love that being who is good and doeth good, and whose tender mercies are over all his works. But such creatures as are holy behold the goodness of God in all his ways. With the Seraphim, they cry one to another, saying—"Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory."



TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

THE following question, with the answer, are submitted to your disposal.

Question. Will all the thoughts, words and actions of men be brought into public view at the day of Judgment?

Answer. That there will be a day of judgment, in which men and angels shall be brought together in one great assembly, to receive a sentence of reward, according to their character and deeds, is most explicitly revealed.

This great event is plainly intimated in the Scriptures of the Old Testament; in the New, it is asserted by Christ and his inspired apostles, and many solemn descriptions are given of the coming of the Judge, the change in the elementary world, the resurrection and judgment of the dead, together with the subsequent rewards. Such descriptions as we read, cannot be figurative, but must be understood literally.

Among those, who believe such a day, it hath been a question, how far the character of creatures will be disclosed to the universe? Whether only a general view of individual characters will be given, so as to know among whom they rank, the holy or unholy; or whether every thought, word, and action, will be publicly disclosed? Perhaps to some who do not wish such a disclosure, it may seem incredible, if not impossible, that all the thoughts, words, and actions of men should be brought into public view. They may also think

it will be unnecessary. But who shall limit the power of God? That which is difficult to us, may be done by him with infinite ease.

The following considerations lead us to believe, that all secret thoughts will then be revealed, and that the veil of the covering that is now over the human heart, will be then wholly thrown aside.

First, Such a disclosure will be necessary to show the moral glory, wisdom, justice, and goodness of God in his universal government of creatures. God hath a right, for his own glory, to have all his perfections displayed.— He made all things for his own glory, and the happiness of his obedient servants; but neither of these ends can be answered without a full display of his perfections. His perfections cannot be displayed without a full knowledge of the character, conduct, and actions of those whom he governs. Innumerable things happen, in God's government of men here on earth, that are not only unsearchable, but surprising. In the weakness of our understanding, we are ready to wonder why infinite wisdom and rectitude do thus order.

We are frequently astonished by divine allotments, and can compose ourselves only by resolving them into an inscrutable sovereignty. Many of these things are appointed, because he hath some future design to accomplish, of which we cannot conceive; but many more of them are designed to adapt his government to the character of the creatures he is governing. He is moved to them by the thoughts, words, and actions of men that

are seen by him, yet altogether unknown by us. Sometimes it is done to check the hidden purposes of sinners, or to restrain their open violence, and fill them with a fear of his glorious greatness. Sometimes to bring men to consideration and repentance, to save his children, and prepare for them some great good by the evil they endure. All these mysterious parts of the divine government must remain so, until hidden things are made manifest by a public disclosure of the thoughts, words, and actions of all men. When this is done, astonishing glory will come to all the divine perfections, by God's present government of the world, and the apportionment that he makes to every creature. Then it will appear that every event in the divine government, from the rise and falling of an empire, to the falling of a hair from the head, is part of a most wise plan, in which every thing is connected, every thing designed for some moral purpose, to display the glory of God, and make his obedient creatures the most happy. The happiness of the saints in heaven will principally arise from seeing the wisdom, justice, and goodness of the Lord's government. Guilt will doubtless wish to hide itself in secret, under the falling rocks and mountains; but innocence, integrity, and Christian honesty, will rejoice to have the whole disclosed, which is the ground of God's government. The triumphant, redeemed saints, will be willing to have all their sins here on earth laid open, that the wisdom of God and of his dealings may shine most brightly. There is infinite and glorious wisdom in

the present government of the world, although it appears to us so dark and intricate. This darkness is partly from our own natural weakness, in those instances, where the greatness of the divine plan rises above the utmost elevation of human understanding; partly from our sin and inattention; also, in great part, from the cause we are now considering. But the great day of the Lord will remove this latter cause from the eyes of all, by the disclosure of every sinful purpose, and idle word. The moral glory of all the divine perfections, even in the present government of men, will infinitely exceed all our expectations.

A second reason why men should give an account of all their thoughts, words, and actions, and for having them laid open at the day of judgment, is, that it may appear none are injured by any of God's appointments to them in this life, nor by the sentence of rewards that will be passed at that day. That God's distributions to men, in this life, are very different, we daily see. The wicked are often exalted, and the good depressed. His present judgments are not apparently proportioned to men's vices. On this we remark, that the present is a state of trial, and not of retribution; but that will be a day of adjustment. All that is written in the book of God's knowledge, concerning the secrets in men's hearts, their hidden motives or hidden actions, will be proclaimed publicly. Then it will be seen that though all have received mercies they did not deserve, no one was ever injured by providence, or received a thousandth part of the evil he

merited. It will also appear, though comparative justice between men did not take place in this life, that it is there done; so that truth, justice, and righteousness will be eternally glorified.

There will be the fullest evidence, that the sentence passed on the impenitent, is exactly proportioned to the sins they have committed, to the hardness and impenitence of their hearts, and to their abuse of the divine grace which now offereth them life.

A third reason, why the thoughts of all hearts should be revealed, and every idle word brought into public judgment, is, to show the riches of divine grace in the salvation of those that are brought to glory.

The exceeding sinfulness of all sin; the goodness of God, when all other means of deliverance failed, in giving his own Son to be the redeemer; the humiliation and bitter passion of Jesus, to make an adequate expiation for sin; the purchase and gift of the Spirit, are great subjects to shew the wonderful goodness of God. If any thing can be added to these, to help our weak conceptions, it must be to see the constant resistance that is made to the application of this grace. When all hearts are revealed, and all words and actions brought into public judgment, it will appear that infinite power was united with infinite grace, in delivering the guilty from death, and bringing them to life. This power was exercised not only in suppressing their enemies, but also in restraining their own evil and backsliding hearts. All sinful

men imagine they are willing to be saved; yet this is an utter mistake. They are willing to be happy, but not to be saved with such a salvation as God offers. The perfect disclosure that will be made at the day of judgment, of all that men have thought, designed and done, will show that there was a constant resistance to the Holy Spirit.—The sinner, when first instructed, tried to disbelieve the reality of the divine law, and the truth and holiness of the gospel. He feigned to himself, that the Lord is not a holy God, as he is represented, and that there is no punishment for sin. When first awakened, he strove against the power of the Holy Ghost to convince him of his iniquity, and his will stood fixed against submission, until made to bow by Almighty power. Look on him after he became a Christian! How many doubts! how many backslidings! what distrust of God! how lingering in the Christian course! how wedded to the world! how conformed to its sinful manners! how impatient and repining! how neglectful of known and plain duties! how weak in faith, in love, and every Christian grace! All these things will be seen at the day of judgment; and never, until then, will the riches of divine grace, in bringing his sons to glory, be fully known. By what is now known of mens' conduct, we have abundant reason to admire the divine compassion in bringing his children to glory. He does not cast them away, altho' they have many visible backslidings. But when the whole heart of Christians, with all its failings, which none but God and

themselves now know, shall be seen, the riches of divine grace will appear still more admirable, in the sight both of men and angels.

Also, it will be necessary that the whole heart of God's people be brought into view, to justify them from the aspersions now cast upon them, and to show that they are very different people from the unsanctified. It is no uncommon thing, for the most grievous charges of hypocrisy to be brought against them. Both their profession and conduct are imputed, by the wicked, to the worst motives; and the grace of God in their hearts is denied.—These aspersions on the work of the Holy Spirit and on them, God will confound and wipe away. To do this, the thoughts and feelings of their hearts must be disclosed; and though there will appear in them more sin than is now conceived, still it will be seen, that there is an essential difference of principle between them and the ungodly. God will own, before all creatures, the beginning of his own image in their hearts.

Reader, how awful, glorious, and interesting a day that will be! How glorious for the great moral Governor of the universe, when it is seen, that every ap-

pointment of his providence to every creature is right and wise. By the final sentence pronounced, the eternal perfection of his government will be demonstrated. How awful a day for the wicked, and how blessed an one for the believing! The total depravity of human nature will be no longer denied, nor the need of divine grace, for the salvation of any one, doubted. The evil of sin will appear in all its horrid colors. It will appear that nothing but almighty power and wisdom could have restrained sin in this world; and that to be left under its reigning power is the same as to be left in a state of eternal torment. Every mind will be awed, and every mouth stopped by the greatness of the transaction.

O reader, dost thou know such a day is before thee, and canst thou forget it? Art thou ready and willing to have thy heart disclosed; thy motives revealed before an innumerable company of angels and men? Will the darkness and secrecy of this world be any protection to thy hidden sins, when thou standest in the light of divine knowledge? Hast thou ever repented and obeyed? If thou hast not, delay not a moment to make thy peace with God.

X.

RELIGIOUS INTELLIGENCE.

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TO THE EDITOR OF THE CONNECTICUT MAGAZINE,

SIR,

I was directed by the Gentlemen who were present at the late meeting to organize the Society Auxiliary for Foreign Missions, to

transmit to you an account of the past proceedings respecting the Society, and to request you to publish it in your Magazine.

Yours,

HENRY A. ROWLAND.

Auxiliary Foreign Mission Society.

HARTFORD, 4th Feb. 1813.

The North Association of Hartford County at their session in Enfield, on the first Tuesday in June, 1812, judged it expedient that a *Society Auxiliary to the Board of Commissioners for Foreign Missions* be formed, and appointed the Rev. Messrs. Nathan Perkins, D. D. Andrew Yates, Henry A. Rowland, Noah Porter, and Nehemiah Prudden, the Hon. John Treadwell, Esq. the Rev. John Taylor, Samuel Pitkin, Esq. Maj. Martin Ellsworth, and Deacon Jonathan B. Balch, a Committee to form a Constitution for the same, and take such measures as they shall judge expedient to carry it into effect. Said Committee met according to this appointment in Hartford, on the last Tuesday of June past, at the house of the Rev. Nathan Strong, D. D. and formed a

CONSTITUTION.

ARTICLE 1. The name of this Society shall be the Foreign Mission Society of the North Association in Hartford County and its vicinity.

2 The object of the Society shall be to raise money, to support *Foreign Missions*, and to aid the translation of the Bible into various languages.

3. Every person, who shall subscribe the Constitution, and shall engage to pay to the Treasurer of this Society, annually, a sum not less than one dollar shall be a member.

4. Every person, paying the sum of fifteen dollars, which will be accepted at three equal annual instalments, shall be a member for life.

5. The Officers of the Society shall be a President, Vice-Presidents, a Secretary, Treasurer, and Auditor, to be chosen by ballot at the annual meeting.

6. The Society shall hold its annual meeting on the third Wednesday in October in each year.

7. The first payments shall be made at the first annual meeting to the Treasurer when elected.

8. The Secretary shall record all the proceedings of the Society, and

shall give notice of the annual meeting in the News papers printed at Hartford, at least three weeks before the time of meeting, and special meetings may be called by the President, or in his absence, by either of the Vice-Presidents.

9. Whatever expenses shall arise in transacting the business of the Society, shall be defrayed by monies drawn from the Treasury by an order signed by the President, or in his absence, by either of the Vice-Presidents, or in their absence, by the Secretary.

10. The Treasurer, on receiving the annual tax, shall pay the same, and all other monies received by him, to the Treasurer of the American Board of Commissioners for Foreign Missions, except as above excepted.

11. The Auditor shall annually, previous to the annual meeting, examine the accounts of the Treasurer, and a statement thereof shall be made and exhibited to the Society at each annual meeting, and the same being accepted, shall be recorded by the Secretary.

12. If the office of the Secretary or Treasurer shall become vacant during the year, the President, or in case of his absence, the Vice-Presidents shall designate a person to fill the vacancy.

13. No alteration shall be made in this Constitution unless by a vote of two thirds of the members present at an annual meeting, nor unless the motion for the alteration shall have been made at least one year previous to its adoption.

The Committee issued a Circular inviting persons who become members of the proposed Society to attend a meeting for the purpose of organizing, at the State-House in Hartford, on the third Wednesday in October last. A number of Gentlemen met at the time and place specified. After largely conversing on the subject, it was agreed to adjourn to the 4th day of Feb. inst. in order to take further advice of the Association. Previous to which adjournment the association met at Northington, when the question respecting the *Auxiliary Foreign Mission Society*, a Constitu-

tion of which is formed by a Committee appointed by that body, was brought forward: Whereupon, Voted that it is expedient, in the present state of things that an Auxiliary Foreign Mission Society be formed. Accordingly a number of Gentlemen met in the City of Hartford, on the day to which the meeting was adjourned, and proceeded to organize the Society; when the following Gentlemen were chosen to fill the offices of the Society:

Rev. NATHAN PERKINS, D. D.
President.

Rev. NEHEMIAH PRUDDEN,
PLINY HILLYER, Esq. *Vice-Presidents.*

Rev. HENRY A. ROWLAND, *Secretary.*

ENOCH PERKINS, Esq. *Treas.*
CHARLES B. KING, *Auditor.*

The Rev. Mr. Prudden was appointed to preach a sermon at the annual meeting of the Society in Oct. next, in Hartford, at 2 o'clock P. M.

The following account of a revival of religion in Portage county, Ohio, was forwarded for publication in the Conn. Evan. Mag. by the Rev. John Seward, one of the Missionaries in the service of the Missionary Society of Connecticut.

THE extent of Portage county is 30 miles, east and west, and 25 miles, north and south. Thirteen years ago, it was a howling wilderness, almost entirely destitute of civilized inhabitants. At the present time, there are nine regular churches of the Congregational or Presbyterian order, within the bounds of this county. Most of these churches have been lately formed; two of them during the last year. At their formation, they were small. The number of members, at the time of their organization into a church, has not generally exceeded twelve or fourteen.

The present year, God has been pleased to pour out His Spirit, add to

the numbers, and, we trust, increase the graces of several of these churches. This work of divine grace has prevailed principally in the towns of Aurora, Rootstown and Randolph. It has not, however, been wholly confined to these towns. Hudson, Tallmadge, and several other places, have experienced some influences of the divine Spirit. The revival has been most general in Aurora and Rootstown. Through the whole of the last winter, an anxious desire was manifested by many in each of these places to hear the word of God: individuals who had long been habituated to spend their money for that which satisfieth not, now cheerfully contributed for the support of a preached gospel. Sermons were heard with great attention; sometimes with tears.

Notwithstanding these favorable appearances, vanity and folly prevailed in the town of Aurora, to an alarming degree. The winter evenings were spent in unprofitable visits by many; and the youth were uncommonly engaged in attending scenes of pleasure. Every method seemed to be tried by them to silence the voice of conscience which was then whispering in the ears of many, and destroying their sensual peace. But their efforts were vain. Conscience, awakened by the Spirit of God, would speak. It would follow them in their excursions for pleasure; disturb their minds, and disappoint their expectations. All this remose of conscience, however, did not put a stop to vain recreations. The resolution formed on retiring from a scene of amusement, never to attend another, was swept away by the first temptation. The same scene was reacted; the same stings of conscience were again experienced; the same resolutions again formed, and these resolutions shared the same fate with those that had gone before. No one supposed that others felt like himself. Each concluded that all his companions were as stupid, as thoughtless, and as happy as they appeared to be.

In the month of February it was found that several individuals were under deep religious impressions.—To a missionary they expressed clear

and distressing views of their sinful, deplorable and alarming condition.

On account of the general prevalence of vice and folly among the different classes of society, and especially among the youth, the friends of Zion, in the course of the winter, became alarmed. They began to awake. A day was set apart for fasting and prayer. This day was observed by the church about the first of March. A missionary attended and preached on the occasion. God was pleased to manifest himself a God that heareth the prayers of Zion. Religion soon became the topic of common discourse. About the first of April, the Spirit of God seemed to descend upon the place like a mighty shower, and swept away the refuges of lies. The enemies of God were confounded; the mouths of gainsayers stopped; many were enquiring with great anxiety, What shall we do? Some soon entertained a hope that they had passed from death unto life; while the lately mourning friends of Zion beheld with tears of wonder, admiration, and joy, the speedy and unexpected answer to their prayers. Religious meetings were crowded, attentive, and solemn. The anxiety of many was manifested in their countenances while hearing the word; sometimes there was scarcely a tearless eye in the whole assembly; sometimes we heard an involuntary sobbing; sometimes the heart-rending sigh. The friends of God were animated and greatly encouraged. The expectations of Zion were raised. The work was powerful, but short. The fruits of it, however, remain, and I trust will remain for ever.

In the town of Aurora between 20 and 30 are hopefully the subjects of regenerating grace. In Rootstown, about the same number; in Randolph 8 or 10, and individuals in other towns. Of those who have obtained hopes in this revival about 40 have become members of the Congregational or Presbyterian churches. Others will probably soon follow their example.

What has been said respecting the revival in Aurora, will apply in most respects to the same work in Roots-

town. The revival commenced at nearly the same time in these two places, and in each place the same general appearances were exhibited. The principal difference is that in Rootstown there was less appearance of vice the preceding winter, than in Aurora; and the number of hopeful converts is greater in proportion to the population than in any other town in the county.

The exercises of those who were subjects of this work were powerful, and the effects produced are salutary. Previously to obtaining a hope, the subjects of the work generally experienced clear views of their criminality in the sight of a holy God. When enquired of respecting their feelings, they would commonly unburden their minds by weeping, before any intelligible answer could be given. When answers were made, they were generally, for substance, such as the following: 'My feelings cannot be described.' 'I am a great sinner.' 'It seems as if God could not pardon my sins.' 'I must perish.' 'It is what I deserve.' After the subjects have indulged a hope in the divine mercy, through a glorified Mediator, there has usually been a rejoicing in God; a cordial approbation of the doctrines of grace, and an ardent love for religious duties.—One very evident and important effect of this work is a revival of family religion. Many families now call upon God, morning and evening, which lately neglected the important duty. Parents feel the importance of training up their children in the way they should go. It is very evident, that an uninterrupted continuance, and a universal diffusion of such a blessed work, would cause the wilderness to bud and blossom as the rose, and the whole earth to resound with the high praises of God.

Aurora, Jan. 25, 1815.



Dr. Green's Advice and Exhortation to his People.

(Continued from p. 78.)

III. When a minister is settled, the next inquiry is, in what manner

you ought to treat him; and how you may improve by his ministry in general, so as to derive the greatest advantage from it.

In the treatment of a minister, be careful, on the one hand, not to idolize him; and on the other, not to despise and injure him. There is real danger of both these extremes; and, as is often the case with extremes, the one has a strong tendency to produce the other. What, in the first instance, we over value, we are, in the second, prone to contemn and abuse. It has often happened since the time of the apostle Paul, that a people who once, if it had been possible, would have plucked out their own eyes, and have given them to their minister, have eventually slandered him, persecuted him; and sought to be separated from him.

I am perfectly aware, that such is the strong propensity of the mass of mankind to express admiration or censure, just as their feelings prompt them, that there is little hope of engaging a large congregation to act with full discretion in the particular now considered. But the malady which cannot be cured, may still be mitigated. The discreet and conscientious part of a religious society, by watching against error themselves, and by using their influence steadily with others to oppose or correct what is wrong, will always produce, in the end, a very considerable and salutary effect.

The clergy are often reminded by the laity, *that ministers are but men*—Let them, then, remember their own suggestion, and not load us either with praise or with blame, which it belongs not to man to receive, without danger or injury. If your minister be popular, he will know it sufficiently by indications which cannot be concealed. Never, therefore, offer him fulsome praises to his face, nor utter them to others. If they come to his ears, and he be as modest and self denied as he ought to be, they will only disgust him, and if not, they may greatly injure him. Give him solid proofs of your friendship and affection—show him that you “esteem him very highly in love, for his works’ sake”*—by attend-

ing diligently on his ministry, and endeavoring to profit by it; by regarding his admonitions and advice; by a ready gratification of his reasonable wishes; by relieving his wants and anticipating his necessities; by constant kindness and attention to him and his family; by assisting him to bear his burthens; by sympathising with him in his afflictions; by habitually and earnestly praying for him; by letting him see that he has been the happy instrument of leading you to the Saviour. These are the means by which he is to be encouraged, and your attachment to him demonstrated. But all extolling of his powers and services forbear, out of tenderness to him and to yourselves, lest you render him less estimable, acceptable, and useful, by undue praise; and above all, lest you offend God, by giving to a creature what belongs to himself alone. If you idolize your minister, your sin may be punished by your being permitted to admire him, without receiving any real profit to your souls. Among the causes of spiritual barrenness, we may probably number the improper estimation of means and instruments, to the forgetfulness that it is only “God who giveth the increase.” When the Corinthians said *—“I am of Paul, and I of Apollos, and I of Cephas, and I of Christ,” they needed and received the severe rebuke of an apostle.

Recollect, also, on the other hand, that unjust censure of the ministers of the gospel, as well as an excessive estimation of them, is offensive to their master, and may draw upon you the manifestation of his displeasure. If a minister of the gospel be vicious, or act in any way altogether inconsistently with his sacred office, seek to have him deposed or disciplined at once; and I rejoice to say that, in the present state of our church, I think you will not seek it in vain. If he has been, in your opinion, indiscreet, or negligent, or unfaithful, or in any respect blameable, in a particular instance, let some individual go to him privately, and tell him frankly what is thought to be wrong in his conduct.—Tell him with respect, tenderness, and affec-

* 1 Thess. v. 13.

* 1 Cor. i. 12.

tion, mingled with fidelity and plainness. In many cases, probably, he will be able to satisfy you that you had less cause of offence, than you had supposed; and in some, that you had judged him altogether erroneously, through ignorance or mistake. If he shall have been really to blame, you will have taken the most proper method to reform him; and if of a right temper, he will certainly not only correct his error, but thank and love you for your faithfulness and friendship. But beware of scattering indiscriminate reflections on your minister, to the diminution or destruction of his influence with his people. Remember that the credit of religion itself, and the success of the gospel, are connected with respect for the ministerial character. Will your children, or others who may respect your opinions, be likely, do you think, to derive benefit from the instructions of a man, whom they shall hear you frequently condemning and reproaching? Or is it probable that you will yourselves,* “receive with meekness, the ingrafted word which is able to save your souls” from one, over whom you are in the habit of erecting yourselves into haughty censors; or towards whom you are continually indulging in fault-finding, and in severe remarks on his performances, actions and character? Avoid, then, as injurious to yourselves, your family and friends—as cruel and unjust to your minister, and as highly offensive to the Saviour himself, all groundless and unnecessary censures of him who is placed over you in the Lord. Make a reasonable allowance even for real blemishes, imperfections, deficiencies and mistakes. Consider that your pastor's office is extremely arduous and difficult, as well as that it unavoidably exposes him to such a general and rigorous scrutiny, that all the real friends of religion should rather be his advocates than his accusers. Recollect too, that we are allfar more disposed to lay blame on another than on ourselves, and that it is by no means improbable, that the fault which you will sometimes

be ready to find with your pastor, you ought rather to have found with yourselves—with your own temper, wrong feelings, or improper expectations.

There are two or three sources from which misunderstandings and dissatisfactions, relative to the clergy, are so apt to arise in a congregation in this city, that it may be proper to notice them distinctly.

1. The frequency of public preaching. That ministers of the gospel may be slothful and negligent in this particular, and that they who are laborious on the whole, may sometimes be blameably deficient in industry and exertion, I am not disposed to deny; nor would I be the apologist either of the one class or the other. But the truth is, the mass of the people do not know, and it is not easy to make them understand, how much time is necessary to a suitable preparation for the pulpit; nor how many calls of duty and interruptions of study in a populous city, reduce the time which their minister can devote to such preparation, within a small compass indeed. They usually, therefore, expect more preaching from a clergyman than it is practicable for him to perform. The case is particularly hard and embarrassing to a young minister. The late venerable Dr. Witherspoon, whose opinions on ministerial duty certainly deserved the highest regard, said to me when I was coming into your service—“In ordinary circumstances, never neglect, while you are young, to write one sermon in a week—and never attempt to write more than one, for if you do, you will spoil them all. If you must preach twice, let once be without writing, and with little study; otherwise, instead of doing all well, you will do nothing well.”

To a young clergyman, then, you ought to show much indulgence in the article of preaching; for if he neglect diligent study and laborious preparation for the pulpit in youth, both he and you will probably regret it sorely to the end of his life. For two or three years after entering on his ministry, do not expect from him stately, unless he voluntarily offer it, more than two public performan-

* James i. 21.

res in a week. As he advances in age and experience, your expectations may reasonably increase: and after a number of years he may, if his health permit, preach as frequently as you may desire to hear him. But the health of your pastor ought always to be an object of your regard, as well as of his own.—If it be feeble, make candid allowances for it; if it be vigorous, or comfortable, you have a right to expect that his services will be more numerous and with fewer interruptions.

2. Pastoral visitation is another portion of ministerial duty, in regard to which the complaint in congregations is so general, that I never knew but a single minister—an aged man, who in the last years of his life, devoted nearly his whole time to visiting—who did as much of it as his people desired. There certainly has been no part of my duty as a pastor, in which I have so little satisfied myself as in this; and in which, also, I believe that I have so little satisfied you. Yet I can truly say, that I have always appreciated it highly, and that the anxieties I have felt, the resolutions I have formed, the plans I have devised, and the exertions I have made, to perform it more effectually, have neither been slight nor few.* There are several obstacles to the full discharge of this duty, in this place, not to be easily surmounted or removed. Many earnestly desire to have their clergymen call on them often, as a friend or companion, who would never wish to see him enter their doors on a visit

** A consideration which had much influence in determining me to enter on that course of public catechetical lectures which I have continued through two seasons, was, that this would be a substitute for family visitation and catechising—that in this way I could do what was equivalent to catechising all the youth of my charge, with many of their parents, once a week, for half the year.—There is nothing I more regret in leaving you, than that I leave this course of lectures incomplete.—Possibly it may yet be finished, and the whole be published.*

strictly pastoral; that is, to catechise the family, to inquire into their religious knowledge and the state of their souls, and to address them seriously on their eternal concerns.—Yet such, or similar visits, a clergyman is chiefly bound to pay. His time is too precious to devote much of it to ceremony and sociality. A few hours, occasionally, he may properly employ in calls or visits of mere civility and friendship; for these may have their use, not only in relaxing his own mind, but also in gaining the affections of his parishioners. But those who have no disposition to see their pastor on the errands that are the most proper to his office, have the least reason of all to complain of him for the want of attentions of another kind; and yet these commonly are the very persons who are most disposed to clamor against him for not visiting his people.

But the occupations mostly pursued by those who live in this city, and the manner in which the several members of a family are obliged to spend their time, are, in fact, almost incompatible with regular pastoral visitation. Many families can neither intermit their business, nor be seen together, except in the evening—when visits are generally inconvenient to a minister. The most which seems to be practicable, is, that your pastor should see you in seasons of affliction, sickness and confinement; at times when some of the family are known to be under serious impressions of religion; and when providential occurrences, of whatever kind, may give you a special claim on his attention. If on such occasions you shall perform your own duty, by letting him know what is the state of your household, he will ordinarily be able and desirous to visit you. And if my successor, or late colleague, shall be able to organize a system of regular family visitation and catechetical instruction, I shall, should I live to know it, rejoice in it with all my heart. But you must not forget that this cannot be effected without your consent and co-operation, and that till it be done, your expectations of visits from your pastors ought to be

limited by the bounds which I have indicated. In the mean time you will recollect, that the constant opportunities which you have for the general catechising of your children, the favorable circumstances in which you are placed for deriving religious knowledge from books and conversation, the privileges you enjoy in religious societies and conferences, and from the numerous public services on which you may conveniently attend, both on sacred and secular days, are, to say the least, a full equivalent for the want of that family catechising, which congregations otherwise circumstanced more need, and sometimes receive.

3. The last cause of complaint, which I propose to notice, is, the occasional absences of your minister for the recruiting of his health and spirits. That under color of such absences, abuses may be practised, is not to be questioned. At the same time, you ought to be sensible, for it is certainly a truth, that there is not one man in a hundred who has a constitution to bear the life of a student and pastor in your city, without intervals of relaxation, and occasional excursions in travelling, to restore his wasted strength. The duties of a faithful minister here, bear harder on the animal functions, than the occupations of the day laborer, the mechanic or the merchant. The absences contemplated will, moreover, be useful to your minister, and eventually to yourselves, by the opportunities which they will afford him of enlarging his acquaintance with men of piety and science, of seeing the habits and customs of different places, and of extending generally his knowledge of mankind—a knowledge as important to a minister of the gospel as that of almost any other description. A moderate allowance for such absences, therefore, you ought to make, without complaint or reluctance.

On reviewing the three last particulars, I am very sensible that, while they are important to direct you in the treatment of your pastor, they are capable of perversion by him.—But there is nothing which may not be perverted; and I hope you will never have a pastor capa-

ble of using what was intended for his benefit, to screen him from deserved censure, or to assist him in the practice of imposition. A man disposed to do this, would be likely to be soon banished from the ministry altogether. Every worthy minister of the gospel will incline to the extreme of over exertion, rather than to that of indulgence. He will often be disposed to regret that he cannot do much more than he finds to be practicable, in a cause so good as that in which he is engaged, and for a master who has such high and tender claims as the one whom he serves.

In order to your improvement under the ministrations of your pastor, I recommend a careful attention to the following things

1. Expect and desire him to declare to you "all the counsel of God." Do not indulge a wish that he should keep back, conceal, or disguise, any part of the revealed system. Be willing that he should bring it all forward, and in all its strength... provided that he does it with suitable explanations and in just proportion, dwelling most on those topics which are most important and most practical. Never quarrel with your minister for dealing plainly with you from the pulpit, and endeavoring to come as closely as he can to your consciences and hearts. Remember that he is bound to do this, both that he may deliver his own soul and be instrumental to your salvation. If he shall avoid coarseness and vulgarity, (which he ought to do as a matter of duty as well as taste,) he cannot be too plain, practical and pungent, in his addresses. Let it be deeply imprinted on your minds, that it is not to be amused or entertained, it is not merely to be instructed, that you hear the gospel—it is *that your souls may be saved*. Alas! what would it avail you, though your pastor were as wise and as eloquent as Paul, if he were not honored to win your souls to Christ. Oh, that my successor may be far happier in this respect than I have ever been! Oh, that he may see many seals of his ministry, beyond what I have witnessed! And that this may be realised, be not wanting to yourselves

—honestly, heartily and wholly, seek to be made wiser and better, whenever you hear him preach.

2. Do not treat both your pastor and yourselves so unjustly, as not to attend constantly and regularly on his preaching. It is not in human nature to speak with earnestness to deserted seats. You, therefore, not only sustain a loss yourselves, but you sink the heart of your minister, and disserve those who are present, when you are unnecessarily absent from church. Against that most unchristian custom, which has begun to shew itself among you, of neglecting public worship in the afternoon of the Lord's day, I desire here to enter my pointed testimony. It has its foundation unquestionably in the love of sensual indulgence and conformity to the world; and so long as any individual allows himself in it, I seriously affirm that I have very little expectation that he will profit by the morning service, on which he attends. A conscientious, careful, prayerful, and constant attendance on public worship, I do most earnestly recommend to you all, as you value your eternal well-being. And though I must not dwell upon it, yet I cannot be content without urging, in a word, upon those who have not yet approached to the table of the Lord, not to withdraw from the church during the administration of the holy sacrament of the supper, but to remain till the conclusion of the solemnity, and reverently to meditate on what they witness. Thousands have dated their first deep and effectual impressions of religion, from what they saw and heard at the Lord's table, before they had ever been admitted to it as communicants.

3. Receive the private admonitions, and even rebukes of your pastor, suitably administered in the discharge of his official duty, with temper, candor, submission and thankfulness. To admonish, reprove and rebuke individuals, is an undertaking to which a gospel minister is commonly disposed to be sufficiently reluctant, without any special discouragement. Yet it is one which he is not permitted wholly to refuse; and when reasonably, discreetly, tenderly

and faithfully performed, it may, be of the greatest use.—It may under the divine blessing, save a soul which might otherwise be lost. View it, therefore, not as an insult, but as it is in reality, an instance and proof of the truest and highest friendship; and be persuaded that you will act, not meanly and pusillanimously, but nobly and wisely, as well as dutifully, in meekly receiving and profiting by "the wounds of a friend."—Open rebuke is better than secret love.*

4. Fail not to send your children stately to receive the catechetical instructions of your pastor. Prepare them for these instructions at home, by carefully governing, teaching and praying with them, according to your solemn baptismal vows; and as recollecting what I have often inculcated, that family government, family instruction, and family religion, are the only sure and solid foundations of all that is excellent either in church or state. With much regret I have observed that there has been, for a year or two past, a lamentable and increasing remissness in the duty of sending your children to be taught their catechism, and those little forms of devotion which have been prepared for their use. The cause of this, as I am satisfied that I do not mistake it, I must not forbear to expose.—It is the criminal neglect of parents to teach their children in their own families. Giving them little instruction there, they are at first ashamed to expose their own unfaithfulness and their children's ignorance, by sending them into public; and afterwards they lose, by degrees, all sense of obligation and regard to the duty till at last they omit it wholly, without compunction or concern. Believe me, the guilt and the danger of this is truly alarming, with respect both to yourselves and your offspring. Perform to them, therefore, your own personal duty, and you will be willing and desirous to give your pastor the opportunity of performing his. Send to him, carefully and punctually these lambs of the flock, that he may add his care

* *Prov.* xxvii. 5.

deavors to your own, in striving to direct and guide them to the fold of eternal safety and rest.

5. Remember your pastor in all your prayers. How often does the great apostle of the gentiles repeat the injunction—"Brethren, pray for us." He felt constantly the necessity of being aided by the devout supplications of all the faithful: And if such was the fact in regard to him, with all his extraordinary furniture and endowments, what must be the feelings of every inferior and ordinary minister of the gospel, who has any right views of his work and his necessities? He will assuredly most earnestly desire, as he will most urgently need, your unceasing prayers; and you will incur the guilt of no common neglect, if you do not prefer your petitions to God constantly and ardently in his behalf. Neglect in this particular, may, also, be most injurious to yourselves; for your pastor's labors however faithful, and abundant, will do you no good, unless God confer his blessing on them; and it is only in answer to prayer that you have a right to expect the blessing. Therefore, pray for your pastor and for the success of his ministrations—I had almost said—whenever you pray for yourselves.

And here you will permit me to put in a request, that I may still be specially remembered in your addresses to God, though my pastoral relation to you be dissolved. Give me this proof of your attachment and affection, and I will esteem it as the most precious which I could receive. Pray that I may be directed, assisted and blessed, in the arduous trust which I am about to assume, and for the right execution of which I feel that I need both wisdom and strength which can come from God alone.—Pray that I may be made the humble instrument of promoting our Redeemer's cause to the end of my days; and that then, through his infinite merits and prevalent intercession, I may be permitted to enter on "the rest which remaineth for the people of God."

(To be concluded in our next.)

Some account of the impressions on the mind of George Parsons, as appeared from his conversation, a short time before, and in his last illness.

Mr. George Parsons was born at Enfield, Aug. 14th, 1787, of respectable parents; and died December 14th, 1812, at the age of 25 years and 4 months. He was dedicated to God in baptism, while an infant. The importance of religion was taught him from his youth to riper years; but with no other visible effects, than those which respect morality. He was moral and regular in his life and conversation, remarkably constant at public worship, and attentive when in the house of God. But the seed that was early sown, sprung up in due time. On the morning after he had spent the preceding evening in mirth and dancing, in his usual health, he solemnly declared to his wife, that he would never again set his foot on the floor to dance. "It is time," said he, "for you and I to attend to our bibles." These observations may shew every one, that dancing and religious impressions on the mind are so perfectly inconsistent with each other, that one or the other will be dismissed.

The night following, he was taken ill, and as he was full of bodily pain, he said very little: as he drew nearer to the close of life, strength seemed to be given him; his tongue was loosed, and he spoke in solemn language to all who were present. Among the first questions which were asked him, was this, whether any thing troubled his mind; he replied, "a sick bed is a poor place for repentance." The Saturday before his death, which took place early on the morning of the succeeding Monday, he repeated the words, "a sick bed is a poor place for repentance." He appeared then to be much alarmed concerning himself, and viewed his exit near at hand.—During the Sabbath he appeared to be often in prayer, and to be fervent in his petitions that he might be spared, yet a little while: then in earnest, and with apparent fervency, he would pray for his soul. On Sab-

bath evening he did, as he expressed it, most earnestly beg for his poor never-dying soul, that it might be cleansed in that blood which was shed for poor sinners like me. As his time was short, he seemed to have uncommon strength given him. He most fervently begged that he might not have that sentence pronounced upon him—depart: “but Oh,” he cried, “that I may be of that happy number to whom it shall be said, Come ye blessed.—O Jesus, Lamb of God, receive me into thine arms of mercy.”

When he was asked how he felt, he observed, that he had prayed with all his heart and soul, and thought he felt some relief, for if we come to Christ with a penitent heart, he will forgive. Then he enquired of his mother, who sat by him, how Christians felt, (meaning when in the exercise of religion,) and when answered, he replied, “how happy do I feel while I am talking with you.” He appeared at that time to be in ecstasies of joy, and exclaimed, “Glory to God in the highest, I shall be with him in glory, and join with all the redeemed in that new song which is sung in heaven. I am anxious to go now.”

After a moment's pause, he turned, and, in a most tender and affectionate manner, took leave of his dear companion, and all his friends, and said, “I am going into the eternal world; I bid you all a long—a long farewell.” And then most solemnly warned and exhorted them to prepare to follow him, and meet their God. He said to them, “look at me, what a spectacle I am upon a dying bed. I wish once more to go home, to warn the people in that neighborhood.* I would warn them with tears in my eyes, to seek the Lord while he may be found. O, these priests that go about preaching that doctrine, it will not do for a death bed; they must prepare to meet their God.”† He then, in a most

feeling manner, called upon all around him to seek first the kingdom of God—“Behold,” said he, “now is the accepted time, behold, now is the day of salvation. Seek the Lord while he may be found, call upon him while he is near.” He urged upon his beloved wife, with a dying pathos, to prepare for death. Do not put it off—begin now—do promise me that you will not put off the present time, but that you will begin now, for it is an accepted time—harden not your heart. With the same zeal he urged on all by-standers an immediate preparation for death—not to delay any longer—time was short, but precious—harden not your hearts.

At this moment, (for his moments were few,) a ray of light seemed to dart through his soul, give it new life, and filled his mouth with the praises of God and the Lamb, saying, “Glory, glory to God who sits on the throne: hallelujah to the Lamb slain from the foundation of the world, to save sinners.” In connexion with this joy and happiness, which he seemed to experience, he began and sung a part of the hymn, “Hark from the tombs,” but his strength and breath sensibly failed him, and continued to do, till his pulses were gone, his breath departed, and fond nature ceased her strife.



[In the last Number of this Magazine we published Letters from Mr. Nott, transmitted to us by the Rev. Mr. Nott, his father, of Franklin. As the public anxiety is great to know the true state of the Eastern Missions, we have extracted the following Letters from the Panoplist, giving more full information on this subject.]

Ed.

“Calcutta, August 21, 1812.

“Rev. and dear Sir,

THROUGH the goodness of God we are enabled to tell you of our arrival in India, and of our general health and prosperity. He has preserved us from the dangers of the sea, and hitherto from those of the climate; and we feel the rea-

* He and his wife went to visit her mother, there he was taken sick, and died a few miles from home.

† By these priests it is supposed he meant universalists, because one of them had lately preached in his neighborhood.

son that we have to thank God and take courage. You will doubtless have received accounts from brethren Newell and Judson, before the arrival of this, and have learnt the course they were obliged to take. Since we have been here, we have been engaged in the process with the government, through which they have passed. We were yesterday summoned to the police; and to day we obeyed, and received from the government an order to leave the country in the ship Harmony, in which we came, and were informed that the captain would be refused a clearance till he had given the government satisfaction, that he would take us away. About an hour afterwards we handed to the officer of the police the following paper:

"To the Honorable the Governor
General in Council.

We the undersigned, passengers lately arrived in the ship Harmony, having received an order to depart out of the country on board the same ship, beg leave to state, that agreeably to our intention, stated at the police on our arrival, of leaving the Company's dominions, we request the liberty to depart by the earliest opportunity for the Isle of France, and that therefore the Harmony may not be refused a clearance on our account.

L. RICE,
S. NOTT,
G. HALL."

"This petition, as far as we can judge, will be favorably answered, so that you will perceive that our first object will be the Isle of France, whither brethren Judson and Newell had before obtained permission to go. As to our future prospects, we have now time to say but little; and hope in a few days to write you again. It will be sufficient at present to state, that our eyes fix upon Madagascar, a field immense in extent, totally unacquainted with the Gospel, to which no others are intending a Christian mission, (Dr. Vanderkemp being dead,) and which is attended with many facilities from its adjacency to, and constant intercourse with, the Isle of France, now

an English colony. To which may be added the assistance and protection offered to us by his Excellency the Governor of that Island, when we were there, provided we would undertake a mission to Madagascar. This circumstance had led our minds to consider this place while we were there, as you will learn by our letter which we then wrote; and we now think we see in our being sent thither, in the various circumstances which attended us, in the destination of the other brethren, and in the immense difficulties which lie in the way of our former plans, the finger of Providence pointing us to a place which we had not chosen, necessitous in *itself*, and opening to the view of Christian benevolence, likewise, a much wider scene of Pagan and Mahomedan misery.

"Our reasons for making this choice and for giving up our former intentions, and those fields of labor, which the Commissioners have more particularly looked at, we shall hereafter more fully detail.

"Should Providence on our arrival at the Isle of France open a better prospect, than that which we have before us, (for instance, that of beginning to give the Gospel to Eastern Africa,) we shall feel free to decide, and shall be at the place from which, of all others, it will be the easiest to go to any part of the Eastern World.

"At present we must wish you to direct your letters, &c. to the Baptist brethren at Serampore, by whom we are treated in the most cordial manner. We feel it necessary to mention the great expenses which in the present state of our affairs we must necessarily incur, and the need we shall be in of remittances from America. The route, too, by which we shall receive communications from America, will be long, as we must receive them thro' Serampore in our present unsettled state. We trust that whatever is sent forth will not be misapplied by us, and that the bounty of the people of God in our native land will be richly compensated by the success of his Gospel in the Eastern world. Pray that we may labor with diligence, and wait with faith and pa-

tience. With the most earnest prayers for you, Sir, and the Board of Commissioners, we remain, Rev. Sir, yours, &c.

SAMUEL NOTT, jr.
GORDON HALL,
LUTHER RICK.

Rev. Samuel Worcester, D. D.
Cor. Secretary."

The following extracts are taken from letters written by Mr. Rice to his brother.

"*Calcutta, Aug. 21, 1812.*

"Dear Brother,

From the Isle of France to this place I was most of the time slightly ill. Here I have been ill and under the hands of the physician; but am now better, and see nothing but that I may enjoy a tolerably good state of health. I wrote a long letter to you from the Isle of France, (which, however, I suppose you have not yet received,) in which I gave an account of our passage to that place, and of the prospects then before us." [Mr. Rice then gives the same account which is printed above in the joint letter of the brethren.]

"The missionaries at Serampore, I mean Messrs. Carey, Marshman, and Ward, appear to be really most excellent men. Under God, they have certainly done most wonderful things. This mission promises most extensive and lasting good to all this eastern world. By these men, as instruments, the Lord appears to be giving his Word to many populous nations; and who can say, how soon the *company of those who publish it will be great?*

"Of the idolatry of the natives I have little to say. I am too much occupied about our own concerns to pay much attention to it at present. I see their pagodas, or temples, as I pass them. Sometimes I observe the people performing religious ceremonies.

"Do not fail to write, if you hear of any vessel sailing to this place. Direct your letters to the care of Dr. Carey, Serampore, and they will reach me in any part of this eastern world.

"My dear brother, live to the

Lord; take diligent and kind care of our parents; and do all you can for the religious benefit of your beloved family."

Aug. 23.

"By the enclosed you will perceive, that we had been ordered by government to return to America in the ship Harmony, and that we had petitioned for permission to go to the Isle of France. We have since received an answer granting our request; consequently we are making our calculations and preparations for that island; and, indeed, I hoped to have sailed before now, but have not been able to procure a passage. It is said, however, to be very dangerous going from this place, at this season; nor will it cease to be dangerous till the monsoons change, which will not take place till the last of October. I wished to have gone before now, because it is the unhealthy season here, and the healthy season there, and because at that place I could be increasing my knowledge of the French language, which I think would aid me in acquiring that of Madagascar. Indeed, various considerations render it important to go soon; and I shall endeavor to do so, notwithstanding the danger of the present season, esteeming it always safe to be in the path of duty.

"The natives of this country are really a most curious set of people. Whatever may have been said of their supineness, or of their apparent want or debility of intellect, it is granted on all hands, that no people equal them in cheating; especially in little things.

"I have seen but one instance of self-torture, and that of so moderate a character, compared with some others, that here it would scarcely be noticed. It was a man lying with his back on the ground, having one fist clenched, and holding in the other hand a brick of the size of those in your chimney, and smiting his naked breast with the brick and his fist alternately; and apparently with such violence as must put an end to his miserable life. The sight was shocking, and I passed on."

"There are laborers, mechanics, &c. of almost every kind; but scarce-

ly any one can be found, who does several kinds of business. Servants, as they are of particular casts, will only do particular things. One will not touch a tallow candle; another will not empty the water from a wash bowl; and so of all other things; and none of them will eat the provision which has been dressed for an Englishman's table."

"Sept. 2d. It is now two days over three weeks since I landed here, and though I have watched with brother Nott half of each of the two last nights, my health is better, I think, than when I came on shore. Brother Nott has been sick about a week, and has been brought pretty low; and, in my opinion, it was through the unskillfulness of the physician who first attended him. An able one now attends him; and we think him evidently getting better."

"It will probably strike you with surprise, and somewhat like a disappointment, that we have fixed upon Madagascar for the place of our missionary labors; but the leadings of Providence are, I think, evidently towards that island. The Burmah empire, upon which we so much calculated before leaving America, does not here present any promising aspect. The very possibility of our being able to live there in any character whatever is extremely questionable. It is said, that should we attempt to go up the river, we should be immediately taken up as spies, and put to death. The English residents at Rangoon, I understand, have mostly, or all, left the place. But without going into detail of their internal commotions, and the very sanguinary nature of their government, it is sufficient to take the single fact of the Baptist mission at Rangoon. After an effort of four or five years, involving an expense of at least 25,000 rupees,* it has entirely failed. One of the missionaries, Mr. Chater, has left the place, and is gone to Ceylon. Though he had the language well, he never dared to preach a single sermon to the Burmahs. The other, Mr. Felix Carey, though long endeared to them by his medical skill,

and though he had married a Burmah lady, very narrowly escaped with his life, by fleeing on board an English ship. He has since gone on shore again, and may possibly continue there; but can do nothing as a missionary, except at translating the Bible. Our narrow resources will not cover the expense, nor will the responsibility of our present situation permit us to run the hazard of attempting a mission to such a place; especially while another field of more hopeful prospect is within our view. From all the territories of the East India Company we are shut out by government."

"Providence seems to have hedged up our way in every direction but one, and that appears to be perfectly open. The Isle of France has much communication with the other British possessions, and some communication with America. It has, also, much communication with Madagascar. Considering the latitude of the island, between 12 and 26 degrees south, and that the interior is hilly, or even mountainous, I have no doubt that Madagascar enjoys a good climate. It is one of the largest, and is said to be one of the finest islands in the world. The inhabitants are estimated by some geographers at 4,000,000. I have no doubt this estimate is too high. If half, or even one fourth of that number should be found there, they must constitute an object worth the attention of Christians. So far as we have been able to obtain information, the same language is spoken throughout the island. However, should it please God to carry us thither, we may find things very different from what we now expect. It is extremely difficult to obtain satisfactory information respecting things at a distance. Nor is it easy for strangers to judge correctly upon a short or superficial acquaintance."

"To endeavor to extend the knowledge of Christ among the heathen is undoubtedly right. It is the Lord's, not mine, to determine, whether such endeavors shall be successful or not. To Him would I cheerfully commit myself, my brethren, and the missionary cause."

"Sept. 5. My health now appears

* A rupee, at the common rate of exchange, is worth 2s. 3d. sterling.

to be pretty good. Brother Nott is getting better. I hope we shall be getting away to the Isle of France before long. Remember me very affectionately to our parents."

In a letter to Mr. Armstrong, written by Mr. Rice, dated September 4th, it is stated, that Mr. Thompson, a chaplain at Madras, was at the Isle of France for the benefit of his health when the brethren were there on their outward passage, and that he strongly recommended Madagascar to them as a missionary station. It will be recollected that the venerable Dr. Vanderkemp was earnestly desirous, for several years before his death, of establishing a mission on that island. For his judgment in this case, we entertain a profound respect; though at this distance we cannot pretend to judge with confidence, as to the relative claims of different countries in the heathen world. Doubtless they who establish, or endeavor to establish, a mission by which the true Gospel shall be preached in *any* of these countries, will do an acceptable service to God. What part each mission is hereafter to take in the great work of evangelizing the world cannot be known to men, till after his Providence shall have developed his holy counsels.

We are still unable to conjecture the reason why the letters, which the brethren are now *known* to have written by the Francis, have never arrived. Many letters, which were sent from Calcutta by that ship, were received by merchants in Salem, Boston, and other places, at the time stated in our last. Since that time, the cargo and part of the crew of the Francis have reached Salem, in the brig Levant. Still the letters from the missionaries have not been received.

All the brethren, it seems, went to Serampore, immediately on their arrival, as was expected. They were received very cordially by the Baptist missionaries. From letters written to the Rev. Dr. Worcester, as Corresponding Secretary of the Board, by Mr. Judson, we learn that a complete change had taken place in his sentiments, and those of his

wife on the subject of baptism; that he communicated his views on that subject to the Baptists, for the first time, on the 27th of August, and at the same time requested baptism for himself and wife; that an answer was received, from which they expected to be baptized at Calcutta, on the first Sabbath (the 7th day) of September; that on consulting his brethren, they gave it as their opinion, that his change of sentiments rendered it incompatible, that he should be their fellow laborer in the new mission which they contemplated; that he, also, considered it incompatible that he should continue in the service of the Board, and supposed the Board would consider it so too, as he could not comply with the instructions of the Prudential Committee, by administering baptism to "credible believers and their households."

From the same source we learn, that Dr. Marshman had obtained leave of government for the two Baptist brethren, (Messrs. Johns and Lawson,) who sailed from Philadelphia in the Harmony, to reside at Serampore, *until the will of the Directors should be known*. As this will cannot be known under a year or two, and as the charter of the East India Company must, in the mean time, either be renewed by act of Parliament, or expire, this temporary admission may be considered as pretty nearly equal to an unqualified admission. The words printed above in *italic* are thus marked in Mr. Judson's letter. Mr. May, a missionary from the London Missionary Society, who also arrived in the Harmony, was under orders to return; but had made no application to government. Dr. Marshman had obtained the liberty of residence above described, even before the arrival of the Harmony. Mr. Judson will probably stay at Serampore.—His letters are dated Aug. 31, and Sept. 1.

The other brethren make not the slightest mention of Mr. Judson's change of sentiments. The causes of this silence we can easily conjecture; they will doubtless appear hereafter.

Two American vessels were at

Calcutta about to sail soon, and as the brethren had written by the Francis, and probably by the Monticello, (which sailed 14 days before the Tartar,) they wrote less by the latter ship, than they otherwise would have done.

On the whole, the friends of missions may, in the language of the brethren, 'thank God and take courage.' No disappointment has occurred, but such as is common to human affairs in this uncertain world. Christians will feel grateful to God for his protection afforded to the brethren and will contribute that pecuniary aid, which will hereafter be necessary to furnish them with a comfortable support in their arduous employment.

Mr. Judson has written to the Rev. Dr. Baldwin and the Rev. Mr. Bolles, requesting a support from the Baptist churches in this country. Dr. Marshman has written, seconding the request; and, we understand, it will be promptly complied with.



[The following Address on a subject in which all true Christians agree, merits the serious attention of every reader.] Ed.

CIRCULAR LETTER.

The Philadelphia Baptist Association, convened in Philadelphia, October the 27th, 28th and 29th, 1812,

To the several Churches thereunto belonging, sendeth Christian salutation.

BELOVED BRETHREN,

In conformity with our usual custom we address you in our associated capacity. Our "solemn assembly" has been interesting, and we humbly trust not without the presence of the God of Israel.— Though we have not the satisfaction to announce, as in some years past, the great accession of numbers to the Redeemer's standard in our bounds; yet we are gratified in proclaiming the uniform zeal for the doctrines of Grace exhibited in our churches. While the "Dragon,"

the foe to God and man, *now*, as in ages past, is casting forth a "flood" to inundate the church—we rejoice that the followers of Jesus are active and alert, in counteracting his devices, and in crying to their God to enable them to guard, and defend the towers of Zion. While the Christian sojourns on earth he must expect his faith, his hopes, and his motives to be assailed by adversaries who rejoice in his discomfiture, and who turn pale and sicken at his uprightness. Believers in Jesus in every age have had their opponents, because the spirit of this world is contrary to the spirit of Christ.— Some time the arms of the civil power, but oftener the delusive and sophistical reasoning of man hath been employed to confound and dismay the *man of God*. Errors long antiquated, and a thousand times confuted, are decked with the robes of truth, and palmed on Christians as something *new, unequalled and irrefutable*. Though at the present time in the political and natural world events *new and astonishing* are unfolding to our view, the world of error presents nearly the same aspect it did in ages past; like the cameleon it sometimes changes its hue, yet the minute observer discovers, and identifies it from year to year. 'Tis true, that the advocates of pernicious sentiments sometimes attempt to argue, and at others to laugh the believer out of his integrity; but all in vain, while he cleaves to Jesus as his *stronghold*. There is no sentiment against which we conceive it our duty more promptly to warn you at this time, than that which tends to rob our Lord Jesus of supreme divinity, and place him only a small degree superior to Abraham, Moses, or Elijah. Yes, brethren, that loathsome, dangerous and accursed doctrine which was embraced by some in the first century, and fostered in the visionary, sickly mind of Artemon in the second, and which blights, withers, and ruins every one it touches, like the deadly Upas in Asia, *now* vaunts itself and shakes its pestilential plumes in the face of eternal Truth itself. 'Tis but a few years since, that deism, like the suf-

focusing winds of Africa, carried apparent ruin among men almost from pole to pole. God, however, raised up his standard; the devil stood abashed; truth was victorious; and deism, gasping for life, sees for admittance in other realms. Lucifer, foiled in his schemes, seems now determined on different policy, and instead of open war against divine revelation, is resorting to treachery by seducing apparent friends, and inducing them to dispute the deity of our Lord Jesus, a point settled in the Bible firm as the throne of God.—With joy would we apologise for the opponents of this cardinal doctrine, if apology could be found; if they were interdicted the use of the Bible, or were profoundly ignorant, then could we cast the mantle of charity over their ruinous sentiment. But when metaphysical arguments are called in—when ridicule is employed, and when the plainest passages of Scripture are perverted, rejected, transposed, new translated, or explained away, what shall we say? Can we bid such doctrines and such practices “God speed?” Nay, “charity,” which casts a veil over so many sins, leaves this uncovered, and compels us to turn from it with abhorrence

That the Holy Scriptures most decidedly announce and clearly insist on the divinity of Jesus is so manifest, that were it not for the zeal displayed at this time to obscure and destroy this essential truth, your attention would not be called to the subject. If the Bible is worthy of credit on one point, it is equally so on all; and if God has been pleased to inform us that in the God-head there are three persons, co-equal, and co-eternal, what boundless arrogance doth it manifest in finite, ignorant man, to dispute the assertion of God himself, merely because he is not told how three persons are one in essence. Here we may ask, what would the most captious mortal demand to prove that Jesus Christ is truly God? If the same name which is given to the *Great Supreme* will prove it, instances of this we can furnish. If the same works, the same attributes, and the same worship which

belong to Jehovah, will prove the deity of Jesus, this we can manifest. If express declarations are demanded; express, unequivocal declarations can be produced from the Bible. To make good these assertions we invite your attention to a contemplation of the names by which the God of the universe is distinguished, and leave you to judge whether those names are not given to Jesus Christ by the inspired penmen. We may here remark that the term LORD in the Old Testament, when printed in capital letters in our translation is always the name Jehovah in the original. And the word *Jehovah* is a peculiar term, never given to any but the only living and true God. The word *Jehovah* is in itself necessarily eternal, independent, immutable, self-existence. It is the incommunicable name of the Most High; this incommunicable name is given to Jesus Christ in the ensuing passages. Exodus xvii. 7. *They tempted the Lord, (Jehovah in Hebrew) saying, is the Lord among us?* This passage is applied by the apostle Paul to Christ, in 1 Cor. x. 9. *Nether let us tempt Christ, as some of them also tempted, and were destroyed of serpents.* We also find it thus recorded in Isaiah xlv. 24. *In the Lord (Jehovah) have I righteousness and strength.* This passage is applied to Christ by Paul, Rom. v. 8. 2. Cor. v. 21. The same fact appears in Zechariah xii. 10. *They shall look upon me (Jehovah) whom they have pierced;* which is applied to Christ in the New Testament, and was fulfilled when one of the soldiers pierced his side. John xix. 34—37. Rev. i. 7. From these and many other texts it is beyond all doubt, that Christ is called *Jehovah*; he must therefore be truly and properly God, since this name is incommunicable to any other. Nor can any one who believes in divine revelation deny that Christ is absolutely called God in different parts of holy writ. Thus it is written, Psalm xlv. 6. *Thy throne, O God, is for ever and ever;* which passage is applied to Christ. Heb. i. 8. *But unto the Son he saith, thy throne, O God, is for ever and ever.*

Isaiah ix. 6. *To us a child is born, to us a Son is given; his name shall be called Wonderful, Counsellor, the mighty God.* In the first epistle of John i. 20. we thus read, *this is the true God and eternal life.* In the gospel of John we also learn, that the *Word* (or *Son*) was *God.* The apostle Thomas calls him *My Lord and my God.* Jude proclaims him to be *the only wise God;* and Paul affirms that he is *God blessed for ever.* What more can be demanded? If there is any meaning, any truth, or any consistency in the Scriptures, Jesus Christ is God omnipotent.

2. But we have also asserted that the same works which are ascribed to the almighty God, are also ascribed to Jesus Christ. Can any except power omnipotent create? John informs us, 1st ch. 3d ver. *All things were made by him; and without him was not any thing made that was made;*—also in verse 10th, *the world was made by him,* and in Coloss. i. 17. *By him all things consist.*—Here it is declared that he made, and that he upholds the pillars of creation, and that the government of the universe is upon his “shoulder;” by a word also he resuscitated the dead, gave sight to the blind, hearing to the deaf, speech to the dumb, assuaged the howling winds and boisterous waves, and in short, performed such astonishing acts that men were filled with amazement, and devils being routed, in their flight, half despairing cried, “*art thou come to torment us before the time.*” Among those acts performed by Jesus we may also name *the forgiveness of sin.* This certainly transcends the powers delegated to the best of men; even Moses never attempted it, and Gabriel himself would shrink with confusion from the presumptuous undertaking. But did Jesus attempt it? Not only did he attempt it but performed it. This interesting, and highly important memoir is recorded, Mark ii. 5. *Son, thy sins be forgiven thee.* Verse 10th. *The Son of man hath power on earth to forgive sins.* We may further ask, whether the ultimate resurrection of all the dead can be

performed by any power less than omnipotent. Jesus raised himself from the dead, and thereby manifested his deity—and he it is, if the scriptures are to be credited, who will raise the dead at the *last day.* John v. 28. *The hour is coming in which all that are in their graves shall hear his voice and come forth.* To judge the world also, certainly, is a work which cannot be performed by delegation—’tis the work of God. But what say the Scriptures? *The Father judgeth no man, but hath committed all judgment to the Son.* John v. 22. *We must all stand before the judgment seat of Christ.* 2 Cor. v. 10. and he *shall judge the quick and dead at his appearing.* Thus, brethren, you see the peculiar works of deity, unreservedly, and unequivocally ascribed to Christ; not in figures, but in plain language, not in dubious phrases, but so clear that he who runs may read.

3. These attributes of deity also, which distinguish God’s omnipotence are given repeatedly to Christ in the divine records, attributes which are incommunicable—attributes which banish the idea of his being “God by office,” as some ingenious men declare. Eternity belongs to God alone. But Christ declares, *I am Alpha and Omega the beginning and the ending—which is, and which was, and which is to come.* Rev. i. 8. and the prophet Micah informs us that *his goings forth have been from of old, from everlasting.* Micah v. 2. We also learn that his people were chosen in him before the foundations of the world. He who existed from eternity, is God; Christ existed from eternity, therefore Christ is God.

If immutability peculiarly belongs to God, Jesus Christ is God, for of him it is said, Heb. xiii. 8. *Jesus Christ is the same yesterday, to day, and for ever. But thou art the same, and thy years fail not.* Psal. cii. 26. compared with Hebrews i. 8. To be every where present no creature can pretend; omnipresence is peculiar to Deity; he who is omnipresent is the mighty God; it is pointedly ascribed to Christ. Jesus promised to be present with his disciples where two or three were gath-

ered together in his name. Matt. xxviii. 20. and also that he would be with his ministers to the end of the world. *Lo, I am with you always to the end of the world.* This by no means can design his corporeal presence, as man he could not be every where; but as God, "Lo, I am with you" animates the Christian, fires his zeal, and induces him to redouble his diligence.

Again, permit us to remark that he who knows all things is God; Jesus Christ searches the heart, tries the reins, knows every thought, and deed of man; and therefore is God. Hear his own testimony on this subject. *I am he which searcheth the reins and the hearts, and I will give to every one of you according to your works.* Rev. iii. 23. Hear also the opinion of Peter. *Lord, thou knowest all things; thou knowest that I love thee.* Matthew attests the same point, and assures us that *Jesus knew the thoughts of men.* And John gives direct proof on the subject. *Jesus knew all men, and needed not that any should testify of men for he knew what was in man.* If therefore the Scriptures are written under the guidance of the Divine Spirit, and emanate from the fountain of eternal truth, those Scriptures in instances unnumbered bear witness to the Deity of the Lord Jesus.

4. 'Tis agreed that he who is the object of religious worship is God. Angels refuse the least appearance of homage from man, and man must be intoxicated with pride, ambition or madness if he demands or accepts it. But Jesus received the religious homage of his followers—nay all the angels which surround the eternal throne of glory are commanded to worship him. Heb. i. 6. Twenty times in the Scriptures "grace, mercy, and peace" are implored of Christ together with the Father, and the Spirit. Baptism is doubtless an act of worship, and yet it is commanded that we perform it in his name. Stephen worshipped him in his last moments—crying, *Lord Jesus, receive my spirit.* The wise men of whom we hear, Matt. ii. 11. performed not only the part of wise, but of good men—they worshipped

Jesus; their example was followed by the rulers of the synagogue, Mark v. 22, by a woman of Canaan, Matt. xv. 25, by the disciples in general, Matt. xxviii. 9 by Paul, *for this I besought the Lord thrice that it might depart from me; and the whole host of heaven worship him that sitteth on the throne, and the Lamb for ever and ever.* Pursuant to these commands and examples, Christians in the first centuries acted; they regarded the Deity of Jesus as the foundation of their hopes, and for worshipping him thousands of them perished at the stake. Pliny, who was appointed governor of Bythnia by the emperor Trajan, in the year one hundred and three, examined and punished several Christians for refusing to worship idols. In a letter to the emperor, he says, they acknowledge the whole of their guilt, and that their guilt consisted in meeting together on a certain day before it was light, and addressing themselves to Christ as to some God. With these irresistible facts before you, brethren, can you doubt that Jesus is God over all? Can you refuse to commit your souls into his hands in a departing hour? Can you listen with patience to the sentiment which veils your hopes with mourning, and robs the precious Saviour of his glory?

5. If express scripture declarations are demanded to prove the point in hand, we have cited them; but will also now lay before you in order the words of Jesus himself, and of the most prominent writers and speakers in the New Testament. Jesus thus speaks of himself, *I and my Father are one. If ye had known me, ye would have known the Father also; and from henceforth ye have known him and seen him. Before Abraham was I am. All things that the Father hath are mine. The Father judgeth no man, but hath committed all judgment to the Son.* Matthew authenticates the position. *Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel—God with us.* John, whose epistle was written expressly to declare the deity of Jesus, enters without preface

on the subject, and informs us that *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. And the Word was made flesh and dwelt among us.* Peter casts in his mite and gives good evidence to support the point. *Lord, thou knowest all things. Jesus Christ he is Lord of all.* John, the divine, also presents honorable testimony. *There are three that bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one.* He is Lord of lords, and King of kings.* Nor did Paul omit the important truth. He says, *Christ came who is over all God blessed for ever—and that he is the express image of the invisible God.*

If the foregoing passages do not convince every unbiassed mind of the proper deity of Jesus, we conceive, if one arose from the dead with the message he could not effect it. But, brethren, this truth we know is precious to you. When in your Bibles you find the promise of eternal life to every believer, remembering it is God the Saviour who promises, and that he can *perform*, can you refrain from joining with the pious Young, in saying,

*“Here is firm footing; here is solid rock;
This can support us; all is sea besides,
Sinks under us, bestorms, and then devours.”*

To honor the Son as the Father, is the duty of every one who is born of the Spirit; but to develop the mysterious, hypostatical union transcends created powers, and to attempt it, betrays weakness and arrogance; when revelation refuses to afford us light, it is not our duty to look. On Christians it is incumbent to love and adore the blessed Jesus; nor dispute the sacred records which pronounce him “God blessed for

** If any doubt the authenticity of the above passage, we refer them to Gill, on this text.*

ever.” While you thus regard him you have full assurance that the gates of hell shall never prevail against you. Winds may howl, storms may lour, heaven, earth, and hell in wild commotion reverberate the convulsive groans of expiring nature; as followers of the Lamb, your names stand on record in the holy archives of the King of kings and Lord of lords, to whom you are permitted to say,

*“Yes, thou art precious to my soul,
My transport and my trust.”*

Brethren, it is our earnest prayer that you may be confirmed in *this* truth; that you may grow in grace, and that you may in that hour “when consternation turns the good man pale,” be found numbered among the jewels of Zion’s King.

By order of the Association,
JOSEPH MATHIAS,
Moderator.
SILAS HOUGH, *Clerk.*

INSTALLATION.

INSTALLED, at Sandwich, on the 17th Feb the Rev. JONATHAN BURR, Pastor of the first Congregational Church of Christ in that place, over the Calvinistic Congregational Society lately formed and associated with that church.—Introductory prayer and right hand of fellowship by the Rev. Henry Lincoln, of Falmouth.—Charge and concluding prayer, by the Rev. Noble Everett, of Wareham.—Sermon by Rev. Oliver Cobb, of Rochester, from Nehemiah vi. 3. “And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you.”

ORDINATION.

ORDAINED, at Utica, N.Y. on the 4th Feb. the Rev. HENRY DWIGHT, late of Springfield, Mass.

OBITUARY.

DIED, at Boston (Mass.) the Rev. JOHN ELLIOTT, D. D. S. H. S. aged

98. pastor of a church in that town. JOEL BARLOW, L. L. D. Minister
Harv. 1772. Plen. from the U. States to the
At Huron, (Ohio) Col. JOHN S. Court of St. Cloud. Yale, 1778.
EDWARDS, aged 38—Member of In Otsego county, (N. Y.) Hon,
Congress elect for that State. WILLIAM DOWSE, Esq. Member
At Wallingford, OLIVER STAN- of Congress elect from the state of
LEY, Esq. aged 70. Yale, 1768. New-York.
At his seat in Clermont, (N. Y.) At New-Haven Dr. JOHN BAR-
Hon. ROBERT R. LIVINGSTON, KER. Yale, 1777.
late Chancellor of the state of New- In Virginia, Hon. JOHN TYLER,
York. Esq. Judge of the District Court for
On his way from Wilna to Paris, that District.

1813. *Donations to the Missionary Society of Connecticut.*
Feb 16. Mrs. Mamri Bishop, of Preble, New-York, a Donation, \$ 3
17. From Rev. John Field, collected in new settlements, 13
26. From Rev. George Colton, a Donation, - 2

Monies received in Hartford for Foreign Missions, and for translating and printing the Holy Scriptures, which were not included in any sums which have been mentioned in our former Numbers—by Mr PETER W. GALLAUDET, which will be forwarded to the Board for Foreign Missions.

From the Rev. D. L. Perry, of Sharon, - - - \$ 15
From a Friend to Missions, appropriated by the Donor, towards the loss by fire of the Mission-house, &c. at Serampore, - 100
\$ 115 00

By Mr. HENRY HUDSON.

From Rev. Thomas Robbins, East-Windsor, for translations, \$ 5
Durham Female Cent Society, Green county, N.Y. for do. 50 51
A Friend to the Eastern Mission, - - - 5
Farmington Female Benevolent Society, by Hon. John Treadwell, 10
A Friend to Foreign Missions, East-Windsor, by do. - 5
Capt. Joseph Dutton, Farmington, by do. - 1
\$ 76 51

TO CORRESPONDENTS.

A communication has been received with the signature DISCIPLINE, containing many ingenious remarks on the subject of Church Discipline. The Editor is entirely ignorant of the writer, and from whence it came; still, from the aspect of the communication, he believes it has an implied reference to some existing controversy. Should this be the case, an answer may be expected, and all altercation is forbid in this Magazine. For this reason the piece is laid aside for further information.

FIDELIS is received. A zeal for the truth is commendable; but it ought never to degenerate into unkind reflections on Christians of a denomination different from our own.

HONESTAS, on the unlawfulness of Lotteries, contains nothing new on the subject. To fill the pages of the Magazine with arguments which have been long before the public, would be improper.

An account of a Revival of Religion in Monson, (Mass.) is come to hand. It was unfortunately mislaid, until too late an hour to insert it in this Number. It will have a place in our next.

ERRATUM.

Page 80, of our last Number, 6th line from bottom, for *Newington*, read *Rocky-hill*.

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. VI.]

APRIL, 1813.

[NO. 4.

*An Historical View of the First
Planters of New England.*

NO. XIX.

(Continued from page 91.)

5. **W**E now proceed, in the course of our remarks, to take notice of some objections which have been made to the character and institutions of our venerable ancestors. It is well known that *hæmanum est errare*, *Error is the portion of humanity*; and that the fathers of the New England colonies could not be exempt from the common share of human imperfection. And while the language of panegyric would draw their character without its shades, it passes to the regions of fiction, presenting an exhibition of persons that never had a being in reality. The best of men have always their errors and defects, till they arrive to that state of being where the spirits of the just are made perfect. On the other hand, the language

of reproach, the language of irreligion, and of ignorance, would despoil the planters of these colonies of all their claims to the gratitude and esteem of posterity. Some of the reflections of opprobrium which have been liberally cast upon them, we will now attempt to examine.

It has been objected to the first settlers of New England, that they made the holy scriptures the foundation of their civil laws. This position is true. They did adopt the laws of Moses, which are of a civil nature, together with the civil precepts which are found in other parts of the scriptures, as the fundamental principles of their civil polity. At the request of the General Court of Massachusetts, Mr. Cotton prepared an abstract of the judicial laws of Moses, which were adopted as the fundamental laws of the colony. The body of laws which were compiled for the colony of New Haven, by Gov. Eaton, was drawn principally from the same source. The

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Connecticut colony founded their capital laws entirely upon the laws of Moses; and from the same authority all their ancient laws received their complexion. Some, if not all the colonies, adopted the laws of Moses for their common law. In cases for which they had no particular statute that was applicable, the Jewish law was made the rule of procedure.

In these regulations, the early politicians of New England acted according to the dictates of the soundest judgment. The laws of all civilized nations are founded, essentially, upon the institutions of the great Lawgiver of the Hebrews. As much has been said upon this particular trait in the character of the New England fathers, I think it proper to point out the steps by which the civil institutions of the most refined nations have been derived from those of the Israelites. It is well known that the states of modern Europe have derived their civil laws from the laws of the Romans. The discovery of the Pandects of Justinian in the twelfth century, having, for a long period, been lost, has been declared to be a principal means of civilizing modern Europe. These were a digest of all the Roman laws.—The fundamental laws of Rome, from which all others sprung, were the laws of the Twelve Tables. Of these, Cicero observed, as quoted by Bishop Watson, "This little book alone exceeds the libraries of all the philosophers, in the weight of its authority, and in the extent of its utility." The Twelve Tables were a body of laws compiled in Rome about 450 years

before Christ. The senate and people feeling the want of fixed laws, having continued from the foundation of the city almost destitute of any that were written and permanent, three of the most illustrious patricians were sent to Greece to make a collection of the principal laws from those states which were most distinguished for their wisdom and refinement. From this collection, was compiled the laws of the Twelve Tables. The collection made by the Roman ambassadors was taken principally from the laws of Minos, Lycurgus, and Solon. Those eminent lawgivers obtained the principles of their legislation in their travels in Phenicia, a term applied by other nations to the land of Judea. Thus, directly, are the civil laws of the most eminent nations of ancient and modern times, derived from the institutions of the heaven-enlightened Lawgiver of Israel.—Some of the tribes of Israel were a commercial people, and maintained a constant intercourse with the neighboring countries. By this means, the religion and laws of the Hebrews became known in Egypt, in Crete, in the states of Greece, on the coasts of the Red Sea, and in the countries of the east. In this way, as well as by the labors of travellers, many of their institutions were adopted in all the surrounding nations. As Israel rose to its highest prosperity, in the reigns of David and Solomon, while the adjacent countries were in the infancy of civilization and power, they would naturally receive from them the principles of political science.—The political regulations of all

the most celebrated lawgivers of antiquity, contain the clearest internal evidence that they were formed on the model of the laws of Moses.

If this be a correct representation of this subject, where was the error in the early legislators of New-England in making the civil precepts which are contained in the scriptures, the basis of their political institutions?—Would it have been more wise to have adopted the policy of European states, derived originally from the same source, after passing through all the modifications of Grecian caprice...of Roman despotism...of feudal tyranny? Those who hate divine revelation are ready to receive the most important civil institutions from Vandals and Goths, but are ashamed to acknowledge a dependence on the laws of Moses. Yet, Goths, Romans, Greeks, Sarcens, and Persians, drew their most essential principles of civil government from the precepts of the Hebrew lawgiver. Zoroaster, Solon, and Mahomet, were indebted to him for their finest political maxima.

Yet it has been a matter of great surprise that our ancestors should adopt the judicial laws of Moses for their common law. Common law is necessary for every people. No provisions of statute can reach every case that may occur for the cognizance of law. The American States, generally, adopt the laws of England for their common law. The common law of England is the Roman law. It was necessary that some standard of this kind should be adopted by the colonists of New England. They were planting small colo-

nies in an uncultivated wilderness, far remote from any civilized country. A great portion of the essential characteristics of the governments of Europe they intended to avoid. They were attempting the establishment of a Christian commonwealth. The policy of no country could be very conformable to their circumstances. The laws of the Israelites were as well suited to their condition, as those of any other people. These had received the impress of divine wisdom, and they had the sanction of the most efficient success. Never did any legislator give laws to a people in a lower state, than were the tribes of Israel while journeying in the wilderness. And never did any system of government conduct a people to a higher pitch of national prosperity. And all this in that remote period of time in which they led the way in the list of empires. If success is the best evidence of the wisdom of political institutions, the laws of Moses possess the highest possible recommendation. Then, will impartial judgment pronounce censure upon our ancestors for making these the basis of their political institutions?

No charge has been urged against the fathers of New England with so much assurance as that of persecution. The uniform cry of infidelity and false religion in this country has ever been, Our fathers fled from their native country to avoid persecution, and having arrived in America they became persecutors themselves. Strictly speaking, this is wholly untrue. Persecution consists in depriving persons of rights, or in punishing

them for the exercise of rights, to which by the laws of nature and the privileges of their birth-right they are entitled. The object of these emigrants, in leaving their native country and attempting a new settlement in defiance of all the perils of a most forbidding wilderness, was to form a community in conformity with what they deemed the true principles of the gospel of Christ. For this purpose they chose a *vacuum domicilium*, an unoccupied portion of creation; and the only favor which they desired of their fellow-men, was to be left unmolested. As they invaded the rights of no person living, they had every reason to claim the privilege of regulating the internal concerns of their community according to their own sense of justice and propriety. The colonial legislatures, in several instances enacted laws against the inculcation of religious sentiments, and against religious practices, which were opposed essentially to the systems which they had adopted. As they were wishing to make a fair experiment of their own sentiments, they resolved not to admit the advocates of opposing sentiments to their community. Their laws therefore, prohibited the settlement of persons of such a description, within the established limits of the colonies. And while all men were allowed to entertain what opinions they pleased concerning God and his revealed truth, provided they were not publicly advocated; those who persisted in their endeavours to inculcate what were believed to be errors, what were at least opposed to

the existing order of the churches and the community, thus unsettling the public mind, and shaking the basis of general tranquillity, were required to depart from their jurisdiction. Their magistrates caused those laws to be executed, with much prudence and discretion. Mrs. Hutchinson and her adherents, by the pertinacity with which they publicly maintained their errors, destroyed the harmony and threatened the existence of the Massachusetts colony. They were required to depart from the jurisdiction. The magistrates did not question their right of opinion, but would not suffer them to inculcate their sentiments within the limits of the colony, to the disturbance of the public peace. The most of the events about which the cry of persecution has been so loudly raised, consisted in transactions of this kind. Roger Williams and his adherents were required to depart from the jurisdiction of Massachusetts. This separation did not prevent the continuance of a friendly intercourse between him and the government of Massachusetts, which continued to the end of his life. Yet the difference of his religious sentiments from those generally received in the colony, was such that it was thought necessary for him to leave the jurisdiction. No one considers it persecution for any ecclesiastical community to exclude any individual from their connection, in consequence of a difference of sentiment. Such associations are of a voluntary nature, and essential differences of sentiments defeat the end of the connection. The companies of emigrants who commenced the

New-England colonies were in circumstances not very dissimilar. Their prosperity, if not their existence, depended on their internal harmony. And that harmony depended primarily on their unity of sentiment and practice on the subject of religion. The exclusion therefore of an individual from the limits of a particular colony, for publicly maintaining and obstinately teaching sentiments to the disturbance of the peace, cannot justly be called persecution. A liberty of this kind had never before been promised, it was not inherited, and it could not reasonably be claimed.

The persecution, as it has been called, of the Quakers has left a stigma upon the character of the New-England fathers, from which they cannot be entirely vindicated. A few persons of this description appeared in the Massachusetts Colony, about the year 1656. The sect arose in England, but a few years before that time. There is great reason to believe that they came to these colonies for the express purpose of violating the religious order which existed in the colonies, and for which they were chiefly distinguished. On the people who are denominated Friends, or Quakers, who now constitute a highly valuable class of citizens, and a respectable religious denomination in our country, I make no reflections. I would merely remark, as necessarily required, on the conduct of a few wild enthusiasts, who assumed the name of that religious sect. Those few persons, coming to the Massachusetts colony, openly reviled the ministry and magistracy, denouncing

them as the servants of imposture and tyranny, and threatening the severest judgments of heaven upon the people if they continued in submission to the magistrates, and did not renounce the authority of the professed ministers of Christ. In many instances, their conduct was such a violation of decency as is not fit to be mentioned. Laws were enacted to prevent them from coming to the colony, and to induce those who were in it to depart. Fines, imprisonment, flagellation, and banishment, were the appointed penalties. As these seemed to be ineffectual, and the colony continued to be greatly molested, it was enacted that any Quaker returning from banishment to renew his practices against the peace of the colony should be punished with death. Under this law, four persons were executed. One of these received a reprieve after the sentence of death was passed on condition of leaving the colony; and another was desired by the court, after his arraignment for his last offence, to leave the country and avoid the execution of the law; but they would not comply. One other person was sentenced to die, and afterwards pardoned. Several received slight punishments, and some were confined for a time in prison, but at length were released. All who were punished suffered as disturbers of the public peace, and enemies of the government and order of the colony. Some of the other colonies enacted laws against the Quakers, but it does not appear that any rigorous measures were enforced.— This is the amount of all that I find upon this subject. The

laws which had been made were soon repealed, or suffered to lie unenforced. And in all cases, the magistrates manifested a reluctance to their execution. So far as capital punishments were inflicted, it is matter of regret; and however the practice of most nations could be pleaded in vindication of our fathers, this act of severity cannot be justified by their posterity. With the exception of the capital punishments, it is doubtful whether any greater severity were used than would be practised in all well regulated governments against the disturbers of the public peace.

The unhappy subject of witchcraft, for which the character of the New England fathers has greatly suffered, was a matter of mere popular frenzy, which, at that time, prevailed more or less in all parts of the British dominions. It was the effect of a popular delusion, accidentally and highly excited, and cannot be considered as a particular feature in the character of the planters of New England, or of their institutions. And it is greatly to be lamented that the best history of our country which has been written, should devote so many pages to a minute detail of this accidental occurrence.— One person was executed on a charge of witchcraft in 1648.— Another person was executed in 1655. There is an obscure account that two or three other persons suffered about the same time. A few others were brought to trial and acquitted. After that, the matter rested for more than thirty years. In 1692, was the fatal tragedy at Salem, in which nineteen persons suffered

death, under the accusation of witchcraft. The popular fervor soon subsided, and, in a short time, the transaction was greatly lamented and universally disapproved. It will be observed that this was more than sixty years from the first settlement of the country, when the first generation, and most of the second, were removed from the stage of human life. It is the *fathers* whom I am concerned to vindicate, and from this most lamentable instance of such a popular delusion, they are exempt. In their day, there were but two or three instances at most, and those were more the effect of a sudden and inconsiderate zeal in the people, than from the decisions of the magistrates, or the dictates of the laws. All countries are subject to the commotions of popular frenzy, and that these infant colonies, destitute of the influence of ancient usages, were so seldom disturbed with such agitations, is a matter of great admiration.

The early settlers of these colonies have been often charged with enthusiasm. This charge is certainly wholly unsupported. Enthusiasm, is defined by Dr. Johnson to be a "Vain belief of private revelation; a vain confidence of divine favor or communication." Mr. Locke observes, "Enthusiasm is founded neither on reason nor divine revelation, but rises from the conceits of a warmed or overweening brain." The enthusiast is led by internal persuasions and impulses; in opposition to the dictates of reason, of experience, of divine truth; and, in the prosecution of his objects, he relies on extraordinary aids

from heaven, beyond the ordinary dispensations of divine Providence. The religious sentiments of enthusiasm are wild and visionary, unsupported by the basis of truth. Such was not the character of the fathers of New England. Their religious sentiments were drawn from the word of God. In doctrine, they accorded with the faith of the Church of England, and with the sentiments of the Reformed churches in general. In practice, in the rites and services of religion, they adopted the churches of the primitive times for their model. In sentiment and practice they agreed in all essential particulars, with the Puritans in England, with the churches of Geneva and Scotland. They claimed, in these things no new discoveries, but sought for light from the faith and practice of Christian churches, of whatever name.—Above all, the word of God was their only ultimate standard, understood, not by any supernatural light, but according to the dictates of common sense. Their religious sentiments and practices were briefly stated in our last Number. In these nothing is seen which marks the enthusiast. If we may determine their sentiments from their writings, and from their confessions of faith, those were as free from enthusiasm as the sentiments of any portion of the Christian church. They had a zeal, it is true, a zeal which was great. The formalist would stigmatize every degree of zeal as enthusiasm. But what has ever been done for the furtherance of the gospel without zeal? The zeal of our venerable an-

cestors was founded in truth and wisdom, it was supported by the promises and providence of God, and was consummated in the heavenly inheritance of the saints. None of their important enterprises were rashly undertaken. The enthusiast sets out in a great project, without considering the end in view, much less the means for its accomplishment. Our fathers deliberated long, secured every means in their power, provided as far as human foresight could do against contingencies, and prepared for disappointments or success. They possessed in a very eminent degree a quality never yet found in an enthusiast—a steadiness in conduct. An enthusiast can never conduct an enterprise with steadiness or perseverance. We need only look at the history of the New England fathers to see a steadiness of conduct in the most difficult and discouraging seasons, which would have done honor to Cæsar or Washington. An enthusiast is always intoxicated with success. Nothing of this kind appears in the characters we now contemplate.—The success which attended the efforts of the Planters of New England, in one of the most arduous and perilous designs ever accomplished, a work of much time and of many unavoidable discouragements, is a proof outweighing all the deductions of argument, that enthusiasm had little or no place in their character. Some instances of enthusiastic zeal occasionally appeared among them, but it was uniformly condemned.—Mrs. Hutchinson, in her notions, was influenced by a mere spirit of enthusiasm. After all reason,

able efforts were made to reclaim her, she was required to leave the colony. The Quakers that first appeared in Massachusetts, were perfect enthusiasts, wholly under the guidance of impulses and supernatural impressions. We have seen that their notions were pointedly disapproved.—Enthusiasts are always given to change. The religious sentiments of our ancestors were uniform and steady.

Another charge imputed to the memory of the New England colonists, though totally different from the one we have been considering, is that of bigotry. Bigotry is an obstinate attachment to a particular party or set of opinions, with an abhorrence of all those of a different character. Many persons, who have not been well acquainted with the early character of these colonists, have believed the first settlers to have been greatly bigoted. This opinion is wholly unfounded. When the large company of emigrants which established the Massachusetts colony left their native country, they left an address to their brethren of the church of England, dated at Yarmouth, the place of their embarkation, which possesses a spirit of philanthropy, of liberality, and Christian benevolence, seldom equalled. It is entitled "The humble request of his Majesty's loyal subjects, the Governor and the company late gone for New England; to the rest of their brethren in and of the church of England." In this, they say, "We esteem it our honor to call the church of England, from whence we rise, our dear Mother, and cannot part from

our native country, where she specially resideth, without much sadness of heart, and many tears." They say further, "You are not ignorant, that the Spirit of God stirred up the Apostle Paul to make continual mention of Philippi, (which was a colony of Rome) let the same Spirit, we beseech you put you in mind that are the Lord's remembrancers, to pray for us without ceasing, (who are a weak colony from yourselves,) making continual request for us to God in all your prayers."—And they promise, "so far as God shall enable us, to give him no rest on your behalf, wishing our heads and hearts may be as fountains of tears for your everlasting welfare, when we shall be in our poor cottages in the wilderness, overshadowed with the spirit of supplication, through the manifold necessities and tribulations which may not altogether unexpectedly, nor, we hope, unprofitably befall us."

Mr. Robinson's farewell address to the company that formed the Plymouth colony, is a pattern of Christian liberality. In an account of the Plymouth church, Gov. Winslow mentions their "admitting to communion among them the communicants of the French, the Dutch, the Scotch churches, merely by virtue of their being so." And he observes that their members were not permitted to disown the church of England as a church of Christ. It was an observation of Mr. Hooker, "to separate from the faithful assemblies and churches in England, as no churches, is an error in judgment and in sin practice, held and maintained by the Brown-

ists." An early historian of our churches observes, "We dare make no difference between a Presbyterian, a Congregational, an Episcopalian, and an Anti-pædobaptist, where their visible piety makes it probable that the Lord Jesus Christ has received them." There were many shades of difference in the sentiments and practice of the respective churches in the colonies, yet a Christian fellowship and communion was constantly maintained. It is true those differences were not great, but it is well known that *bigots* are as apt to break charity upon the smallest points of difference, and will contend about them as fiercely, as those of the greatest importance.

The founders of these colonies have been greatly censured for incorporating their civil and religious institutions, for making religion and civil government mutual supports of each other, and for making a regard for religion a qualification for civil trust. Right or wrong, this procedure had the sanction of all Christian nations. From the days of Constantine the Great, 300 years after Christ, to the present time, all the governments of Europe, except the barbarous tribes who for some ages retained their paganism, and those few which have acknowledged the religion of Mahomet, have incorporated the observance of the Christian religion with their civil policy. I am fully of opinion that no person has worn a crown in the Christian countries of Europe, for fourteen centuries who had not received Christian baptism. An acknowledgment of the faith

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of Christianity has been, generally, an essential qualification for public trust.—No character is so much the idol of the enemies of religion as David Hume. He was indeed a man of astonishing powers of intellect. In his Essay entitled, "An Idea of a perfect commonwealth," he recommends the establishment of Christianity by law, according to the Presbyterian form. The many striking coincidences between his theoretic commonwealth and the actual state of the New England colonies for several generations from their first establishment, will appear surprising to any one that will make the comparison. The New England fathers were not such visionaries as to explode systems of civil policy which had been consecrated by the wisdom of ages. They knew that all wise lawgivers of every nation had felt the necessity of calling in the aid of religion for the support of government and the welfare of civil society.—They knew that no religion but that of the scriptures was true. They could not therefore hesitate to connect this system with their civil institutions. The great objection to the New England policy is, that they took Christianity as it is, consisting in the fear of God, and in the observance of the moral duties of life, without those corruptions of human invention with which it had long been encumbered. If revealed religion ought to be connected with civil policy at all, it ought to be received as given in the scriptures. The design of the New England colonists, as has been often mentioned, was to make an effort for the establishment of a Christian common-

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wealth; for the enjoyment of the privileges of the gospel.— This was known to be the primary object of the enterprise; and none could have engaged in the undertaking, but under this persuasion. While, therefore, a credible profession of religion was made a requisite qualification for places of public trust, and, in some of the colonies, for the right of suffrage, which proceeds upon the same principle, a voter being naturally a candidate for office, it was in pursuance of the original design of the plantations. As the association of the emigrants was purely voluntary, and made under such an implicit condition, no natural or stipulated right was abridged. The protection of the laws was cheerfully afforded to all persons of peaceable demeanor. But the administration of the public interests was reserved in the hands of those who could cordially unite in promoting the original design of the settlements. If a company of Mahometans from Barbary were to remove to some unoccupied part of America, for the sake of preserving their religion uncorrupted, and should make a regulation that no one should be admitted to a share in the management of the public concerns without a profession of the Mussulman faith, it would not be thought that the rights of any description of men were abridged. No one would attach himself to their community but with an implicit consent to that condition. Many will question the policy of such a proceeding as that adopted by our early colonists. Whatever that may be, it does not affect the right. But with regard to the wisdom of their

regulations, we can judge only from the effects. This is the only test for all human institutions. The world have before them the state of society, and the state of religion in the New England colonies and states, for nearly two centuries. Such as they are, they are certainly the result of those systems which were established by the first planters. They have also a view of other colonies rising in other parts of our country, with equal and greater natural advantages, commenced on different principles, pursuing a different course. A decision on the comparative wisdom of the respective systems, we leave to posterity. Irreligion and vice will ever strive to destroy all institutions erected on the basis of Christianity. But when destroyed, they sigh for the safety and the privileges which these afforded.

The New England fathers have often been charged with abusing the aborigines of the country. I can find no evidence for the support of such a charge. They treated them as the native proprietors of the soil; they came into possession of their country by open purchase; they treated them with justice and integrity; they took great pains to make them acquainted with the arts of civilized life, and with the divine religion of the only Saviour of men. In return, they generally enjoyed the confidence and the friendship of the natives.

These considerations are submitted to the judgment of candor. We mean not to vindicate our ancestors any farther than they are justly vindicable; but believe it to be a duty to at-

tempt to remove some of those aspersions which have been liberally cast upon those extraordinary characters, whose lives were eminently devoted to the service of God, and the best interests of men. O.

(To be concluded in our next.)

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On the In-dwelling of the Holy Spirit.

MUCH has been written of late to revive the reputation of former divines, who lived fifty, or an hundred and fifty, or two hundred years ago. It is readily conceded, that those divines were men of great learning, ingenuity, and piety; and generally Calvinistic in their sentiments. But it is no disparagement to them to suppose that some, who have come after them, and stood upon their shoulders, and enjoyed the benefit of their writings, have been able to set some religious subjects in a more clear and consistent light than they did. Mr. Edwards, in his Treatise on the Affections, has discovered and refuted some of their errors; but yet has not altogether avoided one of their faults. They were very apt to use dark and obscure expressions, in treating upon experimental and practical religion, which gave their writings the air of mystery. They often represented regeneration, sanctification, and the whole Christian life, as being incapable of a clear and intelligible explanation.— And Mr. Edwards says some things about the in-dwelling of the Spirit in Christians, which are very obscure, if not unintelligible. He says, “that the Spirit

of God is given to the true saints to dwell in them as his proper lasting abode, and is so united to the faculties of the soul, that he becomes there a principle or spring of new nature and life.” This is certainly a very obscure expression, and very hard to explain or understand, and comes very near an expression, which he discards, “that they are Goded with God, and Christed with Christ.” If the Holy Spirit becomes personally united to the faculties of the souls of Christians, it seems as though his in-dwelling rendered them truly divine. These observations may show the importance of considering what the scripture teaches respecting the in-dwelling of the divine Spirit in believers. And for the sake of perspicuity in treating on this subject, I shall proceed gradually, and observe,

1. That the Spirit of God, the third person in the blessed Trinity, does habitually operate upon the hearts of saints. It is the proper office of the Holy Spirit, in distinction from the Father and Son, to operate upon the hearts of men, and prepare them for heaven. He occasionally operates upon the minds of sinners. He strives more or less with all, who live under the light of the gospel, and sometimes he gives them very clear and painful apprehensions of their guilty and dangerous state. But he often remits these common operations upon the minds of sinners, and suffers them to stifle convictions and relapse into their former state of stupidity and insensibility, by which they ripen themselves for final ruin. There is reason to fear, that the Spirit of God has left multitudes whom

he enlightened and alarmed, to pursue this path to destruction. But after he has once renewed the hearts of sinners and converted them into saints, he habitually operates in their minds, and carries on a work of sanctification. They become "his temple," where, as the apostle says, "he dwells," or habitually resides, by his gracious operations. The Father is said to be where he *operates*; the Son is said to be where he *operates*; and the Holy Spirit is said to be, or to *dwell* where he *habitually operates*. This is plainly intimated in various passages of scripture. To this purpose the apostle says—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—This undoubtedly alludes to the divine presence in Solomon's temple. Christ said to his disciples, before he left the world, "I will pray the Father and he shall give you another Comforter, that he may *abide* with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him—for he *dwelleth with you*, and *shall be in you*." In consequence of this declaration of Christ, the Spirit of God in sanctification is called the Spirit of *Promise*.—The apostle tells the believers at Ephesus, that "they were sealed with the Holy Spirit of promise." And he warns the same persons "not to grieve the Holy Spirit of God, whereby they were sealed unto the day of redemption." It appears from these passages of scripture, that the Spirit of God has an abiding or habitual influence upon the hearts of Christians. He ope-

rates, not merely occasionally, but habitually in their hearts, by which he carries on the work of sanctification, which he has begun and promised to finish.

2. The Spirit of God, in his operations upon the hearts of believers, produces real holiness. In his occasional operations upon the minds of sinners, he produces no holy affections. He only sets in motion their natural and moral powers, and makes them attend to, and feel the weight of divine truth, and of eternal objects. He operates by the medium of moral suasion, and objective motives. He brings God himself into view, and makes them see, that he can wound or heal, kill or make alive, and that there is none that can deliver out of his hand. This makes them believe, fear, and tremble, like the great fallen spirit, to whom he makes the same manifestations of his power and displeasure. But these operations upon the minds of sinners leave their hearts in a state of total enmity and opposition to all divine truths and divine objects. And did not the Spirit of God operate in a different manner upon the minds of Christians, he would not seal them to the day of redemption. But he does operate directly upon their hearts, and produces his own moral image there. He produces that disinterested love, which is the essence of all holiness. He makes them holy, as God is holy. He makes them partake of the divine nature, which is love. He makes them feel as God feels, by shedding abroad his love in their hearts. He unites them to God, to Christ, and to the friends of Christ, and

gives them communion with the Father, the Son, and one another. He gives them joy, peace, patience, submission, resolution, fortitude, zeal, and self-denial. He works in them both to will and to do that which is well pleasing to God. He gives them the Spirit of Christ, and makes them holy, harmless, and separate from sinners. In a word, he produces every species of holy affections in their hearts.

3. This real holiness itself, which the Spirit produces in the hearts of saints by his special operations, is what the scripture generally calls *the Spirit*. So our Saviour expressly called it. He said, "That which is born of the Spirit, is *Spirit*." That is, the effect of the special influence of the Spirit is of the same nature, and properly called by the same name as the *cause*.—The Holy Spirit, who is the third person in the adorable Trinity, produces that holiness in the hearts of saints, which is his own moral image. It may, therefore, be properly called *Spirit*; *the Spirit*, and the *Holy Spirit*. For it is the Spirit of holiness. Let us now hear what the inspired writers say upon this subject. They use expressions which plainly imply that the holiness which the Spirit of God produces in the minds of saints in regeneration and sanctification, is the same as a holy heart, and the same that is meant by the Spirit of God, which he gives to them, and not the third person in the Trinity himself. In the eleventh chapter of Ezekiel, God says to his people, "I will give them one heart, and I will give them a *new Spirit* within you: and I will take the stony heart out

of their flesh, and will give them an heart of flesh." Here it is plain, that the Spirit which God promised to give his people, was the same as a new heart and a holy heart. That is, the Spirit here mentioned is the fruit of the Spirit, and not the Holy Spirit personally. In the thirty-sixth chapter, he says again to the same people, "I will sprinkle clean water upon you, and ye shall be clean. A *new heart* also will I give you, and a *new Spirit* will I put within you—and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes." God here promises to give *his Spirit* to his people, and to give it to dwell in them. But it clearly appears from the connection, that this Spirit was the same as the *new Spirit* and a new heart; that is, it was the *fruit* of the Spirit, or that *holiness* which the Holy Spirit should produce in their hearts. Let us now turn to the New Testament, and hear what the apostle says to Christians respecting the Spirit which God gives them. In the eighth of Romans, he says, "Ye have not received the spirit of bondage again to fear, but ye have received *the Spirit of adoption*, whereby we cry, Abba, Father. The Spirit, itself beareth witness with our Spirit, that we are the children of God." This Spirit was not the Holy Spirit himself, but that holiness which he had produced in the sons of God. It was the same as the Spirit of adoption, or an holy heart.—The same apostle uses the word Spirit in the same sense, when

he tells the Ephesians that "they had been sealed with the Holy Spirit of promise." The Holy Spirit of promise is that holiness which the Holy Spirit has promised to produce in the hearts of all whom he has once renewed. God is said to give his Spirit to Christians, when he gives them a holy heart, which is the fruit of his Spirit. So the apostle John says—"Hereby we know that he *abideth* in us, by the *Spirit* which he hath given us."—The same idea is conveyed by another passage of scripture.—Paul says to the professors of the gospel, "Ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Here the Spirit, which dwells in Christians, is explained to be the same as the Spirit of Christ; and the Spirit of Christ means that holiness of heart which was produced in him by the Holy Spirit. So we expressly read in the third of John—"He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." The holiness of the man Christ Jesus was produced in his heart by the Holy Spirit, the third person in the sacred Trinity. The third person did not dwell in him, any otherwise than by his gracious operations. He produced holiness in Christ's heart, which is called his Spirit; and this same Spirit of holiness he produces in the hearts of all the followers of Christ. And so they all have his Spirit, which is produced by the same agent that produced this. Thus it appears that the *real holiness* which the Spirit of

God produces in the hearts of saints, is what the scripture calls *the Spirit*, and *the Spirit of God*; which is not the third person in the Trinity; but the effect which he produces in the hearts of his people by his special influence.

4. This holiness, which the scripture calls the *Spirit* and the *Spirit of God*, does *dwell* in the saints, because it actually exists there, and is united to the *faculties* of their souls, and is an essential part of their moral existence. Holiness is as much a personal property of saints, as their reason, memory, conscience, or any other faculty of their minds. The holiness which the Spirit of God produces in the saints, is not his personal holiness, but is their personal holiness. It is that seed mentioned in the third chapter of the first epistle of John—"Whosoever is born of God doth not commit sin; for his seed *remaineth* in him; and he cannot sin, because he is born of God." To be born of God is to be born of the Spirit, and that which is born of the Spirit is *Spirit*, and consists in real holiness. So that while this real holiness remains in the heart, the believer cannot disobey God. The Spirit of God *dwells* in Christians in the same sense that holiness dwells in them; for it is precisely the same thing. And this holiness which dwells in them is properly the spring or source from which all their external obedience flows. It is that well of living water in them, which is springing up to eternal life.—This is agreeable to the representation of Christ in the seventh of John—"In the last day,

that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they who believe on him should receive." And as that Spirit, which God gives to Christians to dwell in them, is nothing but holiness, or a benevolent heart; so he *requires* them to be *filled* with the Spirit, to *live* in the Spirit, and to *walk* in the Spirit. That is, to live and walk in the exercise of real holiness, or that love which is the fulfilling of the law.

5. The Spirit of God dwells in Christians operatively, and not personally. The third person in the sacred Trinity no more dwells in Christians than the first, or second person. Neither of them personally reside in the souls of saints. But the Holy Spirit in his official character, as sanctifier does operate habitually upon the hearts of Christians; in his special operations he does produce real holiness; this real holiness is called *Spirit*, this Spirit of holiness does *dwell*, *abide*, and *exist* in the minds of Christians and is united to all their powers and faculties, and becomes part of their moral existence. It is indeed, the spring or source of all their Christian obedience. So that the Spirit of God, the third person in the Trinity, dwells in Christians no otherwise than by his gracious habitual operations, which produce their holy exercises. This we believe, is a true, a plain and intelligible account of the in-dwelling of the Spirit in the

hearts of Christians. And that nothing more, nor less than this can be fairly derived from any expressions of scripture on this subject.

From the view we have taken of this subject, we may remark,

1. That the in-dwelling of the Spirit is essentially different from the inspiration of the Spirit. The Spirit inspired men without operating upon their hearts, or communicating the least degree of holiness. He sometimes inspired holy men, but he did not, in the act of inspiration, communicate holiness to them.— He sometimes inspired wicked men without communicating grace. He inspired Balaam. He inspired Saul and Caiaphas. But the inspiration of the Spirit does not produce holiness in the hearts of men. But the in-dwelling of the Spirit does consist, essentially, in producing and maintaining holy affections in the hearts of believers.

2. The in-dwelling of the Spirit is essentially different from the gift of miracles. This gift it was the office of the Spirit to bestow in the primitive days of Christianity. But in bestowing this gift, he did not communicate the least degree of grace, or holiness. Paul supposed that *some* totally destitute of charity might speak with tongues and have all supernatural gifts.

3. If the Spirit of God dwells in saints by his gracious operations; then there is nothing supernatural or mysterious in the doctrine of the in-dwelling of the Spirit, in the sanctification of the Spirit, or in the leading of the Spirit. He does all these things by producing holiness; the same holiness that he pro-

duced in Adam, before he sinned, the same that he produces in saints in heaven, and the same that he produces in the angels of light. By producing holiness he dwells in Christians. By producing holiness he sanctifies and he leads the children of God. He leads them, by making them holy, in the path of duty, that is pointed out in the Bible. In this way, and in no other way, the Holy Spirit leads real Christians. Such a leading of the Spirit is perfectly rational and intelligible. It is neither miraculous, nor mysterious, nor supernatural, nor inexplicable. Let a true account be given of the special work of the Spirit and it will serve to prevent the prevalence of ignorance and error, delusion and imagination on this important subject.

4. From this representation we learn how the Father and how Christ dwell in Christians. Paul says to his Christian brethren, "ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them." Again he prays, "that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love." John often speaks of God's dwelling in believers. It is by their gracious operations upon the hearts of Christians that God and Christ dwell in them.

5. We perceive that all experimental religion is most reasonable, and totally different from superstition, or enthusiasm. The effect of the Divine Spirit in his special operation, brings sinful men to the proper exercise of their rational faculties, and the holy enjoyment of their rational existence. Those who

profess to believe in the influence of the Spirit, have sometimes fallen into errors on this subject. Many have imagined that they were divinely directed, or divinely impressed to do what the scripture does not require, but even forbids. And many, no doubt under the influence of their animal passions, or selfish feelings, have supposed they were influenced by the divine Spirit. But such error and delusion are to be distinguished from the truth.

6. They, in whom the Spirit of God dwells, may know that they are Christians; for he produces such effects as are the true and only evidence of a saving change. And these effects differ essentially in their very nature from whatever exists in mankind by nature, or is experienced by formalists, or enthusiasts, and hypocrites. They, who are real Christians, have the evidence and witness of their piety in their own hearts. Hence the apostle says, "the Spirit itself beareth witness with our Spirit, that we are the children of God." And hence every real Christian may know that he is born of God, and is a new creature. "Every one that loves is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. God is love; and he that dwelleth in love, dwelleth in God, and God in him."

The Vanity of Riches.—A Paraphrase on Ecclesiastes v. 9—17.

THE whole book of Ecclesiastes was designed as a description of human vanity,

and the unsatisfactory nature of earthly things. Such a picture as is drawn of them must restrain our immoderate desires for worldly enjoyments; cool our expectations of happiness from them, and thereby quicken us in seeking the spiritual riches which will entirely satisfy and never fail.

As Solomon, the wise writer, was inspired by the Holy Spirit—so he had also been instructed by his own personal experience in this interesting subject. He was every way prepared to give us a true account of the value of the world, and what it can do towards affording true contentment. With the advantages he possessed to make a thorough experiment, all who have read the sacred history of the Hebrew nation, must be acquainted. Riches were heaped upon him by a bountiful Providence in quantities unknown before. He had unlimited power in his own, and great influence among surrounding nations. Wars had ceased; the nation was perfectly organized by his father David; so that there was nothing, beside the laws of religion, to interrupt his eager pursuit of pleasure. He was endowed with peculiar sagacity to devise the means of enjoyment, and wisdom to judge of its true value. Providence, in a peculiar manner, had raised him up, and fitted him to make an experiment for the instruction of mankind. If a person, who was unfortunate, oppressed with poverty, and fallen from a more elevated state, had written the things found in this book, we should have imputed them to disappointment; but here we find

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them from the pen of a prince, the most powerful and prosperous of any on earth, while he remained in full possession of all the world can give. Looking on all the things which he enjoyed to the full extent that nature admits, he wrote the universal motto, "Vanity of vanities, vanity of vanities, all is vanity and vexation of spirit."

Although the word of God, on every subject, ought to conclude our opinion; when we read this sentiment, by one who had just made the experiment, it seems to be still more convincing. Let the sensualist, the disbeliever, and worldly idolater, who will not regard God's word, still pay attention to the experiment, made under infinitely greater advantages than they have themselves any right to hope. Let them learn that if they expect perfect happiness here, they shall assuredly be disappointed. While Solomon passes the sentence, "Vanity of vanities," on the whole world, with all its variety of conditions, powers, and enjoyments, of which he takes a very comprehensive view in the course of the book, it does not appear to be done with a peevish or discontented mind. Every where he acknowledges the wisdom of divine Providence in its appointments; neither does he appear to undervalue the good things of time.

The condition of this world, vain as it is, was adapted in infinite wisdom, to the moral character of men, and the purposes of divine grace. After we have surveyed the frail nature God hath given to things here, and all the appointments of his Providence, going after him to ex-

amine, we can find nothing to be added to them, nor any thing to be taken from them, without marring the perfection of his plan and of his Providence.— Among the extravagant passions of men, none is more common than a love of riches. Perhaps the reason is, that riches most effectually enable them to satisfy all their other worldly and sensual desires.

There is an inimitable description of the vanity of riches in the 5th chapter of Ecclesiastes, from the 9th to the 17th verses. The remainder of this paper will be devoted to a paraphrase of this instructive passage.

Ver. 9. *“Moreover, the profit of the earth is for all: the king himself is served by the field.”*

Whatever real good the world can give, is equally enjoyed by all, if they have but a competence and a contented mind.— The poor, industrious man, may have the fruits of the field. The king himself is served by the field; he hath his food and clothing; and he can actually convert to his own personal benefit no more. The meaning of the word PROFIT in this place, seems to be, the real, substantial benefits of the earth are for all. Nature is so constituted, that the man with a little, if it be a competency, doth really derive as much personal benefit to himself by what he possesses, as the immensely rich, or the king on his throne. To support our animal lives in perfection, in health, and activity, for serving God and doing good, is all the personal benefit we can derive. The greatest riches will not add to our personal excellence, make

our minds greater, or our hearts better. On the contrary, in how many cases do immense riches prove the means of nurturing the most destructive passions and appetites! How often are they the source of pride, and an ambition that will never be satisfied; how often the means of intemperate indulgence in meats and drinks that enervate both body and mind; how often do they excite the enmity of others to the great disquiet of life; how often, from that vain notion of independence, which they excite in the possessor, are they the cause of impiety towards God, and injustice to men! When riches have these effects, they are a sore evil instead of a good.

Ver. 10. *“He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance, with increase. This is also vanity.”*

There cannot be a truth more certain than is here expressed. All men are in pursuit of happiness, of which we ourselves are conscious, and have full evidence of it in others. The pursuit of happiness is no sin, but rather a natural virtue, if it be sought in a lawful way. When God made his creatures with a principle of self-preservation, and a desire to be blessed, he placed before them the most ample objects of enjoyment. The sin consists in a vitiated taste, rejecting those objects of enjoyment which he provided, and chusing others that cannot satisfy. The corrupt heart, in the spirit of pride, first tries to become its own portion; until, finding nothing but guilt, painful passions, and emptiness here, it goes abroad among the creatures for a satisfying

good. Something in the world is chosen; some idol is selected, and too frequently riches are this idol. But where have we seen any one that is satisfied with silver, or with the abundance of increase, unless it be that blessed few, in whom the grace of God reigns; and where the grace of God is the cause of contentment, a little will be as sufficient for it as much. It is very common for men who know they are not contented with what they now possess, to think that some further addition will make them so. They feign to themselves a point of wealth, beyond which they do not wish to acquire. This is a delusion of the heart, ignorant of itself, and the nature of the creature, compared with the nature of the mind. Give the wished success; let the worldly man attain to the proposed point of wealth, he is discontented as ever. Desire has spread with its new acquirements, and stretches forward more extensively than at first. It will repeat the folly for ever, and increase its exertions, until some unconquerable obstacle—death, or the grace of God, prevent them. And why does this happen, after all their real wants, and the wants of all their friends are completely and profusely supplied? It is because riches cannot satisfy the cravings of an intelligent soul. Intelligence needs another kind of food. Spirit and thought cannot be satisfied with matter. Even the indulgence and pleasures of the body leave the soul empty. Although the mind be finite, it continually flows out in growing desires, which will be eternally approximating towards

infinite. The whole world is as insufficient to satisfy the smallest mind, as one of its atoms would be. The Godhead, with the immensity of his works, are the only objects that can satisfy the soul eternally? And to enjoy these, the heart must be conformed to him. This is the true reason, "why he that loveth silver shall not be satisfied with silver."

Ver. 11. "*When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving, the beholding of them with their eyes?*"

Those who, through an immoderate desire of wealth, undertake vast concerns, and use all possible means for increasing property, do not consider into what a vexatious situation they may be plunging themselves. In the first place, they are in imminent danger of ruin by their rash and greedy desires; but suppose them successful in every adventure; it is others, and not they who derive the most solid advantages from their wealth. "When goods increase, they are increased that eat them."—Theirs is the risk; theirs is the anxiety and responsibility; while others are in a peaceful state of mind, eating and wearing at their expense. All men are dependent, which must be their state in this world. The rich are as dependent as any others. The only reason this is not universally known is, because their dependence is of a kind that is not so easily noticed. As their wants increase, (and the increase of riches will naturally produce this effect,) their dependence on others for their satisfaction naturally in-

creases with them. There are many for whom they must provide food and clothing. They are subjected to the caprice, folly and obstinacy of many dependents, who have a power to disturb their peace. With the increase of riches, the expenses attendant on them increase in greater proportion. More is expected from them both by individuals and the public; both in the way of justice and liberality. How true is the wise man's remark, "What good is there to the owners thereof, saving, the beholding of them with their eyes." Certainly it is an empty enjoyment for a man, merely to look on vast possessions, and think they are under his own control; when a small portion of what he possesses would as perfectly satisfy all those wants, that are of a nature to be satisfied, and make him comfortable as can be in this disappointing, painful world. To court care, and hoard up anxiety is the extreme of folly.

Ver. 12. "*The sleep of a laboring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep.*"

It is evidently the virtuous and industrious poor, whom the wise man here brings into comparison with the idle and luxurious rich. The virtuous and industrious poor rarely feel very pressing want. Their remedy is near, either in their own cheerful labor, or in the kindness of the liberal. To be indolent, vicious and poor, is doubtless, of all situations the most wretched, and most to be dreaded. A virtuous and industrious family, although their property be small,

enjoy all that substantial good the world can give. They are necessary to the wants of mankind, and therefore no one wishes to destroy them. They are respected, though not elevated; they find friends in every pressing necessity; no one envies them, nor are they constantly goaded with the pride of shew. Their bodies rendered healthy by labor, their appetites uncorrupted by excess; they find a greater feast in plain and frugal fare, than the luxurious can in all the dainties of the earth. It is not, generally, so with those who have immense riches.— They are weakened by an easy life; loathe the fullness they possess, and their nights are often sleepless, either through infirmities peculiar to their situation, or through care and anxiety to manage to the best advantage what they possess. Many have made the confession, that they find more pain and trouble in preserving their affluence than they did in acquiring it. In what a despicable point of view, doth such a confession place the wealth of the world, except so much as is necessary to satisfy the wants of nature!

The writer next describes the vanity of hoarding riches for posterity.

Verses 13, 14. "*There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail; and he begetteth a son, and there is nothing in his hand.*"

Whether it be true or not, we know it is a very common excuse of those who seek riches immoderately, that it is for the sake of their children. They

have enough for themselves, but they wish a portion for their families. This excuse is often made, while at bottom, avarice is the real motive; but let it be real, it does not justify the temper. Very often these riches are gathered, and anxiously preserved for the hurt of those children they love. They give to the posterity an early taste for dissipation, prevent their acquiring habits of prudence and industry, and in many instances, absolutely destroy the energy of their minds. Industry and prudence are a better worldly portion than all the wealth an anxious parent can transmit. Without these, the greatest wealth will soon be dissipated and "perish by evil travail," and nothing will be found in the hands of the third generation. How often this proves true, let the past observation of the reader determine.

A very affecting part of this description remains yet to be noticed.

Verses 15, 16, 17. *"As he came forth from his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath labored for the wind? All his days also he eateth in darkness, and he hath much sorrow and wrath in his sickness."*

If the wise writer had used no argument against an immoderate love of riches, beside what these last verses contain, it would have been sufficient to show the folly and danger of this temper. If all before doth not give convic-

tion on this subject, go to the death-bed of one who hath made riches his idol;—who hath enslaved his body, his soul, or perhaps both, to gather silver which cannot satisfy. He hath forgotten his God, worshipped the creatures, and committed many sins for his own destruction. Now he must die without a remedy; and die as his poor neighbor dieth, except it be with this discriminating circumstance, the guilt of missing the abundant bounties of heaven; a sin which his poor neighbor never could commit. Naked came he out of his mother's womb, and naked must he return thither. His wealth neither prepares him to meet God, nor unburdens his conscience. A bribe cannot be accepted before the tribunal of God, or if it might, he can carry nothing in his hand.

The truth is strongly expressed.—All his days he lived in anxiety to gain the world, darkness concerning spiritual things, and in his sickness he hath much sorrow, and greatly fears the wrath of God.—Who, in consideration of such a scene as this, will not feel his love of the world cooled into indifference? Who, for a whole world, would experience the agony of such an hour?

The sin which we have considered, is a common one; and if the observation of those who are acquainted with many nations, may be credited, in no country is an immoderate passion for wealth more common than in this.—If the observation be true, we must be sensible that it carries a bitter reflection on our reason, our prudence and religion.

Whether it be from the frequent opportunities, in a new country, of gaining sudden wealth, or from some more latent cause, I profess not to determine; but much fear the charge cannot be denied.

AGUR.



[ON the declaration of war by the United States against England, it was apprehended by many, that American Missionaries would not be received in such parts of India as are under British government or influence. The event has proved the conjecture to be too well founded.—Whether the present state of war between the two nations was, or was not the only reason; it still, on principles of national policy, may serve as a plausible excuse for the rejection of our Missionaries, and it is one we have no reason to expect will be surmounted until another state of things takes place. Those who have engaged in the object of christianizing the Heathen, ought not to be discouraged from their purpose, while so many millions of pagans are accessible to them, whose souls are equally precious as the East Indians.

In anticipation of what hath since taken place, Africa hath frequently been mentioned in this Magazine, as a part of the Heathen world, which hath an imperious claim on the benevolence of this country.—We who have been instrumental of reducing so great a number of its sons to slavery, if in our power, ought to repay the injury, by transmitting to it the blessings of Christianity.—Our young Missionaries, after their repulse in India, were doubtless judicious in turning their attention to the eastern coasts and Isles of Africa.

The wise providence of God, by disappointing their first purposes, often leads his people to a more extensive sphere of usefulness. In the case of Africa, the field of doing good is immense, and we cannot but hope, that He who is finally to have all the Heathen for his inheritance, will bless the attempt.

The people of Abyssinia or Upper Ethiopia are already nominal Christians; sunk into the greatest depth of ignorance, formality and superstition. From the early ages of the church, perhaps from the apostolic day, they have been called Christian, and in modern times, have discovered great opposition to the church of Rome, which attempted, through the instrumentality of the Portuguese, settled on their coasts, to subject them to papal government. To re-enlighten these ignorant Christians will be a glorious work, still reserved for the friends of the Redeemer and of men.—While the Abyssinians need further instruction, it is probable they may be subservient to the introduction of a purer gospel, among the remaining pagan nations of Ethiopia, and the vast countries west and south of them. While great prudence and perseverance are necessary for the work, unceasing prayer should be made to Him who can give them to those who are to be the instruments of its accomplishment.

We have already given (at the 395th & 426th pages of the 5th vol. of this Magazine,) some account of the Abyssinian church, and its controversy with the Roman Catholics, extracted from the CHRISTIAN OBSERVER. From the same publication the following pages are extracted, containing a very interesting account of the Abyssinian church, supposed to be written by Mr. YEATES, a Professor in the University of Cambridge, England. If it be from the pen of Mr. Yeates, we may rely on its general correctness; and while it is interesting, it may serve to direct, and keep alive the zeal of Christians in a cause that ought not to be forsaken.] Ed.

TO THE EDITOR OF THE CHRISTIAN OBSERVER.

As, sir, you wish to gratify your readers with some useful and authentic information respecting the Ethiopic Christians, and seem to invite such communications, I here transmit to you

what I have collected from various books; being part of a work I may hereafter publish, under the title of *Ecclesiastical Collections, chiefly Oriental, &c.*

T. Y.

Abyssinia is a vast and extensive country, situated on the eastern confines of Africa, where it is bounded by the shore of the Red Sea, towards the Straits of Babelmandel. Its extent is computed at a million of square miles. It contains several principalities, subject to the same sovereign, of which one, called Tigri, formerly the seat of the Ethiopian kings, comprehends twenty-four provinces: these principalities are, in reality, so many petty kingdoms. Abyssinia distinguishes Christian from Pagan Ethiopia; which last is considerably more extensive, and comprehends a number of nations.

Gondar, or, as it is called, *Gondar a Catma*; i. e. the city of the Seal; is the capital of the empire, and the chief residence of Emperor, and of the *Abuna*, or Patriarch, who has a handsome palace contiguous to the patriarchal church. The city is three leagues in circumference, and contains a hundred Christian churches.

Emfras, next to Gondar, from which it is distant a day's journey, is one of the most considerable cities of Abyssinia, and the only one where the Mahometans are allowed the public exercise of their religion, and where their houses are intermixed with those of the Christians.

The population and strength of the empire may be inferred from the numerous armies they

can raise in a short time, and at a small expense. They wage war with the pagans annually, for the security of their own dominions, and to prevent the growing power of their enemies, especially the kings of Galla and Changalla. Their armies are very large: one commanded by the Emperor in 1699, or 1700, consisted of between four and five hundred thousand men.

In Europe, says my author, we have long been in an error about the color of the Ethiopians; because we have confounded them with the blacks of Nubia, who are their neighbors.— Their natural color is brown, or rather that of the olive; their stature is tall and majestic; they have good complexions, beautiful eyes, well-set noses, thick lips, and white teeth: whereas the inhabitants of Nubia, or Sennar, have flat noses, thick lips, and very black complexions.

The language of the country is a dialect of the Arabic, called by some the *Amharie* tongue, and is probably no more than a corruption of the ancient Ethiopic, formerly spoken in the kingdom of Tigri. The Ethiopic is their learned language; and herein all their ancient writings are extant, and all books of prime note in the religion and laws of the empire continue to be written, because they esteem it a noble tongue. They pretend to have derived it from Chaldea, and therefore call it also *Chaldee*. It is in this language that the holy Scriptures are written and read in their churches, as also their liturgies and other church books.

The sovereign of Abyssinia is

a Christian prince; and from the extent of his dominions, and the multitude of his subjects, he claims the title of Emperor. It is by virtue of his profession of the Christian faith that he holds the empire, and bears the imperial titles. His motto is, "*Jesus, Emperor of Ethiopia, of the Tribe of Judah, victorious;*" and this is the seal of the empire, displayed by a lion holding a cross, which are his arms. His titles of embassy to foreign princes announce his descent, religion, and government, in the usual forms of Oriental magnificence, of which we have a specimen in letters of embassy sent to Pope Clement VII. and Don Emanuel, King of Portugal, as follows: "David the Beloved of God, Pillar of the Faith, of the blood and line of Judah, Son of David, Son of Solomon, Son of the Pillar of Sion, Son of the Seed of Jacob, Son of the Hand of Mary, Son of Nahu after the flesh, Emperor of the Great Ethiopia, and of all the Kingdoms and countries thereon depending, &c. &c." It may be observed, that formerly, not only Abyssinia, but all Ethiopia, was subject to the Emperor; but these domains having fallen into paganism, were lost to the empire; nevertheless, the title of sovereignty is claimed by all that succeed to the throne of Abyssinia.

Next to the Emperor is the Abuna, i. e. *our Father*, who is the patriarch, and sole bishop of all Abyssinia: he ordains all priests and deacons, appoints them to benefices, nominates the superiors of monasteries, and has an absolute power over the monks, who are there very numerous; he is the only bishop

of the Ethiopic church, but is himself subject to the patriarch of Alexandria in Egypt, by whom he is consecrated and invested with the powers and title of his office. The Abuna is nominated by the Emperor, who is supreme in all ecclesiastical as well as civil affairs.

We may judge of the greatness of the ecclesiastical establishment from this; that, at one ordination, the Abuna is said sometimes to ordain ten thousand priests, and five or six thousand deacons. The whole ceremony of the ordination consists in this: the Abuna, sitting down, repeats the beginning of the Gospel over the heads of such as are made priests, and gives them his benediction with an iron cross, which he holds in his hand, weighing seven or eight pounds: but as for the deacons, he gives them his benediction without reciting the Gospel.

The Ethiopic church is entitled to the veneration due to every Christian church of early foundation. It is a tradition among the Abyssinians, that their empire became Christian in the days of their celebrated Queen Candace, who was converted by the Eunuch baptized by Philip the deacon, as it is recorded in the Acts of the Apostles. But however this may be, the constitution of their church, and the purity of its doctrine, bear evident signs of an early original; and though it may not have been of apostolic foundation, yet it probably was planted not later than the expiration of the apostolic age. Ruffinus writes, that their conversion was brought about by the instrumentality of one Frumentius, in the

fourth century; but this seems a far less probable statement; and could I enter into the subject, ample testimony might be produced in favor of an earlier date.

The Ethiopic Christians acknowledge the holy Scriptures to be the only rule of faith and practice. They worship one God in Trinity. They believe in the incarnation of the Son of God; and that Christ is perfect God and perfect man. They own the merits of Jesus Christ, to be sufficient for eternal salvation. They celebrate the sacraments of Baptism and the Lord's Supper, and administer the latter in both kinds to clergy and laity, conformably to the custom of all the eastern churches. Finally, they use the Nicene Creed in their liturgy, which comprises the fundamental articles of the Christian faith.

As to forms and ceremonies in worship, wherein all churches differ more or less, as well in the east as west; in these the Ethiopian Christians have prescribed for themselves, as other churches have done, though perhaps with less deviation from the principles of Christianity than is to be found in some of the western churches.

Circumcision is with them a national custom, and not a religious rite: they circumcise their children, both male and female, eight days after the birth; but this is not done out of a compliance either with the Jewish law, or with the practice of the ancient Judaising Christians: they assign other reasons for it.

They baptize their male children at forty days old, and females on the eightieth day af-

ter the birth, except in cases where there is danger of death. The children, it is said, are not immersed in the water at baptism, but only dipped, or sprinkled.

Adult baptism is performed in the following manner: The priest begins with reciting psalm LI. and then perfumes the person with incense, and asks his name; certain other prayers are then recited, and several parts of the body are anointed with holy oil; the priest then lays his hand upon the head of the person, while he renounces the devil and his works, makes his vow to Christ, and rehearses the creed; after which he is again anointed with oil. The remainder of the consecrated oil is then poured into the baptismal water, when the priest descends into the pool; and the new convert, being conducted thither by the deacons, is plunged thrice under water by the priest, who uses the form of words, "I baptise thee," &c. taken from Matt. ch. xxviii. 19. After baptism, he is assisted by the deacons, who lead him out of the pool, and put on him a white under garment, to signify purity of soul, and over it a red vest, in token of his salvation purchased by the blood of Christ; and being thus initiated into the church of the faithful, he partakes of the holy communion. At his dismissal, he is presented with milk and honey; and the priest, laying his hand upon his head, gives him his benediction; "Son of baptism, go in peace."

The holy sacrament is administered in both kinds, and is received standing both by priests and people. The officiating

priest administers the bread, and the deacon the wine in a spoon. The bread is leavened, except on certain days of humiliation and fasting; when they use unleavened bread; and the wine is prepared from the stones of raisins.

They observe Saturday, in remembrance of the Creation, and solemnly keep the Christian Sabbath, or Lord's-day. Their public worship, which they attend once on that day, continues for several hours, when they observe the usual services proper for its solemnization, prayer, reading the Scriptures, singing, and exhortation, or delivering a discourse or homily. In some of their churches they have music, to which they sing; but their instruments and psalmody are not agreeable to an European ear. What is singular among them, is, the practice of sacred dances, to the sound of cymbals and kettle-drums, which, they say, is in imitation of David: they call it rejoicing before the Lord. It may be presumed, that this practice is observed more particularly on festivals. Their fasts are many, and they keep them with great strictness.

It is not lawful to communicate in private, or any where else but in the church, with an exception only in favor of the Emperor, when he receives the communion in his royal chapel. This office completes their divine service at all times, being administered every Sunday in every church, after the custom of the primitive Christians.

Their churches are built in the usual form of those in the East, in imitation of the Temple of Jerusalem; having a sanctu-

ary and an outer court. In the sanctuary stands the holy table, set on four pillars; upon which is placed the *tabot*, or chest with the utensils, for the consecrated elements; and over this is a canopy.

The outer court, or body of the church, resembles that of the cathedral churches amongst us, and consists of a spacious pavement, on which stand the pillars that support the superstructure, or roof, and which is without pews or seats. Age and infirmity compel many to lean where they can for rest; and as their service continues for several hours, and no sitting is allowed, most churches accommodate the weak with a sort of crutches fixed for the purpose, which is also the practice among the modern Greeks.

As to the *tabot*, or holy chest, it is thought to be in imitation of those used by the Christians in the ages of martyrdom, when, being forced to meet in caves and burying-places in the night, for fear of their persecutors, they carried the sacred elements and utensils in chests made like a coffin, the better to escape the notice of their cruel enemies, and secure a peaceful celebration. In after times, these chests were brought into the churches, and by degrees were made to resemble a table: but the Ethiopian Christians alone seem to retain it in the ancient manner, having both table and chest, though the latter is made in a tabular form. In other churches, especially in the West, the table is the altar, without a chest.

These Christians have so great a veneration for their churches,

as the temples of God, that, in riding by them, they alight from their mules and walk a space, and then remount. When they enter, they put off their shoes at the door; and never spit on the pavement, or commit other indecencies in or about the house of worship.

It is observed they have pictures in their churches, but do not allow of any statues; and though they have crosses, they will not suffer crucifixes to be used: it is counted a heinous offence among them to carry even a picture of Christ crucified.

Monks and monasteries abound in Abyssinia. The monks labor hard in the fields and gardens; fast daily till three in the afternoon: and assemble for devotion at midnight, and other stated hours; they are subject to priors and superiors, who are all appointed by the Abuna. Their monasteries are more like villages than the Roman convents; and as the country is fertile, and land is plenty, their labors procure them an easy support. The most celebrated of their monasteries is that of *Allelujah*, which formerly had four thousand monks. The monkish life is purely voluntary, and they are allowed to decline it whenever they please. Some of them are schoolmasters and tutors; and others, of superior ability, are preferred to civil offices, and become principals and governors of provinces. The Ethiopic clergy, like the Greek, are allowed to marry once; but on a second marriage they are degraded.—Marriage is forbidden the monks; nor can their children be admitted to the priesthood: so that if they are inclined to marry,

they must quit the order of monachism.

With respect to learning among the Ethiopians, little can be said. They are, it seems, ignorant of other languages; and this, with the nature and situation of their country, shuts them out from a free intercourse with learned and commercial nations. They possess few books, except such as concern the religion and laws of their country; and these being of ancient compilation, and written in their ancient language, the Ethiopic, the reading and understanding of them is esteemed a considerable acquirement. It is said, however, that some Jesuits discovered in one of their churches, a library, well stored with books in most languages; and, for ought we know, learning might, at some former period, have flourished in this country, though at present, both priests and people are sunk in extreme ignorance.

Their version of the holy Scriptures is valuable, on account of its antiquity. Chrysostome, in his second Homily upon Job, attests, that in his time, the Ethiopians had a translation of the Bible. This translation is little known in Europe; and the Latin version, published in the Polyglott, is very incorrect. The Ethiopic New Testament, printed in the time of Paul the Third, at Rome, 1549, is faulty, in consequence of some illegible parts in the MS. having been supplied by the editors, from the text of the Vulgate. It would be important to investigate the genuine text of the Ethiopic version, but few in Europe know any thing of the language.

Besides the holy Scriptures

the Ethiopic church is possessed of several ancient and valuable church books. They have a volume called *Synodum*, or the book of Synods, containing what they call the *Apostolical Constitutions*, which are found to differ much from those known in Europe.—

This book they divide into eight parts; and it is held in such veneration among them, that it is sometimes bound up with the New Testament.* They have the decrees and acts of some of the most celebrated councils, down to the Council of Chalcedon; the Acts of the Nicene Fathers; Liturgies; Lives of Saints; Martyrologies, &c. It were much to be wished that copies of them were brought into Europe, as they might furnish some valuable materials for ecclesiastical history.

The Ethiopians seem far from averse to learning: the Jesuits found a ready acceptance among them at first. These Roman missionaries were gratefully invited to instruct the Ethiopian youth, and lands were assigned them, with many honors, for their labors; but no sooner did these men arrive at power and consequence, than they pursued measures which at length ended in their banishment from the empire.

The first of the Jesuit mis-

* It is not improbable that this book of Apostolical Constitutions is the same with the eight books of Clemens, extant with the Syrian Christians; fragments of which books, bound up at the end of the large Syriac Bible, lately brought from India by Dr. Buchanan, shews that they were much esteemed and used in the Syrian church, and were probably translated from the Syriac into the Ethiopic tongue.

sionaries that entered the country, was F. Corvillon, a Portuguese, in the year 1491; since which period several expensive missions and embassies were sent by the Roman Catholic powers, to effect, if possible, the subjugation of the Ethiopian church to the see of Rome; and considerable attention was paid to them on the part of the Emperor and patriarch; but the designing views of the Jesuit missionaries, and the tyranny exercised by them, at length rendered them odious and detestable.

Whoever reads the violent proceedings of the Jesuit missionaries in Abyssinia, and the confusion, discord, and bloodshed which they caused, will not wonder that it should have been made death for a papist to enter the country: and their irreconcilable hatred appears to have continued to a period long subsequent to their expulsion, as appears from a letter dated Madrid, June 30, 1730:—"We have received an account that Father Lamberat Valz, a German, Michael Pio de Ceruo, and Samuel de Biuno, natives of the Milanese, monks of the order of St. Francis, who after having escaped many perils, were arrived in Ethiopia, with a design to convert to the Roman Catholic faith the natives of that country, had reached Gondar, where they were carried before the king the metropolitan, and chief men both of the clergy and state, by whom they were sentenced to die, unless they abjured the Council of Chalcedon; which with the utmost constancy, they refused to do: whereupon they were delivered up to the fury of the people, who ston-

ed them to death : the metropolitan having threatened to excommunicate any one who should cast less than seven stones at them."

The Roman Catholics are obnoxious to the Ethiopians on account both of their intolerant usurpation in spiritual matters, which led them to insist on an entire change of the ancient discipline and constitution, of the Abyssinian Church ; and of their restless and tyrannical disposition in matters relating to civil government, in order to increase and establish their own power. But the same causes of offence would not exist in the case of the Protestant and reformed churches ; so that we might hope that the Ethiopians would accept their Christian services in love and unity.

Respecting the decree of the Council of Chalcedon, to which the Ethiopic Christians so strenuously object, and for which the unity between them and the Greek church was dissolved by an entire separation, I shall only observe, that, by all I can learn, the subject of that decree was no more in reality than a strife about words, which each party understood in their own way, and chose to express in their own terms ; the decision of the Greeks and Latins, concerning the two natures in Christ, being rejected by the Ethiopic Church as novel and innovatory. The subtle and metaphysical terms and distinctions applied by the Greeks and Latins to that sublime mystery, the Ethiopians did not, perhaps, well understand in their language, and they refused to adopt them : nevertheless they acknowledged

the truth which was intended to be expressed by the decree of Chalcedon, as appears from their uniform use of the Nicene Creed, in common with all orthodox churches.

The reformation of the Ethiopic church to the pure and primitive doctrine that formerly flourished amongst them, would be a most desirable object. They have the holy Scriptures ; they have a pure Confession ; and retain the doctrine and discipline of their ancient church with as much integrity, and as little innovation, as could be expected, secluded as they are, and have been for ages, from intercourse with other Christian nations, and surrounded by Pagans and Mahometans. The bare existence of a Christian church at this time in Abyssinia may be regarded as a miracle !



Dr. Green's Advice and Exhortation to his People.

(Concluded from page 111.)

IV. It only remains, that I make a few remarks on the relation which we have sustained to each other ; offer some special exhortations ; and commit you and myself to the great "Shepherd and bishop of souls."

In the review of my ministerial life, I see innumerable shortcomings, deficiencies and imperfections, which I sincerely lament, and for which I earnestly implore, through Jesus Christ, the divine forgiveness. Yet my conscience does not accuse me of the want of general fidelity. I believe that my labors, on the whole, have been equal to my strength—and that "I have not shunned to declare unto you all the counsel of God." My first sermon after ordination was grounded on I. Cor. ii. 2. "For I determined not to know any

thing among you, save Jesus Christ, and him crucified." The apostle's resolution, as expressed in this text, I then proposed to adopt as my own, and I now "take you to record" that in my humble and imperfect measure, the fulfilment of this resolution has been exemplified in my preaching and in my other labors among you—I trust "I am pure from the blood of all men."

On your part, I certainly have not only no complaint to make against you as a congregation, but abundant cause to be satisfied and thankful for the manner in which you have received my ministrations, and for the affection, respect, confidence and kindness, which you have manifested toward me. Often have I borne testimony in your favor in these respects, and even "boasted of you to others."—I have indeed loved you much, and I have every evidence that you have loved me in return. To many individuals I owe obligations, of which I cannot think without emotion, which I can never expect to return, and in view of which I can only pray that God may be the rewarder of those who conferred them. But let all be assured that while I live, though my pastoral relation to you will have ceased in form, on my part it is likely, in a measure, to remain in fact. I must still have *pastoral feelings* towards you; and every service which I may be able to perform, either for the congregation at large, or for any individual of it, you may at all times command, with the certainty that it will be rendered by me with unfeigned pleasure.

It is our duty to make use of providential occurrences to promote our own improvement and that of others; and the separation of a pastor from his charge is surely an event in providence, which calls on both parties concerned in it, to turn to some good account. It was this consideration which determined me to make this address; and if the situation in which we stand at this mutually interesting period, may serve to give more impression than usual to what I may say, I would fain not lose the opportunity of doing any good, which is thus offered to me.

Allow me, then, in addition to what I have already addressed to the congregation at large, to direct a few words in particular to three descriptions of persons among you.

1. To the professors of religion.—Your situation, my dear brethren, in this populous and dissipated city, is, at once, trying and important, in no ordinary degree. It is trying, because you are exposed to snares and temptations—to a tide of fashionable vice and folly—not known and felt, in an equal degree, in most other places. At the same time, these very circumstances render your situation the more interesting and important. If found faithful, you will insure to yourselves a brighter crown of eternal glory; you may be instrumental not only in preserving your children from ruin, but in forming them for distinguished usefulness in this world, and in preparing them for endless happiness in the world to come; you may promote, more extensively than others, the general interests of Christianity; and you may set an example, the influence of which may be widely felt. *Wherefore gird up the loins of your minds, put on the whole armor of God, watch unto prayer, be sober and hope to the end.* Be not conformed to the world which lieth in wickedness, yourselves, and use your best endeavors to save your offspring from it. Be willing to exercise self denial, and to bear the cross, in the cause and for the sake of your precious Saviour. Give no unnecessary offence—be meek and humble, and kind, and courteous, and affable, and hospitable, and charitable, and liberal. Whatever things are truly lovely and of good report, think on these things. As far as in you lies, live peaceably with all men, and let not your good be evil spoken of; but set your faces as flints against every vicious, every questionable practice. Be very guarded in your indulgence in fashionable amusements; they insensibly steal upon the heart—and often seduce it from God, from love to his service, obedience to his laws, and affection to his people. Renounce, as utterly inconsistent with your Christian profession and integrity, all theatrical entertainments, and

carefully guard your children against them. Strive to excel in practical piety, in genuine holiness of life and conversation. Love and associate with each other. Encourage Christian conferences and associations for prayer. Avoid as much as you can, religious controversies—they often destroy vital Godliness. But hold fast the truth as it is in Jesus, in opposition to prevailing heresies and errors. Avow your faith unequivocally and distinctly, and never be ashamed of the gospel of Christ.—Labor to show an example of true evangelical piety, in all its purity, and in all its loveliness.

Consider that the eyes of the congregation are turned on you, and that your conduct is often considered as a warrant for any doubtful practice. Be watchful, therefore, lest you become stumbling blocks to others—how intolerable the thought that you should be instrumental in precipitating an immortal being toward destruction! In the observance of all the laws of Christ endeavor to be unblameable: In all social and relative duties show a pattern which others may safely imitate: In the discharge of all moral obligations be scrupulously exact: In all congregational concerns let your temper and your actions teach others to be conciliatory, and to consult the general good more than private gratification. Encourage charitable designs, and all suitable measures for the propagation of the gospel—take the lead in these, and endeavor to draw the congregation after you. Prosperity, even in this world, is likely to attend the community, as well as the individuals, who are ready to serve God with their substance.—“These things, I give you in charge that ye may be blameless.” Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.”

2. Some of the congregation to whom I have been preaching during the whole of my ministry, or the larger part of it, are apparently yet “in the gall of bitterness, and in the bond of iniquity”—To

these, I am extremely anxious to say something at parting, which may possibly be useful to them if God peradventure may yet give them repentance unto life.

My dear friends—on the supposition that I have been faithful in delivering to you the messages of the gospel (and in what degree I have been so, let your own consciences testify) then is your guilt before God such as may well give you the most serious alarm. Recollect that where he “hath given much, he will require the more,” and that, consequently, to slight the full dispensation of the gospel for five-and-twenty years, is to incur a most tremendous responsibility to your final judgment. Attempt not to excuse yourselves and to soothe your consciences, with the thought that it is only *omission* with which you are chargeable. It is against *omissions* that some of the severest denunciations of the gospel are pointed. The tree which bore *no* fruit, the lamp which had *no* oil, the unprofitable servant who made *no* use of his talent, are there exhibited as emblems of peculiar criminality, and examples of the severest condemnation. The sentence which our Saviour represents himself as pronouncing at last on those who shall be found on his left hand, is grounded wholly on *neglect*. When the apostle, trembling at the thought of being “a savor of death unto death,” to some who had heard the gospel from him, exclaimed—“Who is sufficient for these things?” it still appears that the guilt he contemplated arose from *neglect*. And shall it at last appear that all the warnings and entreaties which I have delivered to you, shall be “a savor of death unto death” to your souls—that the whole effect of my ministry on you shall be only to aggravate your final condemnation! Insupportable thought! God forbid it! is your exclamation, as it is my own. Ah, unhappy men! but this event will not be forbidden, it will assuredly take place, if you do not speedily fly by faith to the Saviour, in whose atoning blood your “crimson and scarlet” stains may be washed away.—Are you yet disposed to plead for delay? How of-

* 2 Cor. xiii. 11.

ten have I reminded you of its dangers and delusions? How often have I admonished you that any future time would, probably, find you less inclined than the present, to enter on a life of piety and holiness? I now put it to your consciences if, at this moment, you are not, yourselves, examples of this very truth. Cannot many of you look back to a period, at which you were more disposed than you now are, to attend to the concerns of your immortal souls? And what is to be the end of this delusive course? Does it not present to your view a most fearful issue? Verily, between you and the precipice of eternal ruin, the steps seem to be but few. Take them not—oh infatuated mortals! take them not I beseech you. Stop, and turn, and speedily retrace your way, and you may yet be saved. Shall it not be seen that you will obey this call?—May I not hope that the event of my leaving you shall do you more good than all my past admonitions have done—that though you were proof against every other warning, yet you yielded to the last? Then, if permitted to “enter into the joy of my Lord,” I shall yet, in his presence above, number you among “the children that God hath given me.” In the name of the Saviour before whose judgment seat I am soon to meet you, by all the happiness and by all the horrors of eternity, by all the mercy of the declaration, that “where sin abounded, grace did much more abound,” I charge and conjure you, to turn immediately from your sins, to embrace the offered salvation, and to become the triumphant monuments of redeeming love.

3. I am shortly to address the youth of the congregation—

Precious Youth—

When I think of the numbers of you whom I have baptized, and catechized, to whom I have taught forms of devotion and delivered lectures of pious instruction; when I call to mind how often I have fondly looked upon you as the best hope of my ministerial charge; my soul is ready to be melted within me, at the prospect of losing my pastoral connexion with you. But the thought

which most afflicts me, and which I wish may most affect you, is—that I leave so large a proportion of you unreconciled to God through Jesus Christ. Of those to whom I have administered the sacrament of baptism, alas! how few are there that I have had the pleasure of admitting to the other sacrament—the symbol with us of a profession of being truly and unreservedly devoted to the Lord. Yet there are many of you whose years would entitle you to this privilege, if your hearts were duly prepared to receive and seek it. It is, indeed, an anticipation that consoles me, that he who shall enter into my labors may, at some future period, reap what I have sown—that my successor may see a large harvest gathered from among you, for the granary of heaven. But why should this prospect be remote? Why should any of you risk the danger of perishing forever by trusting to the future? Why may not my separation from you be the occasion, in the dispensation of God's providence and grace on which a multitude of you may be brought to lay seriously and savingly to heart the things which belong to your everlasting peace? The thought is so grateful that I know not how to abandon it. My dear children! compel me not to abandon it. Your own eternal advantage pleads, in concert with me, that you should not. If the event shall prove that my ceasing to instruct and admonish you (to take place at the end of this address) did so rouse you to an attention to your spiritual state, did so seriously remind you of your neglected duty, did so affectingly urge upon you the importance of becoming immediately what I have so long wished and prayed to see you... that with one consent you pressed into the kingdom of God, taking it by holy violence, you will eternally rejoice; and I shall hope to rejoice with you, in this happy consequence of my removal.

That I should combat at this time the pretences and temptations by which the young delude themselves, and are deluded by the great adversary of souls, into the neglect of religion in early life, as it is not practicable, so I think it cannot be neces-

sary to you. Often, and at length, have you heard me detect these fallacies. You have only to exercise your memory and your candor, and you will, I flatter myself, admit that I have demonstrated to you incontestibly, that youth is infinitely the most favorable time to enter on a life of piety; that such a life, truly understood and exemplified, cannot be gloomy or cheerless; that on the contrary, it is favorable to every pleasure worthy of a rational and immortal being; that the sacrifices which it requires are far outweighed by the enjoyments which it ensures; that the sense of unconditional safety in all events, which it produces, gives a serenity and peace which nothing else can bestow; that true spirit, genuine honor, real dignity, amiable tempers and gentle manners, are its legitimate offspring; that it enjoins industry and fidelity, and thus leads to prosperity on earth as well as to happiness in heaven; that in short, and in the language of infallible truth,* "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." In this manner I have endeavored, you will recollect, to remove your prejudices against a devout and holy life. But to remove prejudices is not enough; the life itself must be entered on; and other, and still more interesting considerations, are usually blessed of God to incline men effectually to engage in it. These considerations, therefore, I have been accustomed to press; and would to God that I could now press them effectually on every individual of you. Would to God that you might now receive and feel as you ought the solemn and momentous truths, that you are sinners by nature and by practice, and that till renewed by the power of the Holy Spirit, and united to Jesus Christ by a lively faith, you are every moment in danger of perishing for ever—in jeopardy of hopeless and inconceivable misery. From this danger and jeopardy I urge you to flee, as knowing that the flight is for the life of your souls; and I point you to

the Saviour as the ark of safety, and tell you that if you truly and perseveringly look for his grace and aid, you shall not fail to find them, and be led by them to safety and salvation. Young as you are, you have no time to lose in attending to this great concern. Some of your companions, whose hold on life was as firm as yours, you have seen sinking suddenly to the grave. You have, therefore, proof incontestible and alarming, that your youth affords no security against the immediate arrest of the king of terrors: and if it did, the continuance of life without true religion, could never be desirable. If terminated without it, the space afforded would only be to you the opportunity of "treasuring up wrath against the day of wrath;" or if saved at last, as "brands plucked out of the fire," you would have incurred much anguish in this world, and a diminution of happiness in the next; from the whole of which, early piety would have been your complete preservation. Now, therefore, I beseech you—by every tender and by every awful consideration, I beseech you—yield yourselves "a living sacrifice, holy, acceptable unto God, which is your reasonable service." True religion, lovely in all, is most lovely in the young. So let it eminently be in you. Recommend it in your example, by all its powerful attractions, by all its native charms—that as far as possible you may engage others to think favorably of it. Associate it with every generous and manly endowment and enterprise—with improvement in knowledge—with courtesy of demeanor—with emulation and activity in business—with inviolable integrity in every office of life. Shun, as a pestilence, the society of the wicked; be watchful against the thousand seductions to vice and misery which surround you; be moderate and guarded in your pleasures; "flee youthful lusts;" be obedient to your parents, docile to your teachers, respectful to your superiors, kind to your inferiors, benevolent and just to all. Thus if you shall be spared in life, you will be preparing to pass it with happiness and honor; and at whatever

* 1 Tim. iv. 8.

period you shall be called hence, you will assure to yourselves the reward "of the good and faithful servant."

Nothing now remains but to commit myself, and you my people, to Almighty God, our common Father—

O most merciful God and Saviour, who hast condescended to make known, and to endear thyself to thy church and people, by styling thyself "the Shepherd of Israel," graciously vouchsafe to receive from thy unworthy servant, whom thou hast been pleased to honor with the office of an under pastor in thy church, the resignation of the charge of that flock, of which he has been from his youth an overseer—Called, as he believes, by thy providence, to another station, he resigns into thy merciful hands; whence he received it through the ministry of his brethren, this important and precious trust, which thou hast favored him so long to hold—And oh! through the blood of the everlasting covenants—through the prevalent intercession of the great Advocate on high—through the infinite and effectual mediation of his adored Saviour... he earnestly prays that thou wouldst freely pardon all his ministerial sins; and not less that thou wouldst forgive the transgressions of this dear people, since they have been under his pastoral care Sustain and bless thy servant still, in the arduous duties which may be before him. Make him faithful unto death, that he may receive a crown of life. And may this people be ever thy peculiar charge May they recollect and regard the instructions and exhortations which they have received

from any of their pastors, whether living or dead. May thy special blessing rest on the endeavor now made by thy servant, that they may have their duty "always in remembrance after his decease." May he who is still their pastor, be abundantly prospered and succeeded in his public labors, and abundantly comforted in his own soul. May this people never want pastors "according to thy heart, who shall feed them with knowledge and understanding." May they ever hold fast the truth in the love of it—the truth as it is in Jesus Save them from all heresy and error: save them from barrenness and unfruitfulness under the cultivation of thy hand: save them from hardness of heart and blindness of mind: save them from all discord and dissension. Make them an example of all christian excellence Pour out upon them copiously the influences of thy most Holy Spirit, that many may be born and taught of God; that converts may be greatly multiplied; that thy church may be greatly enlarged; that thine own people may be greatly comforted: yea, O Lord, if it be thy holy will, that not one of this flock may be wanting, in the day when thou shalt make up thy jewels. And when "the chief Shepherd shall appear," may they and their pastors receive his plaudit, and be permitted to rejoice together for ever, in the kingdom and glory of their Lord. Grant these things, O most merciful Father, for the sake of thy best beloved Son Jesus Christ, to whom, with thee and the Holy Ghost, one glorious and eternal God, be praises for ever....AMEN.

RELIGIOUS INTELLIGENCE.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

AMIDST the desolating judgments of God upon sinful nations, it affords a pleasing relief to the pious mind, to behold the walls of Zion go-

ing up in these troublous times. Religion is revived in various places in our land: God is calling in his people and completing the number of his chosen. In several towns, not far distant from this, the churches are favored with a season of refreshing from the presence of the Lord,

and many sinners are effectually called to partake of the gospel feast. The people of this place have been visited by the Holy Spirit, and some during the past summer have been hopefully converted. Though the revival here has not been remarkable, yet it deserves notice; since, with respect to this people, it is something new, and since every instance of the triumphs of divine grace, evinces the truth and importance of religion.

In the summer of 1810, a certain neighborhood in the town was visited by the Spirit, and about 10 were awakened, and, as we hope, added to the Lord. From that time, till June, of the past year, one and another were brought under serious impressions, and expressed a hope that they had passed from death unto life. During the last winter, Christians seemed to be more engaged in religion, and more concerned than usual for the prosperity of the church, and for the salvation of sinners. Prayer meetings were appointed, and attended with solemnity and engagedness. And it appears now, although nothing special was then visible, that the Spirit was secretly operating upon the minds of some. About the first of June, several were deeply convicted of their lost and undone condition, and soon made to rejoice in the Lord. Conference meetings were frequently attended, and the assemblies were very solemn. Others were awakened, and made earnestly to enquire, what shall we do to be saved? The work progressed gradually through the summer and autumn. No irregularities of animal passion...no bodily agitation...no ravings of enthusiasm have as yet appeared. It has proceeded with stillness, but not with rapidity. The number of those who have been visibly subjects of the work, is small; yet they have been taken from all parts of the congregation, and are of different ages from 18 years to near 40. Some were held under the terrors of the law for a longer, and some for a shorter time, before they found relief. Some professed great joy and peace in believing, and have hitherto evinced their conversion to God, while others have

been led to indulge a hope with trembling, under a deep sense of the deceitfulness of the heart. They have uniformly expressed a deep conviction of their depraved and helpless condition by nature—of their opposition of heart to the ever blessed God—of their absolute dependance on his sovereign grace; and they have found no relief, till, abandoning every other source of hope, they have fled for refuge to the Lord Jesus Christ. When made submissive to God, and enabled to believe in Jesus, they viewed the character and government of Jehovah and the riches of his grace with complacency, joy, and praise. Doctrines, before offensive, were cordially embraced, and became sources of comfort—That God would be just in their everlasting condemnation, they feelingly acknowledge, and say, let God be glorified, whatever becomes of us. They profess it their sole desire to be holy, and to love and serve the Lord. Christ appears to them exceedingly precious, and to the distinguishing truths of the gospel they manifest a strong and affectionate attachment. The number which have been awakened is greater than that of those who have expressed a hope of conversion. Between 30 and 40 have given credible evidence that they have passed from death unto life. Nothing specially remarkable has occurred in the case of any.—For a warning to the self-righteous, one, a considerable time a member of the church, but resting on pharisaical ground, was led to abandon the delusive hopes of the hypocrite, and to rejoice in Jesus Christ, as the only source of freedom, justification, and eternal life. Another, who had been long trusting in the error of universal salvation, was, after considerable struggle and deep conviction, induced totally to renounce this deceptive and fallacious error. This proves that the Spirit of God does not teach nor approve of universalism. On the whole, we have much reason for praise, that God has refreshed this barren corner of his vineyard, with some precious drops of his vivifying grace. But while we rejoice with trembling over those who, we hope, have tasted that the

Lord is gracious, we fear that the attention is subsiding, and the gracious influences of the Spirit departing. No instance of conviction or conversion has appeared for several weeks. Our conferences are declining, and the deep solemnity apparent in our assemblies, has visibly diminished. Christians are lamenting, but the enemy is rejoicing. Arise, O Lord, and plead thine own cause. "In these days of rebuke and of blasphemy, what better news can be told to the friends of Zion, than that the Spirit of the Lord is lifting up a standard against the enemy, and filling up the number of his elect?" Let it awaken their praises, and engage them earnestly in prayer, that he would pour down righteousness, and in wrath remember mercy.

A. E.

Monson, (Ms.) Jan. 1, 1813.



Litchfield, March 4, 1813.

TO THE EDITOR.

SIR,

THE annual meeting of the Foreign Mission Society, for the county of Litchfield, embracing the two consociations in said county, was holden at Litchfield, on the 10th day of February last—the following persons were chosen officers of the Society for the ensuing year.

His Honor JOHN COTTON SMITH, *President*.

Rev LYMAN BEECHER, Rev. JONATHAN MILLER, *Vice-Presidents*.

JAMES MORRIS, Esq. *Secretary*.

URIEL HOLMES, Esq. *Treasurer*.

AARON SMITH, Esq. *Auditor*.

An appropriate and animated sermon was delivered on the occasion by the Rev. BENNETT TYLER, from Heb. x. 36. The clergy of the county, and many of the most respectable civilians from the various towns, were present. The assembly was very large, and I can truly say, that I have never witnessed such a collection of people, who, in their appearance, manifested so deep an in-

terest, and so much complacency; nor was the appearance deceitful; for at the close of the meeting, it was a common exclamation, "We have never seen such a day as this." It was truly a good day. We hope the united prayers of Christians, ascended as incense to the Throne of Grace, for the out-pouring of the Divine Spirit on the nations of the earth, and that the word of life might, spread among the nations that never heard of the Saviour. The missionary zeal which it has kindled, will, I trust, pervade the country, and awaken new importunities in prayer for an increase of Christian liberality.

There is to be hereafter, annually, a religious service at 10 o'clock, A. M. on the day of the annual meeting, to pray for the revival of religion in our towns and churches, and for the blessing of God upon the great attempt which is now making to Christianize the nations that call not on the name of the Lord. At this annual meeting, the money paid into the treasury for the translation of the holy scriptures, and to aid Foreign Missionary labors, according to the Treasurer's report, amounted to \$1310 11—out of which deduct \$5 25 for printing and stationary, leaving a balance of \$1304 86 to be paid over to the American Board of Commissioners for Foreign Missions.

The foregoing sums were paid by the following towns and societies within the limits of the two consociations belonging to Litchfield county, with other donations.

Litchfield,	\$ 255 10
do. South Farms, 2d society,	103
Bethlem,	104 75
Bridgewater, 2d society of N. Milford,	26 88
Brookfield,	5
Burlington,	22 60
Canaan, 1st society,	53 50
Canton,	2
Colebrook,	10
Goshen,	175 93
Harwinton,	22
New Hartford,	72 75
New Milford,	11 50
Norfolk,	10
New Preston,	19 50
Plymouth,	32

Salisbury,	5
Sharon,	51
South Britain,	61
Torrington,	32
Torrington,	27 50
Washington,	90 25
Winchester,	51
Winsted,	33
Warren,	16 59
Contributions by the friends of Missions, on the same day,	36 26
Total,	1310 11
Deduct for printing and sta- tionary,	5 25
	1304 86
JAMES MORRIS, <i>Sec'y.</i>	

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Baptist Mission in India.

It is with very deep concern that we communicate to our readers the particulars of a calamity which has befallen the printing establishment attached to this mission. The account is extracted from a letter from Dr. Joshua Marshman, of Serampore, to Dr. Ryland of Bristol, dated March 12, received September 9th, 1812.

"I closed a letter to you on the 10th, but now write anew. Another leaf of the ways of Providence has been since unfolded, which will fill you both with sorrow and gratitude, and call for the exercise of faith in Him whose word, firm as the pillars of heaven, has declared, 'All things shall work together for the good of them that love God.'

"Last night, about six, I was sitting in my study, musing over the dealings of God, who had that day week taken my infant son; and, what afflicted me far more, three weeks before, dear brother Ward's second daughter about six years old, in a putrid sore throat. While reflecting on these providences, some one exclaimed "The printing office is on fire!" I ran instantly thither, and beheld, at the lower end of the office, which is a room 200 feet long, a stage containing 700 reams of English paper sent out to print the Tamil and Cingalese New Testament, enveloped in flames. Every door

and window but one was fastened by a large flat bar of iron which went across it, and was secured by a bolt in the inside. In five minutes, the room was so filled with smoke that a candle would not live. Finding it impossible to open the windows, or for any one to go in without danger of instant death, we fastened that door again, in the hope of smothering the flame, and, ascending the roof, pierced it over the fire: and by incessantly pouring down water, so kept it under for three hours, that nothing but that paper appeared to have kindled, and there the flame was greatly abated. The alarm which we gave brought all the Europeans around us to our assistance, besides our native servants, so that we had all the assistance we could desire. While, however, the flames were got under there, I looked in, and suddenly saw a flame spread about twenty feet higher up. The smoke and steam increased so as to render it death to get three feet within the wall. In a few minutes the flames spread in every direction, and took away all hope of saving any thing from thence, and filled us with terror for Mrs. Marshman's school, about thirty feet to the north-west; a bed-room for the boys, about sixteen feet full north, which communicated with brother Carey's; and the hall, library, and museum, within twelve feet of it to the north-east. The wind, however, fell and it burned as straight upward as a fire in a hearth, and communicated to nothing beside. It remained burning six hours, and consumed the beams, five feet in circumference, the roof, the windows, and every thing but the walls. Happily no lives were lost, nor a bone broken. The loss we cannot at present estimate. It has consumed all but the six presses, which we rejoiced were saved, being in a side-room. Two thousand reams of English paper are consumed, worth at least, 5000l. Founts of types in fourteen languages, besides English: namely,—Nagree (two founts large and small,) Bengalee (two founts,) Orissa, Mahratta, Seek, Burman, Telinga, Tamil, Cingalese, Chinese, Persian Ara-

tic, Hebrew, and Greek, were burnt; besides founts of English for carrying on ten works, which we have now in the press; and the cases, stones, brass rules, iron chases, correspondent with all these. We have not types left for the circular letter, not even to print a statement of the loss. The editions of the New Testament, which are stopped, are nine: viz. the Hindostanee, Persian, and Tamul, printing under the patronage of the Auxiliary Bible Society, and the Hindee (second edition,) Telinga, Seek, Burman, Sungskrit (second edition,) and Chinese. The editions of the Old Testament are five: the Sungskrit, Bengalee (second edition,) Oriusa, Maharratta, and Hindee. Among the English works suspended till we get types from you are, the Sungskrit Grammar (second edition,) Brother Ward's works on the Manners of the Hindoos (second edition,) Confucius (second edition,) the Dissertation on the Chinese (second edition,) enlarged to more than 200 pages; Bengalee Dictionary, and a Telinga Grammar, both by Brother Carey. The loss cannot be less than twelve thousand pounds sterling, and all our labors are at once stopped.

"Yet amidst all, mercy evidently shines. I trembled for dear Brother Ward (as our sisters did for us both,) lest the roof should have fallen in with him, or lest he should have entered too far, and at once extinguish the spark of life. But we were all preserved, blessed be God. The flames touched nothing besides; they might have consumed every thing. The presses are preserved; and happily the matrices of all the founts of types were deposited in another place: had they been burnt, it must have been years before they could have been replaced. We can now, however, begin casting types to-morrow, if we can find money; country paper can be substituted for English; and thus two or three months will put the versions of the Scriptures in motion again. But for English, we shall be distressed till you send us a supply; we know not even how to send you a circular letter. I am writing this at Calcutta, to go by the packet this

evening, whither I am come to inform Brother Carey; and therefore cannot tell you what types, nor how many. They must, however, be of all the sizes from the text of Confucius to the Minion in the circular letter; also Italian, and every printing utensil accompanying. Perhaps some friend in London, in the printing line, can tell what goes to complete a printing-office with English types. You must also send a fount of Greek and Hebrew. I am distressed to think where you will find money; but send, if you incur a debt; the silver and the gold are the Lord's. The Christian sympathy of our friends almost overwhelms me. Mr Browne was confined by illness, but Mr. Bird, his son-in-law, exerted himself for us in the most strenuous manner. I fear it affects Mr. Browne's mind even more than mine own; he sent off an express at midnight to acquaint Mr. Harrington, who is deeply affected—Poor Mr. Thomason wept like a child to-day on hearing of it. He begs us to make out a minute statement of our loss, and he says he will use all his interest in our behalf; we shall write again to-morrow. How it arose, we know not. Brother Ward and others think it must have been done by design, and that some idolater among our servants, turning pale with envy at the sight of the Bible printing in so many languages, contrived this mode of stopping the work. This, however, is mere conjecture. Be strong in the Lord, my dear brother: he will never forsake the work of his own hands."

"P. S. One thing will enable us to go to work the sooner: the keys of a building larger than the printing-office, which we had let for years as a ware-house, were given up to us on Saturday last. Thus we have a place to resume our labors the moment types are cast."



Yearly Meeting of the Quakers.

Extracts from the Address of the Quakers, to their Brethren through-

out the world, by the Yearly Meeting, England.

"Seeing the infinite value of love, that indispensable qualification of a true disciple, we are desirous of pressing it on every individual, to examine impartially, how far he feels it to flourish in his own mind, and to influence all his actions, thus inducing others to follow him, as he is endeavoring to follow Christ.—And we believe that nothing will be so favorable to the preservation of this holy disposition as humility of heart, a temper in which we constantly see ourselves unworthy of the least of the Lord's mercies, and dependent only on his compassion for our final acceptance. Seeing also, that no awakened mind can be without a view to a better and an enduring state, and that no one knows how soon he may be called to put off mutability; let us bear in perpetual recollection, that in the state to which we aspire, there is nothing but eternal love, joy, and adoration, in the presence of Him through whose love we were first awakened."

"Before we quit the subject of Christian love, let us remind you that no limit of name can bound its influence. In this season of almost unprecedented pressure on some of the poorer classes of our countrymen, we deem it particularly desirable, that our dear friends every where should not be backward in examining into their distresses; but liberal in contributing a due proportion of relief. Many are allowed to have temporal possessions sufficient to do this with comparative ease. Let these, therefore, remember that they are but stewards, and let them seek to be good and faithful stewards. And it is probable that others, not equally abounding in the good things of this life, may find that, in using moderation in their own expenditure, they may have wherewith to supply the wants of others, and to make the heart of the poor man sing for joy. O, the blessing of cloathing the naked and feeding the hungry! Who would not desire to be entitled to a share in it!

"Moderation in personal and domestic expense, every way becomes

the followers of a lowly-hearted Saviour. We are therefore engaged to press it upon our young friends just setting out in life, to beware of needless expense in the furniture of their houses, and in their general domestic habits. Even those who think their property may entitle them to abundance or to elegance, by indulging in costly habits, are setting but an ill example to those of more contracted means; and as we are but too apt to copy that which coincides with our natural disposition, our want of circumspection may prove an incitement to extravagance in others, and prompt them to use exertions for supporting an appearance which may divert them from the true business of life—the daily study to be approved in the sight of God."



Mission to Tartary.

A letter has lately been received from a gentleman at Petersburg, dated Jan. 17th, 1812, of which the following is an extract: "Two of my friends, who are returned from the waters of Caucasus, tell me that they passed a fortnight very agreeably with the Scotch Missionaries in that neighborhood. The principals are the Rev. Mr. Brunton and Mr. Patterson. During the seven years they have been there, they have suffered much from the Circassians; yet, all things considered, they have succeeded much better than might have been expected. Their village is surrounded by Tartars, who befriend them as far as lies in their power. The Missionaries have a small wooden church; a printing-house, with Arabic types cut in England, for printing and dispersing religious tracts in that language among their neighbors. Mr. Brunton has nearly completed the New-Testament; which, considering he was ignorant of the language seven years ago, proves him to be an indefatigable man. They have also a cloth manufactory, and as much land allowed them by the Russian government as they choose to cultivate; from which they furnish the sur-

rounding country with potatoes, tobacco, &c. In their school, they have nearly forty children, who are all instructed in the Christian religion: several of them have been sent from Circassia; the rest are Tartars. This has gained them the good-will of their neighbors."

At Watertown, SAMUEL W. SOUTHWAY, Esq. Counsellor at Law, aged 39.

At Brownsville, (Penn.) Rev. JACOB JENNINGS, D. D. aged 68.

At Charlotte, (Vt.) on the 25th Jan. last, Rev. ABEL NEWELL, aged 82 years, formerly, for a number of years, minister of the gospel in Goshen, (Con.)

Rev. JAMES BOYD, pastor of the churches of Warren and Newton, in New Connecticut, and a Missionary in the service of the Missionary Society of Connecticut.

In Russia, PIERRE FREDERICK GEORGE, Prince of Oldenburg—brother to the Empress of Russia.

In Williamsburg, (Va.) Hon. Judge WILLIAM NELSON, Professor of Law and Police in the College of William and Mary, aged 54.

OBITUARY.

DIED, at Dorchester, (Ms.) EBENEZER WALES, Esq. aged 69.

In Rupert, (Vt.) Rev. JOHN B. PRESTON, aged 43.

At Sheffield, (Ms.) Rev. EPHRAIM JUDSON, aged 75, pastor of the church in that town. Yale, 1763.

At Starksborough, (Vt.) the Rev. JOSEPH MARSHALL, aged 81.

Donations to the Missionary Society of Connecticut.

1812.

March 9.	From Rev. Marshfield Steele, collected in new settlements,	\$1	50
10.	From Rev. Elihu Mason,	do.	do.
15.	From Rev. Ebenezer Kingsbury,	do.	do.
16.	From Flijah Porter, of Farmington; a Bequest of Sarah Strong, of Burlington. in her last Will,		100
22.	From Rev. Israel Brainard, collected in new settlements,	3	90
			<hr/>
			\$ 113 55

Donations to the Foreign Missionary Society, as reported by their Treasurer.

Between December 30, 1812, and January 27, 1813—\$ 1,815 01.
From January 28, to February 27—\$ 1,255 50

Received by Mr. PETER W, GALLAUDET, to be transmitted to the Treasurer of the Foreign Missionary Society.

1813.

March 11. From Three Sisters in Hartford, to be applied as the Board of Commissioners for Foreign Missions judge best: remitted to the Treasurer—

\$ 100

CONNECTICUT
EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

Vol. VI.]

MAY, 1813.

[No. 5.

*An Historical View of the First
Planters of New England.*

NO. XX.

(Concluded from p. 131.)

6. **I**N a review of what has been offered in the preceding numbers, it is natural to remark that the leading characters in the settlement of the New England colonies were great and eminent men, raised up by the special Providence of God, for the performance of this important work. It has been usual to contemplate the founders of these colonies as good men, honestly engaged in promoting the interests of the religion of Christ.—But the character of greatness, so liberally applied to the scourgers and destroyers of the human race—from these illustrious

philanthropists, has been generally withheld. Among the ancients, the leaders of infant colonies were ranked with the greatest heroes. The establishment of the Trojan Prince in Italy, with his small wandering band, was deemed by the most perfect of poets, the fittest subject for his inimitable poem. We have no doubt that posterity will do justice to the memory of our venerable ancestors; and it is incumbent on us to seek such a knowledge of their characters as that we may not be wholly insensible to their distinguished merits.

The great care of planting and rearing these colonies depended, principally, on a few individuals. On these, the great majority of the settlers depended: they confided in their wisdom; they relied on them for

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protection and support. And these, by their incorruptible integrity, by their zeal for the common welfare, always retained the confidence merited by their virtues. This general confidence produced a government of influence, which enabled those venerable chiefs to devise and mature their incomparable system of civil and religious polity. The great difficulty with all legislators is to obtain a fair experiment for their respective institutions. As some form of government is necessary in every stage of human society, to restrain the lawless and corrupt.... and as change is always attended with difficulty and hazard, it is almost impossible to obtain a fair trial of any political theory. And this is a great cause why the best legislators have been to so great a degree unsuccessful. In the infancy of the New England colonies, the most of their public institutions were objects of experiment. Yet such was the influence of the leading characters, and such the confidence reposed in them, that the public tranquillity could be maintained without the aid of ancient authorities; and all their institutions were received with candor, and an expectation of their salutary effects.

The principal characters, among the first planters of New England, were men of finished education, and accomplished scholars. They had been led in the paths of literature from their infancy, enjoying all the advantages which could be derived from the best literary establishments, encouraged by parents and friends possessing the disposition and ability to give

them every needful assistance. At the universities of Oxford and Cambridge, they held a conspicuous rank among their contemporaries, and several of them, by continuing at the seat of the muses after the expiration of the ordinary academic course, attained to an eminence in science, which gave them a rank among the first scholars of their time. Some of them were much distinguished as authors, and many of their works may still be read with great profit and delight. The sufferings they endured from ecclesiastical persecution, and the innumerable cares which devolved upon them in the establishment of the infant colonies, were a great obstruction to their literary pursuits; yet their attainments were such as would have procured the first honors for one always enjoying the peaceful labors of a university. In the first rank of scholars, we place Eaton, Cotton, Hooker, and Davenport; and, not far distant, Winthrop, Bradford, Prince, Hopkins, Haynes, Johnson, Wilson, Brewster, Shepard, Stone, Elliott, with a number of others, that might be deservedly added, who would have held an honorable station among the literati of their native country, in any period since the revival of letters. And it is highly questionable whether their descendants, in any one age, have been able to furnish an equal number of scholars, equally eminent for their attainments in universal science. Dr. Owen, the celebrated vice-chancellor of Cambridge, stands to this day among the first divines that have adorned the British nation. He was cotemporary with the fa-

thers of New-England, and determined to remove to America with them, but was providentially prevented. He was not superior as a divine or a scholar to some of his friends who emigrated from their native country; but, after their separation, he remained in the enjoyment of all literary privileges, while they were toiling in the laborious service of him that dwelt in the bush. Several others might be mentioned, if necessary, of the most distinguished authors of that day, in Great Britain, who were intimate friends, and no more than equals in science, with several of the emigrants to America.—Notwithstanding the expense and difficulty of transporting heavy and bulky articles, the first settlers brought with them a number of large and very valuable libraries.—Such was their attachment to literary pursuits, that they could not abandon them, though encumbered with all the cares of rearing an infant state. The library of Mr. Hooker was appraised after his decease at 300 pounds, sterling. That, at the present time, would be about 4000 dollars. It may here be added, that the most of these libraries, by the unaccountable negligence and indiscretion of their descendants, are now irrecoverably lost.

That the fathers of New-England were able statesmen and divines, thoroughly skilled in the knowledge of the human character, and in the history of man, we need no further evidence than the nature of their institutions, and the success with which these have been attended. They were, eminently, practical men.

One of the most difficult duties in the business of a law-giver, is to suppress the inclination of his own mind to the adoption of speculative theories. In the case before us, little or nothing of this kind seems to have been indulged, while the word of God, and principles consecrated by the experience of ages, were made the basis of their civil and ecclesiastical constitutions.—As they loved learning, and knew its value, the principles of education constituted a leading feature in all their public institutions. And in consequence of the regulations by them established, it has always been characteristic of New-England that a greater portion of useful knowledge has been enjoyed by all classes of society, than by any other people. The ancient literary foundations of opulent countries may produce individuals more highly distinguished in science, than any that are found among us; but in no country do the yeomanry enjoy such advantages for education, and, in none, do they arrive at such attainments in useful knowledge.

Many of the New-England fathers were opulent. Without the possession of great estates, they could never have borne the heavy expenses which were necessarily incurred in the establishment of the colonies. Gov. Winthrop possessed a landed interest in England, exclusive of personal property, producing an annual income of more than six hundred pounds. This was converted into money and brought to this country. Gov. Haynes possessed a landed estate in Essex, worth a thousand

pounds a year. I do not find how great a portion of this was brought to America; the whole of it was not, but I conclude there was more than one half. Gov. Eaton and Gov. Hopkins, who had been merchants in London for a number of years, and very prosperous in trade, brought the most of their property with them, which appears to have been as great, and I think, greater than that of those just mentioned. Mr. Johnson, who died at Boston a few months after his arrival, is said to have been the most wealthy of all the original planters. He directed in his will that his funeral charges should not exceed 250 pounds. But a small part of this was actually expended. The inventory of Mr. Hooker's property amounted to 1336 pounds, fifteen shillings. This was, undoubtedly, much less than what he possessed at the time of his arrival in the country. Mr. Cotton's property, from the account of his life, I think, must have been greater than that of Mr. Hooker's. The greater part of the leading characters in the colonies, at the time of their removal from their native country, were men of wealth. To form correct ideas of the sums which have been specified, it is necessary to consider the difference in the value of money at that and the present time, according to its nominal account. Dr. Johnson, in his life of the poet Waller, who was born in 1605, and of course cotemporary with the Planters of New-England, observes, "His father died while he was yet an infant, but left him a yearly income of three thousand five hundred

pounds; which rating together the value of money and the customs of life, we may reckon more than equivalent to ten thousand at the present time." Dr. Johnson wrote about fifty years ago; since which time, this difference has much increased. To rate the value of money, at the time of the settlement of New England, three times higher than at the present time, is a low estimate.

7. To the early colonists of New England, our country is indebted for a great portion of their most valuable privileges. It was observed in our seventeenth number, that, if these English colonists had not taken possession of the American wilderness at the time when they commenced their settlement, the country must have fallen into the hands of the French or the Dutch, from whom must have arisen a totally different state of society, and a set of civil and religious institutions, wholly different from those which we now enjoy. The first settlers of these colonies were entirely from England, and, while they fled from the oppression of ecclesiastical intolerance, they knew the privileges of their native country, they had too just an estimation of their value to part with any of them which could be retained. These, they endeavored to incorporate in their public regulations, so far as they could be consistent with such a state of society as they sought to establish.

The existence of the American colonies depended, in a great degree, on the perseverance of the planters of New England. For more than forty years pre-

vious to the settlement of Plymouth, constant attempts had been making for the establishment of colonies in North America. After many unsuccessful efforts, a small settlement was commenced in Virginia in 1607. This was supported by means of constant supplies sent by the proprietors from the parent country. In 1610, the few that remained of the colony broke up in discouragement, and sailed for Europe. They were met, however, with large supplies, and were persuaded to return. But notwithstanding the unremitting exertions of the patrons of the settlement, it continued in a weak state; the hostility of the savages, the sickness of the settlers, and the unavoidable difficulties of commencing a settlement in a wilderness, discouraged the colonists: while the great expense and the small prospect of any return of profit produced an equal discouragement in the minds of the proprietors of the colony, who had engaged in this undertaking with high expectations of gain. At the time the settlements commenced in the north, the continuance of this southern colony appeared highly problematical, and an impartial observer would have been as likely to conclude it would soon expire, as that it would be maintained. The settlement at the mouth of the Hudson River, having existed about six years, was very small and weak, and their continuance must have appeared very doubtful. But when those settlements saw the firmer stand which was made by the colonists of New England, unsupported by any foreign assistance, fixing a seat, not for gain but for God,

unappalled by any dangers that might appear, they were compelled to renounce their hesitating calculations, and resolve to abide in the wilderness. In these sentiments, we are sufficiently supported by the testimony of Judge Marshall. Having given the history of Virginia for more than forty years, he observes, "We have seen with what slow and difficult steps the first or southern colony, although supported by individuals of great wealth and influence in the nation, advanced to a firm and secure establishment." And a little after, having noticed some of the ineffectual efforts of the company existing in England called the Plymouth Company, "The languishing company of Plymouth could not be stimulated to engage in further schemes of colonization, the advantages of which were distant and uncertain, while the expense was immediate and inevitable. To accident, and to a stronger motive than even interest, a motive found to be among the most powerful which can influence the human mind, is New-England indebted for its first settlement." He then gives an account of the settlement of these colonies for the purposes of religion.—The New-England colonies having made a firm stand, and being careful to open a commercial intercourse with every settlement established on the North American coast, whereby the great difficulty of procuring supplies was removed, others were induced to attempt the establishment of colonies,

* Life of Washington, Introduction, Chap. III.

and to pursue their design with perseverance. No characteristic of our venerable ancestors is more prominent than constancy. One of Gov. Eaton's family observed to him, after a severe affliction, "Let us even go back to our native country." He replied, "You may, but I shall die here." Under difficulties, their firmness increased; they confided in the rectitude of their cause, in the wisdom of Providence, and in the protection of heaven. Such a characteristic steadfastness naturally inspired the neighboring settlements with something of a corresponding spirit, which carried the American colonies through all the difficulties which they were called to surmount.

Mr. Hume describes the Puritans as the uniform and persevering advocates of civil liberty. In the reign of Elizabeth, he observes, "The principles of civil liberty, which, during some reigns, had been little avowed in the nation, and which were totally incompatible with the present exorbitant prerogative, had been strongly adopted by this new sect." With such a strong attachment to the principles of civil liberty, and with more just conceptions of its true nature than we should suppose would have existed at that day, the Puritans laid the foundation of the colonies of New-England. They considered civil liberty to be that state of society in which the individual can enjoy the greatest degree of personal rights, protection, and safety. These principles were the foundation of all their political regulations, and they became ingrafted in all their institutions. They had

long suffered under the arm of arbitrary power, and their sufferings could not be forgotten. But why they did not pass to the other extreme, why they did not, like the uniform conduct of human nature in such cases, throw aside all efficient government, is indeed too much to be ascribed to their wisdom, it must be placed to the special mercy and care of heaven.—While every privilege was left to the citizen, which can be enjoyed in civil society, the rights of government were asserted, and the energy of the laws was maintained. No civil community enjoyed at that time a government, which was in all its branches elective, or which retained in the hands of the people all the power of electing their rulers. The colonies which were settled at the southward, as their supporters were of different religious sentiments from the Puritans, so their ideas of civil government were not more conformable to theirs. Thus the governments there established were proprietary or crown governments, in which, though a part of the legislature might be elective, the principal authority resided in officers appointed by the king, or by a corporation deriving their powers from the same source. The New-England colonies risked the novel and interesting experiment, an experiment which no preceding legislator had dared to hazard, of casting all power into the hands of the people, to be exercised in frequent elections, and to remain with them. The only limitation existing, if it could be so called, was the right of suffrage, in which a deficiency

of personal character was the principal cause of exclusion.— The successful result, which attended this memorable event in the history of civil society, induced the other colonies, in the progress of time, to give something of the same character to their civil constitutions. The union of the New-England colonies, in 1643, for the purpose of mutual protection and safety, in which the objects of common concern were entrusted to the decision of Commissioners deputed from the respective colonies, and which was productive of great benefit, appears to have been the true foundation of that general confederation of the colonies, which carried us through the war of our independence, and of our present happy constitution.

Most nations have found it necessary to enforce the observance of religion by the penalties of civil law. The natural character of man being such as that *they do not like to retain God in their knowledge*, and are disinclined to the performance of the duties of religion, the requirements of civil authority have been thought necessary to enforce their observance. Thus all Christian nations have had their religion established by law. In this country, this has never been the case. To the institutions of the fathers of New-England we are indebted for an argument against the necessity of such an establishment, and, in a great degree at least, for that measure of obedience to the precepts of Christianity which prevails among us. Though they had not an ecclesiastical establishment, they incorporated so

many of their institutions with the interests of religion, and connected the observance of sacred ordinances in such a great degree with public manners, enforcing such observance by an effectual example, that these could hardly be neglected, while their existing state of society should continue. And the general observance of the ordinances of Christianity will not be discontinued among us, but with the gradual demolition of that heaven-illuminated fabric of civil society reared by our fathers. Thus, without the inconveniences of an ecclesiastical establishment, we have hitherto enjoyed the benefits which such establishments are designed to afford.

The system of common school education, established in New-England, is exclusively our own. In all other countries, this depends on the parents and guardians of children. Here, it depends on the public. All are required to contribute for this common benefit; of course, the privilege is accessible to all. And this is the true reason why the poor enjoy the essential rudiments of education, and why they generally possess the Bible. The sacred volume will generally be possessed in proportion to the ability to understand its contents. Our system of education embraces the first principles of religious instruction. If the knowledge of God and eternal life ought ever to be learned, they ought to be learned in early life. If children and youth should be taught the moral duties of life, they ought to be taught from the only perfect standard, the word of God.

By blending religious and literary instruction in the education of children, the essential principles of moral truth become so ingrafted in the mind, that they can never be wholly eradicated. These peculiarities in our system of education are derived from the establishments of the first planters of the country.

8. The people of New-England inherit, in the example of their fathers, a legacy of incalculable value. Their example presents some of the most interesting traits that are found in the whole history of the human character, and teaches the most important truths. The great difficulty with the precepts of philosophy has always been, that they have not been enforced by example. Pagans, in heathen and in Christian countries, may declaim with great eloquence on the amiableness of virtue, but they cannot *deny ungodliness*. They may adduce the noblest arguments in favor of temperance and benevolence, but they cannot be *meek and lowly in heart*. They will collect the finest sayings of all the uninspired wisdom of antiquity, but are not found *to do justly, and to love mercy, and to walk humbly with God*. It is in the faithful followers of Christ, and in them only, that we can ever find examples of consistent morality, and uniformity in the practice of virtue.

In the character of the fathers of New-England, the leading principle is the service of God. This appears to have been their primary object, in their deliberations and in their conduct. For this purpose they projected a removal from their

own country. Like all men, they loved the laud of their nativity; the place of their fathers' habitations held an immoveable seat in their affections. The love of country is a natural affection, it is a virtuous affection, and is more or less strong in proportion to the purity or corruption of the heart. The language of the good man is, "With all thy faults, I love thee still, my country." The testimony of the great Apostle is, *My heart's desire and prayer to God for Israel is, that they might be saved*. This was not merely on account of the covenant standing of Israel, but also, because they were his people. The emigrants to New-England felt as strong an attachment to the land of their fathers as any other people. But they viewed themselves called to renounce it for the service of God. They believed they could not serve him agreeably to his own appointments, in their native country, it must therefore be parted with for his sake. They believed they could do more for the cause of the Redeemer in the western wilderness than in their own land, and were therefore called to go. The same object, which induced them to leave their own country and seek another, the service of God, continued to engage their constant pursuit to the end of their days. To this end, all their designs, all their labors and sufferings, were steadily directed. In the pursuit of this object, the divine word was their only rule. They viewed the scriptures as designed for a rule of human life, in all the variety of its circumstances, and that a conformity

to the precepts there contained, was the most valuable and effectual manner of serving the Lord. Thus, as the kingdom of Christ on earth is uniformly represented in the word of God as the great object of all his providential dispensations, the object by which he is to be eminently glorified, and which will issue in the highest happiness of creatures; it was the object of their warmest affections, of their highest hopes, of their uninterrupted exertions. That virtue which consists in inaction, in not resisting the divine will, in an unfeeling indifference to the events of providence; which says "that a cheerful and contented mind is the best sort of thanks to heaven that we can pay;" is essentially defective. God has so constituted his kingdom on earth that he can employ, and designs to employ, all the friends of the Redeemer in its service. Their exertions, even those of the weakest of his servants, are essential to its advancement; and in proportion to their fidelity and zeal, will be its prosperity. Thus, our venerable ancestors ever acted under the persuasion that the holy Head of the Church would accept of their humble exertions in the service of his kingdom, and cause them to be attended with an important success. Thus they labored with steady fidelity, and with unwearied exertions, to promote the interests of true religion among men; to produce the greatest facility and inducement for the general improvement of the appointed means of grace; to extend the blessings of gospel instruction to the destitute, and the

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knowledge of our divine salvation to those who had never heard of a Redeemer. Even these objects did not limit their exertions. Their care extended to unborn posterity. For this purpose they made great efforts to fix such establishments, as that succeeding generations might enjoy all the privileges of the gospel in their purest form, and that they might be induced to add their own efforts for the prosperity of Zion. They sought to guard against the introduction of error at every avenue, and to preserve their offspring from every deviation from the ways of righteousness and truth. The service of God, in promoting the interests of the religion of Christ Jesus, our ancestors connected with all the concerns of life. Religion, with them, was not the business of an occasion, it was not the business of the closet or of the Sabbath, but they made it the great business of their lives. Knowing that the service of God is not inconsistent with any of the duties which we owe to our fellow men or to ourselves; but that it affords constant assistance in the performance of all these, they connected the acknowledgment of God, and the observance of the services of religion, with all their employments and pursuits. This practice is often censured by the wicked, with the plausible pretext that it tends to produce religious formality; but it is certainly in conformity with that divine precept, *Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.* And it seems like the

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dawn of that day when HOLINESS TO THE LORD shall be inscribed on all the possessions and employments of men.— While thus primarily devoted to the service of the Lord, not making worldly possessions and distinctions, but the glory of their Redeemer, their great object of pursuit, the Lord blessed the labor of their hands, and gave them great temporal prosperity and increase. Their charities to the poor, their liberality for objects of public utility, and for the support and propagation of the gospel of Christ, were such as would now appear incredible; yet their experience taught them that this was lending to the Lord, to receive a rich abundance in return.

9. Having contemplated the character of our venerable fathers; having protracted this subject to a very unexpected length; having seen the example thus left for our attentive consideration; we reflect for a moment on some of the obligations and duties which devolve upon us their posterity. May we not, with reverence, adopt the triumphant language of the animated Apostle, *Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.* Our fathers endured every suffering, they disregarded every reproach, for they constantly looked to

their Saviour; they labored in the service of his holy cause, having a steady *respect unto the recompence of the reward.* As the reward to which Moses had respect, when he parted with all the treasures of Egypt, by refusing to be called the son of Pharaoh's daughter, was the glory of God in the redemption of Israel, so the reward to which these faithful servants of Christ had respect, was the glory of their Redeemer in the establishment and prosperity of his American church.

How great are the obligations which rest upon their children, to follow their steps! God has given us these inestimable privileges; the result of their labors and prayers, and the benefit of their great example. His holy Providence has preserved for us those sacred institutions, which were reared by their hands, and cemented by a sacrifice of almost all that is dear in human life. These will never be taken from us, but in consequence of our ingratitude and iniquities. But are there not some painful indications that they are now passing away? If the sacred fabric be demolished, our social and public happiness will be buried in its ruins. It is incumbent on every individual, of every order of society, to endeavor to cleave to the old paths, and use every exertion to prevent all innovation on the institutions and usages which we have received from our forefathers. The sacred observance of the holy Sabbath, the religious education of children, and the religious character of persons called to places of public trust, were the fundamental

principles of their character. If these be disregarded, the precious privileges, which their descendants have so long enjoyed, will soon be lost,—lost without a remedy. If this be the case, on ourselves will be the ruin, while our faithful progenitors will have an Advocate on high to plead their acquittal at the throne of his Father.

The churches of New-England are solemnly called upon by the memory of their founders, to stand for Christ and his cause, to contend earnestly for the faith which was once delivered unto the saints. The pious fathers of these churches risked the dangers of the ocean, and the perils of the wilderness, for the establishment of pure churches of Christ; pure in doctrine, in discipline, in practice. This they effected, in as great a degree as was ever done by any uninspired men. If we have departed from their foundation, we must return, if we would expect the divine blessing. *Thus saith the Lord, Stand ye in the old ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest.* They maintained inviolably the great doctrines of the grace of God; they were very careful in the qualifications of those who were admitted to the Christian covenant; and they administered the discipline of Christ's house with fidelity, towards those whose characters did not comport with the high obligations of their profession.—They labored and prayed abundantly for the spread of the gospel, and the prosperity of Zion. They conveyed the means of grace to the poor

and destitute, and to the perishing heathen on their borders they communicated the words of eternal life. In our Eighth Number, we gave a sketch of the exertions which were made by the New-England planters to teach the pagan savages the religion of Christ, and of the pleasing success with which their efforts were attended. No evidence has appeared at any subsequent period, that can render attempts to bring the heathen of North America to embrace Christianity, more difficult or more hopeless, than the heathen of any other countries. The fathers of New-England acted upon principles, practicable and judicious. They labored to bring the heathen of this country to the knowledge of Christ, and directed their principal attention to those who were most contiguous to themselves. They endeavored, in these attempts, to imitate the conduct of the Apostles, all of whom spent the greater part, and the most of them the whole, of their lives, in the land of Judea and the countries immediately adjacent. They sought not distant countries, in foreign climes, to teach the gospel of salvation, while there were multitudes in their own vicinity destitute of the bread of life. If, in this respect, we depart from their example, we have little reason to expect the divine blessing. A great object for which they planted this wilderness was to extend the church of Christ among the aborigines of the country. And they virtually covenanted with God, if he would give them a quiet habitation, removing the hapless savages

from these fruitful fields, they and their posterity would seek to glorify their Saviour by extending the knowledge of his gospel, and to compensate the natives thus removed for their sakes, with the knowledge of a *better country*, freely provided by Him who hath made of one blood all nations of men for to dwell on all the face of the earth. That pledge still remains, and is still to be redeemed.

Our *fathers, where are they?* A lineal descendant from one of the first planters, I contemplate four generations of progenitors, removed to the great congregation. Soon shall we join the countless throng. Soon shall we close our eyes, to sleep through the period of the church's prosperity, to be awaked at the morning of our Lord's appearing. Oh that, through infinite grace, we may then arise with our fathers, who lived and died in the faith of Jesus, and join with them and the holy throng of prophets, apostles, and martyrs, in praises that never can end. *Unto him that loved us, and washed us from our sins in his own blood,—to him be glory and dominion forever and ever. Amen.*

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God designs men shall know that he governs the world,

THERE is no instance of God's conduct more celebrated in scripture, than his delivering his people from the hand of Pharaoh and from the house of bondage. He wrought mira-

cles of mercy and miracles of justice, in order to bring about that great event. And he wrought both for the important purpose of displaying his supremacy and dominion over the world. This God declared to Pharaoh, when he said—"I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth." Lord is a word, which expresses authority, and signifies Ruler or Governor. To know that God is the Lord in the midst of the earth, is to know that he not only fills the earth with his presence, but also governs it with his almighty and invisible hand. And to make men know this, to which they are so loth and backward, is the constant design of God in the course of his providence. This will appear, if we consider—That *he declares this to be his great object in his conduct.* There is no other reason, which he so often assigns for his conduct, as this, He gave this reason for the miracles of his goodness to his own people: "To the end thou mightest know that I am the Lord in the midst of the earth." He gave this as the reason of the awful displays of his vengeance upon Pharaoh: "For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." He gave this as the reason of his con-

duct towards Nebuchadnezzar : "While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken, the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field : they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." But it is unnecessary to recite all the places in the Old Testament, in which God gives this as the reason of his conduct, "That ye may know that I am the Lord." We find this phrase used in this sense, more than seventy times. Such repetitions of the phrase give it a peculiar emphasis, and naturally lead us to conclude, that it is indeed God's great design, in the course of his whole conduct, to make mankind know that he governs the world.

It appears also from the manner of God's governing the world, that his great design is, to make men know, that he governs it. He governs it like himself, and not like any other Being, which is naturally calculated to make men know, that he is indeed the supreme Governor. In every age, he has brought about events, which have surprised and astonished the world. And his providence every day displays, more or less, his unsearchable wisdom and goodness. So that "Whoever are wise and will observe these things, even they may know that God governs the world." His manner of governing the world is truly

divine, and displays his divinity to all who will observe it. Here I may observe, in the first place, that God governs in a manner which is contrary to the dictates of human reason. When God had called Abraham from his kindred, and given him not only a title to, but possession of, the land of Canaan, we should have been ready to say, it would have been best, to have preserved him and his posterity in the place designed for their national residence. But God saw fit to carry his people into Egypt, to continue them there four hundred years, and finally carry them back, through hosts of enemies, and streams of blood, to the place, where they were once happily seated. A thousand instances of this nature might be mentioned, in which God orders things contrary to the dictates of reason in short-sighted creatures, and all such instances of the divine conduct serve to make men know, that the world is governed by a Being, who has wisdom superior to their own.

Again, God governs the world in a manner contrary to the expectations of creatures. Men are constantly looking forward and expecting that certain particular events will take place. And very often they imagine they see good grounds for their expectations. They observe previous natural causes, which they conclude will produce the expected effects. They lay their account, that the race will be to the swift ; the battle to the strong ; wealth to the industrious ; and honor to men of wisdom and merit. But God, in his conduct, often disappoints

such expectations. Every day is a day of disappointment to thousands. Things are constantly taking a new and unexpected train; and no event is certain until it takes place.—Time and chance are perpetually disappointing the most strong and well founded expectations. No man knows what even a day may bring forth. God governs the world so absolutely, and so contrary to human expectations, that the most careless observer might see his hand in the common course of his providence. Besides,

He governs the world contrary to the desires of men. They wish he would bestow more good, and send less evil. They wish he would prevent some events, and bring others to pass. They wish he would spare some lives, and destroy others. They wish, in a word, that he would consult their desires, in all the dealings of his providence. But he governs all things after the counsel of his own will, and pays no regard to the desires of men, which are inconsistent with his wise and gracious designs.

Thus God crosses the reason, the expectations, and desires of his creatures, in the course of his conduct, by which he means to make men know, that he is the Lord.

It may be well to enquire why it is his great design, in the course of his conduct, to make men know, that he governs the world. In answer to this important enquiry, I would observe,

1. God means to make men know that he governs, to give them just views of himself. They will never attend to his

character, until they realize his governing providence. So long as they view God in heaven, and not in the midst of the earth; so long as they feel that he has no concern in governing themselves, and the world in which they live, they have no disposition to look into his character. They are willing to admit there is a God, who made the world, while they imagine he has renounced the government of it. And they feel little concerned whether he is great or good. They desire not the knowledge of him, but choose to cast him out of their thoughts. So Pharaoh felt, while he was ignorant of his governing providence. "And Pharaoh said, who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." There is nothing will awaken men's attention to the divine character, but the divine conduct. When they find that God is really concerned in disposing of them, and others whom they regard, then they feel interested to know his character. Then they are ready to enquire, whether his power is irresistible, his wisdom unerring, his goodness universal, his justice inflexible, and his designs eternal and immutable. His character becomes as weighty as his hand, which dispenses good and evil among his creatures. The moment men find themselves in the hand of God as the clay is in the hand of the potter, they begin to learn the divine character, and this is their grand study day and night, and nothing can divert their minds from the interesting object. They want to know, what

will please him, and what will displease him. They want to know whether there is any possibility of frustrating his designs, or of getting out of his hand. His character, and conduct, and designs become more interesting, than the character, the conduct, and the designs of all other beings in the universe. This God knows will be the effect of making men know, that he governs. And for this reason, among others, he makes it his great object, so as that this instruction may be given to men. He would have them know himself and he accordingly manifests his governing hand, to awaken the attention of stupid, sinful creatures to the character of their great Creator, and absolute Sovereign. This leads me to observe,

2. It is the great object of God in all his conduct, to make men know that he governs, in order to give them just views of their own character. Tho' men are naturally enemies to God, and to all good; tho' their hearts are full of evil and totally destitute of every holy and benevolent affection, yet they are very ignorant of their total corruption, and can hardly be persuaded to believe it. Indeed, they will not believe when they are only told of it by the word of God. They call all the descriptions of their hearts in question, which they find in the bible; and will not suffer themselves to believe that they are mortal enemies to their Creator, and to every other being, who stands in the way of their happiness. But when they are made to know that there is a God, and that he absolutely, su-

premely, and universally governs, they begin to become acquainted with their hearts, and find by most sensible experience that their carnal minds are enmity against God, and will not have him to reign over them. Men find no difficulty in submitting to necessity, but they find great difficulty in submitting to Divinity. No man ever knew his own heart, until he saw God, and saw him as a sovereign, who will have mercy on whom he will have mercy; and who will save or destroy, according to his own pleasure. This God knows, and therefore he aims in his conduct, to make men know, that he governs. This knowledge will find their hearts, and make them acquainted with themselves. As soon as they know, that God governs the world with absolute sovereignty, they feel that they are not his dutiful subjects, but real enemies to his character and government. It is sufficient for God to discover his governing hand and heart to the world, to make the world feel the corruption and malignity of their own hearts. And for this purpose he aims, in his conduct, to let men see his governing hand, and realize their state of absolute subjection. For nothing short of this ever did, or ever can make them acquainted with their true character.

3. It is the great object of God, to make men know, that he governs, because, thus they will become acquainted with their real condition. They are naturally as ignorant of their condition as of their character. Though they are sensible, that they are not so good as they

might be ; yet they are not sensible, that their condition is so bad as it is. They live in ease, and enjoy peace and safety ; and say to-morrow shall be as this day, and much more abundantly. While they see not God's governing hand, they have peace and hope. So it was with Pharaoh ; when God's governing hand was out of view, he had respite. He felt easy and safe. And nothing but new appearances of God's governing power and sovereignty could make him feel his danger. This, indeed, from time to time, brought him to feel his dependence, and to plead for mercy. When he felt that he was in God's hand, he fled to Moses to pray him out of it. He found no safety in God, whom he had despised, and against whom he had opposed himself with all his heart and with all his might. The case is precisely the same now with mankind. They will not realize their perishing condition, until they feel that they live, and move, and have their being in God, who can save or destroy them, just as he pleases, and that none can deliver them out of his hand. Their knowing that there is a God ; their knowing their own character ; their knowing that there is a heaven and hell ; and their knowing that they must take up their everlasting abode in a state of perfect happiness, or complete misery, will not make them see their deplorable condition. For they may see all these things, and yet not see their real danger, which rises from their being absolutely in the hand of God, who can and will govern their hearts, as well as their external

state and condition. It is only a sense of this, that cuts off all hope in themselves, and makes them despair of help from all beings but God.

4. God aims to make men know, that he governs, because this is a necessary means for exciting Christian affections. They ought to rejoice, that he reigns, and that they and all other beings are in a state of absolute dependence and subjection. But they must realize his supremacy before they can rejoice in it. They must feel their dependence, before they can exercise true submission and confidence. In short, they must realize, that God governs, before they can exercise any right affections towards him. But when they realize his universal presence and government, they have an opportunity of feeling and expressing every holy and religious affection. It is only in view of God as a Governor and Sovereign, that men can fear and submit and obey and worship before him. It is necessary, therefore, that God should make them see him in this light, in order to lay them in humble and cordial prostration at his feet. In this view of God angels fall down and worship before their Maker. It was in this view of God, that Moses and the Israelites paid their religious homage and praise before him, at the side of the Red Sea. And it is only in this view of God, that men can and will now submit and worship before the Lord in the midst of the earth. It may be added,

5. Another reason why God means, in his conduct, to make

men know that he governs, is to excite right feelings towards all the creatures and objects around them. The earth is the Lord's and they that dwell in it. God is the owner of the world and he governs it as his own. He is, as he says he is, "the Lord in the midst of the earth." The world looks infinitely different, when it appears to be in God's hand, from what it does, when it appears to be in the hands of men. And it is utterly impossible to see any creature, or any object in this world, in a true light, without seeing that creature and that object in the hands of God. Pharaoh never saw himself, nor his subjects, nor his kingdom in a true light, until he saw them all at the absolute disposal of God. Then they appeared as vain, impotent and empty as they were. And men now can have no just view of themselves, and the world in which they live, until they know that God is the Lord in the midst of the earth; or that he fills and governs the world. Therefore, in order to bring them to right feelings towards themselves and their fellow creatures and all surrounding objects, God in his conduct aims to make them know, that he is the Lord in the midst of the earth; and governs all things after the counsel of his own will.

Since it is the great design of God in his conduct to make men know that he governs, it is evident that they are extremely unwilling to know this truth. They are capable of knowing this truth; for it requires nothing but to distinguish the cause from the effect. This they can

easily distinguish in ten thousand other cases, in which they desire to make the distinction. But if they are capable of knowing that God governs; then there must be some other great obstruction in the way, which renders it necessary for him to make such great and constant exertions, to bring them to the knowledge of it. He makes no unnecessary exertions. He must, therefore, see it necessary to use so many methods as he does, to make men know that he governs. And this necessity can arise from nothing, but their unwillingness to know that he is the Lord in the midst of the earth. Besides, we find from observation, that men are more unwilling to know that God reigns, than to know any thing else concerning him. They are more willing to know that he exists, than to know he governs the world. They are more willing to know that he possesses all divine perfections, than to know that he governs the kingdoms and nations and families of the earth. And they are even more willing to know that he has decreed all events, than to know that he worketh all things after the counsel of his own will. An obstinate unwillingness to know that God governs all his creatures and all their actions, by his constant, powerful and irresistible agency is common to all mankind. This is true of Philosophers; as is evident from their opinions on this subject. This also is evident from the opinions of many Divines, and from the native character of all mankind. For they have "the carnal mind which is enmity

against God"; and which renders them extremely unwilling to know that they are holden with all their concerns in his holy and sovereign hand.

In view of this subject we may see the wisdom and goodness of God, in some of the most dark and extraordinary dispensations of his providence. God has done a great many things in the midst of the earth, which, in the opinion of men, have spread a cloud over his wisdom and goodness, and which have led many to call these in question. But the end proposed will explain them, and discover the wisdom and goodness of all his conduct. God's placing Adam at the head of his posterity has been thought to bear hard upon his wisdom and goodness. But if he meant to make men know that he governs the world, he could not have taken a wiser and better method to produce this effect than to suspend the moral character, and consequently all the concerns of mankind, upon the probationary conduct of the first human being. God's drowning the old world, dispersing mankind at Babel, burning Sodom, his conduct towards the Egyptians, the Israelites and the seven nations of Canaan, were suited to make it known throughout the earth that he governs the world. The same effect is evident from his humbling the monarch of Babylon, his delaying to bring Christ into the world for so many ages, and the dispersion of the Jews. His conduct in raising, prospering, abasing and destroying nations is suited to make men know that he is the Lord in the midst of the earth. And his

conduct in peculiar favors and frowns towards individuals answers the same purpose. All such dispensations of providence, as are most contrary to human reason, expectations and designs, display the wisdom and goodness of God in an evident and affecting manner; since he intends, for most important reasons, to make men know that he governs throughout the earth and works all things after the counsel of his own will.

Since God, *for the reasons that have been given*, means to make men know he governs we see why they live so easy and secure in sin. It is because they do not realize that he reigns.—The prophet gives this reason for the conduct of such men, as were settled on their lees:—"They say, the Lord will not do good, neither will he do evil." And the apostle assigns the same cause of the same effect:—"There shall come scoffers in the last day, walking after their own lusts, and saying where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation." And all sinners are disposed to feel no fear nor concern respecting God so long as they can hold fast the deceit, that he has not the entire control of themselves and all their interests.

It should be the great object of religious instructors to make men know that God reigns. They ought to preach such doctrines and in such a manner, as will answer this purpose. And if they are taught and guided by the word, and the spirit, and the providence of the only liv-

ing and true God, it will be their chief and constant object, in all their religious instructions, to make men know, that the counsel of the Lord shall stand and that he will do all his pleasure. For of him, and through him, and to him are all things: to whom be glory for ever.

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Some reflections on the Moral Causes of National Judgments.

THE design of this paper is to call the attention of the reader to a subject intimately connected with our national prosperity. If the subject had been merely political, unconnected with the existence and best interests of the Christian church, it would not have been inserted in this Magazine. If there be a supreme God, it is proper men should acknowledge him; if the destinies of nations be in his hand, it is fit they should confess his providence. It is a primary object of infinite wisdom to convince men there is a moral Governor in the universe. To this end every event is directed, because the happiness of creatures depends on their knowing and being reconciled to divine Sovereignty.— There is a most important sense in which communities are the subjects of moral command, which it is their duty suitably to acknowledge. Therefore God, in his word, addresses nations, churches, and families. He gives a law of duty, promises to their obedience, and threatenings to their disobedience. As an additional motive to reverence him, and give the strongest evi-

dence of his universal efficiency, by the mouth of his prophets he hath informed us how he will deal with nations to the end of the world. He hath foretold the moral character they should sustain, and how his providence would reward them. The present age is predicted as a period in which blasphemous impiety would come to its height, and draw down the heaviest vengeance of God on mankind.

There is no period recorded in history, that ought so much to astonish us as the present, or wherein events so great and destructive to the lives, liberties and properties of men, have succeeded in such rapid succession, as within the compass of a few years past. The French empire with its despotic head, as an overflowing scourge, hath subjected many nations, stripping them of their wealth, their liberties, and their crown. All the countries of continental Europe have been stained with the blood of their sons. At the moment when we were ready to say the oppression must become universal, an awful and a bloody stroke hath been given to the power of the oppressor. This destruction of the greatest and best appointed force that man could bring together, hath not its parallel in the history of mankind. More men may have been collected, in the shape of an undisciplined, ungoverned multitude; but never before, did so many great captains, so many veterans in warfare, conflict together as in the present European contest. I do not mention this to give the reader a history of the wars that are going forward, but to excite him

to fear and repent before the sovereign of the earth.

In the present commotions of the nations, there are singular marks of an avenging providence. God is ordering events in a very surprising manner to chastise men. We know that wars have been, in some part of the habitable earth, in every age, for they are natural effects of the lusts of men; but there hath not been like what is now exhibited by the providence of God. All this was foretold. It is the fulfilment of prophecies very expressly written. Infidelity and apostacy, long before they took place, were predicted for this very period of time. The judgments, the battle of Almighty God to punish sin, was at the same time foretold. We who now live see the accomplishment; which is a new and wonderful evidence for the truth of the scriptures, that our fathers did not have. The sins which God threatened to punish, were to be committed within the professing Christian world; for infidelity, as we commonly understand the word, and apostacy could not happen among heathen; and the destructive wars, that were appointed to punish, are nearly confined to the same Christian world. It is a strange sight we behold!—an astonishing event we contemplate!—Look on the whole heathen world, it is hushed in peace, perhaps more universally than was ever known before. Oh that it might be a presage of their speedily receiving the doctrines of peace, that were preached by our divine Redeemer! Look on the whole Christian world, it is all embroiled in war, filled

with the bitterest animosity; blood hath flowed in torrents; it still flows, and will probably continue the same for years to come. Can we refrain from determining that this is a part of the battle of the great day of God Almighty; part of the vintage and the harvest, when the blood should flow to the horses' bridles, and all the fowls of heaven be called on to come and feed on the slain bodies of kings, and captains, and mighty hosts? What a literal fulfilment is this, of what is now seen in Europe? Enough hath been seen to inform us of the period in which we live; but it has not come to its close. That reverse in victory, which hath lately happened, will doubtless have great consequences, which I do not predict; but it will not stop the effusion of blood; it may rather increase it. Through a vast portion of the world the old foundations of government are so broken down; the perversion of men's natural rights has been so great; the violent usurpations of property and honor have been so many, and the enmity of contending nations become so fixed, that a state of peace cannot speedily succeed. There is nothing in human nature, or the state of the nations, to warrant such a conclusion. It is too probable this bloody state of things, with many intervening changes, will continue, until men have exhausted the means of destruction. God hath prepared the way; he hath stored up the means, and formed the instruments of avenging his justice on a luxurious and disbelieving world. So full of sin and misery is that state of

things we are contemplating, that a humane soul would wish to turn from the scene, and for ever forget it, if we were not called to the prospect for moral instruction. Here we see the bitter nature of those sinful principles which deprave the heart, and too often govern the counsels of nations. Here we see tyranny stripped of all disguise, and may learn how much we ought to loathe our own degenerate natures; for every unprincipled sinner is a tyrant, according to the opportunities and abilities God gives him. Here we see the genuine fruits of infidelity, and of an apostacy from the simple, holy spirit of the Gospel. Here we see the truth of God's word, first, in its description of the sins those would commit, on whom the clearest light shines; and then in the judgments that he has threatened as their punishment. We behold the awfulness of divine justice when it cometh forth to punish guilty nations.

Finally, from such a fulfilment of the prophetic word, we get a new evidence, that the punishments threatened for eternity will actually fall upon the finally impenitent.

What hath been written is designed to introduce some reflections on the present prospects of the American people and church.

We have been contemplating an awful scene at a distance, and may now see its beginning among ourselves. The inquiry which for a number of years hath been made, whether we should have a part, in these judgments which were plainly foretold, is now determined be-

yond a doubt. The fulfilment of the prophecy is a sure exposition, how far judgment shall extend. We now see it to be on the whole Christian world, and on those people that denominate themselves Christians in every quarter of the globe. We indulged a hope of being exempted, in a situation so distant, from the original causes of war. When God intends to punish, he can prepare the way and provide the means. We, also, indulged a hope, because we supposed the anti-christian apostacy never had a prevalent sway on our shores. We relied much on our privileges, and could not think ourselves wicked enough to expect such judgments as are threatened. It is no new thing for men to overrate their own goodness, and to think that their religious privileges, although greatly misimproved, will be a defence. It is not uncommon for them to be ignorant how they appear in the sight of an infinitely holy God. When most deserving of his rebuke, they think themselves the safest, and see not the cloud of divine anger that is ready to break upon them. Sin always excuses itself, ingratitude pleads many alleviations of its baseness, security hopes the best, when the worst is at the door; and this is that folly of sinners which proves their ruin both for time and eternity.

It would be a lengthy business to give a catalogue of all our transgressions against God; still there are several particulars, it would be very wrong not to mention, especially our national neglect of not acknowledging Him.

We have sinned against privi-

leges, both civil and religious, greater than are enjoyed by any other people under heaven. Enter into a comparison with every other part of the world, this will appear.—We are the children of a people, who at a late period came into a wilderness, purposely to enjoy civil and religious liberty; to erect a civil state on the purest principles of freedom and justice, where all might have equal rights and protection; to form churches on the simple, pure and holy principles of the gospel, in which brethren might dwell together in peace, without any oppression of the conscience. They were men of property, piety and science; matured by experience, and far different from those ignorant adventurers, who generally settle new countries solely for the sake of gain. The institutions they formed have the internal marks of great wisdom, and their usefulness hath been proved by experience. This hath been our inheritance. We have been the freest people on earth. Our religious institutions have been the most uncorrupted. All the people have been equally favored, and God hath crowned us with every blessing. Of these great blessings we have been very insensible, seeming to think they were so much our natural right they could hardly be forfeited. We have not the piety of our fathers. In vast numbers, there is no appearance of the power of godliness, and the form of religion is more for the sake of a worldly decency than for the honor of God. Religious discourse is banished from our social circles; and we live more

for this world than for another. We are become a luxurious people. Multitudes have forsaken regular industry, endeavoring to make gain by deceptive arts, and speculations in little things. Intemperance with its dreadful train of evils, is destroying millions. Where are brotherly love, meekness, humility, Christian watchfulness and vital piety? Where are family prayer, family government and instruction? Where is the evidence that the great body of the people are training up for heaven, under the advantages God hath given them?

Among the sins of a people, who have Christian means of information, a profanation of the Sabbath is one of the most displeasing to God, and it is one which greatly increases among us. There are multitudes who do not attend public worship with any Christian denomination. In innumerable instances the day is openly profaned by amusement or labor. The practice of laboring on the Sabbath is a sin of modern date in this part of the nation. There used to be means of bearing down the transgression, if any presumptuously attempted it. There used to be a fortitude, which did not retreat before public profanation, and among the fathers of the people, those esteemed themselves the most honourable, who were most vigilant in supporting a visible holiness on the Lord's day; but the gold is becoming dim. It is difficult to determine which is the most guilty in the sight of God, an ignorant man, who amuses himself and labors on the Sabbath; or his dignified neighbor, who

hath knowledge, and is clothed with authority to suppress the crime, but neglects his duty.

There is another wide spread evil, carrying in its train all manner of dishonesty; an immoderate desire of wealth. This sin seems to have taken too much hold in every age and character among us. A decent competency is considered as nothing, unless there be prospects of speedy wealth. All seas, and all regions have been searched, and all means used to accomplish the end. The state of the nations, for many years past, hath given great scope for these exertions, and they have brought much wealth into our country. In sight of this worldly love God is displeased. This hoarded wealth is to perish by evil travail. By immense losses on the seas, the interruption of lawful and commendable business, and the incalculable internal demands that must be made on the people, a gulph is opened that will swallow up all this profusion of increase. From existing causes the consequence seems to be inevitable. A most holy God hath seen the misuse of his blessings; and hath entered on his book of remembrance all our ingratitude, sensuality, and impiety.

There is another sin of general imputation, which the writer feels himself under imperious obligations to notice. It is a national neglect to acknowledge the true God.

Wicked families and nations must expect to be punished, although every individual in them is not personally guilty of the sins by which God is provoked. This is eminently the case in

national wars, which have been the principal scourge of mankind from the beginning. As nations can exist in that capacity, only in this world, for the glory of his holiness, and to show that he is Lord of the whole earth, God punishes them here. When nations are punished by the Lord it is for one of two reasons; either the abounding of such vices as public authority ought to suppress; or for neglecting a national acknowledgment that he is God, and there is none beside him. To place this subject in its true importance before the reader, his serious consideration of the following particulars is requested.

1. God requires men, in their national character to acknowledge him, and reverence his providence, word and worship. When he took the Jews to be his peculiar people, a nation set apart to keep his oracles, lest a knowledge of him should be lost in the earth; he also declared himself to be the moral governor of all nations. Not a few passages, not some solitary texts; but the whole volume of inspiration asserts his claim, and describes the destructions he hath successively brought on wicked nations for their impieties. These threatenings were not confined to the Jews, his peculiar people. They were denounced and executed on many other nations of which we have historical accounts in the scriptures. The nations of Canaan were cast out before the Israelites, not from an undue partiality to the latter; but to punish the sins of the original inhabitants. Egypt was punished for

the same reason. For the same reason, when Israel fell into great sins, and either denied or neglected to acknowledge him as the true and only God, the surrounding people were always armed against them. The Babylonians, although they did not themselves confess him as the only true God, were claimed by him to be the avengers of his wrath on many countries for their impieties. After they had done the work for which they were appointed, God destroyed them, because they had acted from wicked motives, in inflicting his judgments. Promises are made to all communities of men, which obediently confess him and his providence, and these are united with denunciations against those who do it not.—Nations are uniformly represented to be raised up, preserved or destroyed to answer some great purposes in his moral government. There is a promise that righteousness shall exalt them. Laws are given for their conduct and policy. The character of good rulers is described, and bad rulers are condemned. Government is declared to be an institution of God, although the particular form it may assume is left to men's own determination, for the convenience of different conditions that are found in the earth. If government be a divine institution, it ought certainly to acknowledge a supreme God, his providence, his word, his worship, and a general law of moral obligation. I have not here recited particular texts of proof, as these would be weak, compared with that mass of evidence, which is contained in the general topics

I have mentioned. All these prove that God requires men in their national character to acknowledge him, reverence his providence, respect his word, fear his power, and if they openly neglect him, teaches them to expect his judgments.

Let common sense and reason determine, whether it is not absurd to suppose, that every man in his personal, individual character is under obligation to confess God and his word; and still, as a member of a family, or of a neighborhood, or of a civil state, is not obliged to do the same. It is not conceived that such a distinction can be made.

2. The writer does not know, that the nation to which we belong, doth, by any public act acknowledge the supreme God, his providence, his word and his worship. Whatever some particular States have done on this subject, this cannot be considered as a national act.

If God requires all nations to acknowledge him, the neglect must be displeasing, and lay us open to his judgments. While a conscientious regard to duty, leads me to the subject, I am sensible that it is one which requires candor in judging, prudence in expression, and some maturity of thought for a wise determination. The observations I shall make are not designed for any political party existing in our country; for I do not know that they will apply exclusively to one more than to another. Neither are they designed as an insinuation against any particular persons, who may have filled important offices in the nation; for I think there hath already been more of

this insinuation than is consistent with prudence or decency, and it is highly probable with truth. That neglect which I represent as a probable cause of divine displeasure is equally chargeable on us all, who have a knowledge of public duty and do not express it. I am sensible, passion and prejudice may carry men great lengths in their bigotry, and in oppressing the consciences of others, against which there cannot be too strong a guard; still it does not need a very discriminating mind to see, that there are certain truths of natural and revealed religion, which ought to be nationally acknowledged wherever Christianity is the popular religion. To deny the being of a God, his providence, the truth of his word, or his right to be worshipped, must certainly disqualify any person whatever for exercising authority among a Christian people; for this plain reason, that Christians can place no confidence in such persons. Although it is possible they may do some things well, there is not that evidence of it that Christians ought to require. The few plain truths I mentioned, lie at the bottom of moral obligation; annul these, and moral obligation ceases, with which the very idea of moral duty ceases also; but the practice of moral duties constitutes both the safety and happiness of society. A Christian people are under the highest possible obligation to bear their testimony for the being, providence, word and worship of God. To say there are any situations in which they may neglect this, or any conditions of acting in which it

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is not fit to do it, is to deny his universal providence, and the essential honor which he claims to himself. If there be some who doubt these truths, they cannot be qualified to judge among a Christian people. While they ought not to be oppressed for their sinful singularities of opinion, so long as they do not disturb society by their vices; they have no right to expect the favor of public confidence.—There are many cases in which it is not fit to punish men for sentiments against nature and reason; still this exemption doth not give them a right to distinctive honors.

A national regard to the first principles of natural and revealed religion doth not expose any man's conscience to oppression, or his practical rights of worship to be disturbed. Every man may think for himself; but there is nothing in nature more certain than that an Infidel cannot think for a Christian, nor a Pagan or Mahometan legislate for him, nor a man given up to destructive vices support that righteousness by which nations are exalted. If there be any points explicitly determined and urged in the word of God, this is one of them, "He that ruleth over men must be just, ruling in the fear of the Lord;" and certainly there cannot be a fear of the Lord, in those who having the Christian evidence of truth, do not credit his word and providence.—This is a Christian people, divided into several Christian denominations, who differ in matters of minor importance, yet these denominations agree in a belief of God's being, word and provi-

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dence; and in many other doctrines and duties of Christianity. Ought they to be so jealous of each other as to leave the door open, that a professed Infidel or a Pagan, may be constitutionally qualified to discharge every public trust? To do this is departing from those principles of self preservation, which they have a right to exercise over their own lives and consciences. There is a great distinction to be made between leaving men in possession of their private rights, and clothing them with public rights; between persecuting and honoring. Let this distinction always be made. Let no man be persecuted; neither let any man be honored who is not willing to honor God. When God hath in his word been so particular as we find, in declaring his superintendence and government of nations, their duty to acknowledge him as God, the blessings he will bestow on their obedience, and the judgments he will inflict on their impiety; there ought not to be a nation on earth, who have the means of information, backward to acknowledge him, and in their national capacity do him honor. Wherever such an omission is found, it is preferring a nominal liberality to the love and glory of God; and extending it beyond the limits of charity, which delights in the happiness of men, into the confines of scepticism and death. It is difficult to find a name for such a state of things. To call it *heathenism*, would be a false representation of the private sentiments of the people, in every Christian denomination; if we

call it Christianity, it would be difficult, by any vouchers of public authority, to prove a right to this title. Such a condition of things, among any people, must leave them in an uncovenanted state, and exposed to perish from the way when the wrath of the Son is kindled but a little. May we not apply to such a condition, what was written by the prophet Zechariah, expressed in language familiar to the Jewish church, but manifestly designed for the day in which we live: "And it shall be, that whoever will not come up of all the families of the earth unto Jerusalem, to worship the king, the Lord of Hosts; even upon them shall be no rain. And if the family of Egypt go not up, and shall not come, who have no rain, there shall be the plague, where with God shall smite the heathen."

3. A national neglect to acknowledge God, his providence, word and worship, hath a demoralizing influence on all our public institutions, and on the opinions and manners of the people.

The native sinfulness of men strongly inclines them to forget God, and neglect the duties of religion. A great part of the moral order among mankind is impelled by the apprehensions of conscience, and by that sense of decency of which public opinion forms a standard. Although a hypocritical heart will not be accepted by God; yet it is certainly better for society to have sinful dispositions and practices restrained by a deference to public sentiment, than by an open indulgence of them.

to corrupt thousands who are comparatively correct. The power of example, on the opinions and manners of men is so great, that the destruction an irreligious man brings on his own soul, is not the greatest evil incurred. He may be the instrument of destroying a thousand others; which shews us the high importance that faith and virtue be encouraged by public marks of respect. The state or the church where these cease to be given, is hastening to its ruin by internal causes, more to be dreaded than any foreign enemy.

The great body of every people form their faith and manners from a few persons of influence, who have better advantages than themselves for knowing; or who, from some circumstances, obtain an ascendancy over their opinions. A principal one among these circumstances, is being connected with the government of the state or the church. In these cases, that dignity which really belongs to the community, in the popular eye, is transferred to the individuals who are its organs of acting. It is therefore of infinite importance, that these individuals be virtuous persons, who fear God and love his commandments; who treat all moral and religious institutions with respect, and bear their testimony for the being, providence, word and worship of God. The civil state is the fountain of power, controls wealth and imparts honor; objects that have a commanding influence over the mind. Human nature is such that public institutions will sway the opinions of the people.

What the public respects, they will respect; what it strenuously advises, they will think to be in some way necessary for their own good; what it neglects, they will esteem to be useless. As nations and states possess the highest earthly authority, all their institutions should lead men to reverence and worship Him, by whom they are made and unmade, according to his pleasure. A neglect of religion in the highest public institutions will gradually have a corrupting influence on all that are subordinate to them. When those who are appointed to watch over the morals of the people, and preserve order in the smaller districts, see the higher departments of the state left, without any constitutional guard on the subjects of religion and virtue, it will certainly lead to a neglect of their own duty. The people will imbibe the same idea; and either become refractory against those who endeavor to execute good laws, or appoint persons to the service who will wholly neglect their duty.—When it once becomes a general idea, that religion is not necessary for the safety of the civil state, there will soon be an end to order and justice. Even parents will be encouraged by the public neglect, to admit disorder and impiety into their houses. A corrupt state will corrupt the church of God. If Moses, by any means whatever, be diverted from giving a constant protection to religion, the sons of Aaron will soon make a molten calf, and say unto the people, these be thy gods, O Israel.—The experience of all nations and all ages evinces the truth of

these observations.—The heathen knew the need of a popular religion for the preservation of society. Being destitute of revelation, their opinion of the gods was formed by weak reason, under the influence of a corrupt mind; so that their gods might fitly be called, vanity and a lie; yet they found a belief of such gods as these, with an appropriate worship of them, absolutely necessary for the support of government. They were taught by experience, and every nation which makes the experiment will learn the same. I do not know that it is either irreverent or false, to suppose that the true God is more propitious to the heathen, who believe in false gods, and their control of men's affairs; than he is to such as reject the notion of Deity, and of a universal providence.—We have an instructive instance on this point, in the rise, maturity and decay of the Roman empire. That people, from very small beginnings, became the greatest power that ever existed in the world. Their government filled the earth. They were heathen who worshipped many gods, believed in their providence, propitiated them by a multitude of religious services, and implored from them success in all their great undertakings. Although a Christian is shocked by the folly, and in many instances by the cruelties of their idolatry; they still believed in Deity and a providence. So long as these were believed, the moral virtues, according to their conceptions, were practised. Justice was administered, civil liberty was preserved, and the state rose to its summit of pow-

er. But as soon as the Epicurean Infidelity was disseminated, which denied the being and providence of the gods, and the fitness of worshipping them; the empire shook on its base. Every horrible crime became common, both in private and public life; justice was no longer known; liberty fled; and even the introduction of despotism was a blessing, compared with the uncontrolled reign of vice, by which it was preceded.—No nation can be long safe without believing in a God, and rendering him suitable worship.

4. It may be asked, why is this subject introduced, when, if the evil mentioned does actually exist, it is not in the power of those who read to apply the remedy? I answer, there are reasons enough to justify the introduction of the subject, although a remedy may be impossible to us. It is a testimony due to truth. It is a confession and a testimony due to the glory of God, who reigneth in the midst of the nations. It is one step towards vindicating that awful justice of his providence which hath now involved us in judgments, more threatening to our existence than many conceive. It shews there is reason for us to expect a portion in those plagues by which the nations are tormented.

There are some benefits to be expected from attending to this subject. Although individual influence is small, it is something, and we are all taught the duty of using it in our several places, to impress a reverent belief that the Lord is God of the nations; and that those who neglect to confess him, after they have

evidence of the truth, have no right to expect any great interposition in their favor. To determine how long our calamities will probably endure, we must first know how long the causes will remain, which they were designed to chastise.

This subject, also, warns us carefully to maintain the institutions of religion, within our own local jurisdiction. Here we have an influence that will be felt, if exerted with prudence and firmness. There is no such difference of religious sentiment or practice between the several Christian denominations in this State, as ought to excite the least distrust of each other, on the subject we have considered. They all believe in the word, providence and worship of God; and it is only against disbelievers of the most sacred and eternal truths, they are called to unite.

VERITAS.



[The following is inserted by particular desire.]

Constitution and Plan of a Society for affording relief to the Families of deceased Ministers.

Article I. The name of the Society shall be, The Ministers' Annuity Society.

Art. II. The object of the Society shall be to provide annuities for the widows and children of those who shall become members of the Society, by contributing to its fund, pursuant to the regulations contained in this Constitution.

Art. III. The Society shall meet once in each year, viz. on the second Thursday of May, at 4 o'clock P. M. at the State House in Hartford; and may adjourn from time to time.

Art. IV. At the annual meeting

of the Society shall be chosen, by ballot, a President, Vice-President, Secretary, Treasurer, and five Directors, the Secretary being one.

Art. V. The President, or in his absence, the Vice-President, shall preside in all meetings of the Society; and, in case of an equal division of the members, shall have a casting vote.

Art. VI. The Secretary, who shall also be Secretary to the Directors, shall record the votes and proceedings of the Society, and of the Directors, in separate books;—he shall also keep a book in which contributors are to subscribe their names to the Constitution of the Society, with the annual rates to be paid by them respectively; and he shall perform such other services as shall be prescribed by the Society or Directors.

Art. VII. The Treasurer shall keep the monies and other property belonging to the Society; and shall observe such regulations with regard to receiving and paying money, and to the management of the fund of the Society, as shall be prescribed by the Directors, accounting with the Society annually, or oftener, in such way as the Society or Directors shall prescribe. He shall also give bonds to the satisfaction of the Directors, for the faithful discharge of his duty as Treasurer, and shall be allowed a reasonable compensation for his services; the sum to be fixed, from time to time, by the Society.

Art. VIII. The Directors shall superintend the concerns of the Society;—prescribe regulations concerning the receipt and payment of money by the Treasurer, and concerning loaning money belonging to the fund;—and, generally, adopt such measures as they shall think best adapted for carrying into effect the designs of the institution. They shall meet the day following the second Thursday of May annually, at 9 o'clock A. M. at the State House in Hartford, and may adjourn from time to time. At their annual meeting they shall choose a Chairman, by ballot, who shall preside in their meetings, and who, in case of an equal division, shall have a

casting vote. The Directors shall be allowed pay for their necessary expenses, but no compensation for their time or services.

Art. IX. A special meeting of the Society shall be called by the President, or in his absence from the State, by the Vice-President, whenever he shall think it expedient, or whenever he shall be thereto requested by three members of the Society; one month's notice of the meeting to be given in such news papers as he shall think most proper for communicating information to the members.

Art. X. A special meeting of the Directors shall be called by the Chairman, whenever he shall think it expedient, or whenever he shall be thereto requested by two of the Directors; and in case of the absence of the Chairman from the State, any two Directors may call a meeting of the Board.

Art. XI. In case any person, appointed to an office, shall decline accepting the same; and in case of the death, resignation, or removal out of the State, of any officer, the Directors shall elect some person to that office, who shall hold the same until the next meeting of the Society.

Art. XII. The following shall be the regulations respecting membership, contributions to the Society, and the amount and payment of annuities, viz.

1. The yearly rates of members, or contributors to the fund, shall be either Five Dollars; Ten Dollars; Fifteen Dollars; Twenty Dollars; or any sum more than Twenty Dollars; and the annuities to be paid to the widows and children of contributors shall be respectively five times the said yearly rates.

2. Any protestant minister of the gospel, or candidate for the ministry, who is not apparently in a declining state of health, and whose age does not exceed twenty-eight years, may become a contributor, and be a member of the Society, upon paying to the Treasurer one year's rate, and subscribing the Constitution of the Society, in a book to be kept by the Secretary for that purpose; in which subscrip-

tion he is to specify the yearly rate to be paid by him, which rate is to be paid on or before the day following the second Thursday of May annually.

3. Any minister or candidate, as above, whose age exceeds twenty-eight years, may become a member, upon paying one year's rate, and subscribing as aforesaid, and moreover paying, at the time of his subscribing, a sum of money equal to the amount of his annual rate, considered as an annuity in arrear, for a term of years equal to half the excess of his age above twenty-eight years, computed at six per cent. per annum simple interest.

4. Any member shall have it at his option, either to pay a certain sum annually, or to deposit with the Treasurer a sum of money, the annual interest of which, computed at six per cent. shall be equal to the annual rate which he has chosen; which sum of money shall be in lieu of his annual rate, and shall be returned to his legal representative after his decease.

5. If any protestant congregation, legally organized, shall at any time pay to the Treasurer a sum of money, the annual interest of which, computed at six per cent. is equal to one of the rates of the contributors, the widow or children of the minister of said congregation shall be entitled to the annuity corresponding to that rate, if he shall die during the continuance of his pastoral relation to the said congregation: Provided that the said minister shall have been admissible as a member of the society; and provided also, that the age of said minister shall not have exceeded twenty-eight years, at the time when the payment was made; or in case his age shall have exceeded that number of years, the said minister, or the congregation on his behalf, shall have paid a further sum, in proportion to his age, according to the regulation contained in a preceding paragraph for contributors above twenty-eight years of age. Nor shall the said minister forfeit his title to the annuity by removal from said congregation, provided he be dismissed in regular and good stand-

ing; and provided also that he pay to the fund the same annual rate during his life, either by himself, or by another congregation which has made the same provision for the families of their ministers.

6. The payment of the principal sum, so made by any congregation, shall entitle every subsequent minister of said congregation, who shall be admissible as a contributor, to the same annuity for his family; provided that, in case the age of the minister, at the time of his settlement with said congregation, shall exceed twenty-eight years, the minister, or the congregation on his behalf, shall pay a further sum, according to his age, as mentioned in the preceding paragraph. And in case of a co-pastoral charge, both pastors shall be entitled to the annuity for their families, provided that, upon the demise of one of the pastors, the surviving pastor, or the congregation on his behalf, shall pay a further sum, in proportion to the excess of his age above twenty-eight years, as specified above.

7. If the additional sum, in proportion to the excess of the minister's age above twenty-eight years, mentioned in the preceding paragraphs, shall not be paid, either by the minister, or by the congregation on his behalf, or if the minister should be inadmissible as a contributor, on account of his apparently declining state of health, his family shall not be entitled to the annuity; but he shall be entitled during his incumbency in the said congregation, to the annual legal interest at six per cent. of said congregation's original contribution.

8. If a minister or candidate become a contributor to the fund, either by himself, or by a contributing congregation, and shall afterwards settle as a minister in a congregation which has made the aforesaid contribution, he shall not thereby lose his former title to the benefit of the fund, provided he continue to pay his annual rates during his life, that is to say, either his own rate, or the interest of the money deposited by his former congregation, or both, as the case may be.

9. The minister, for the time be-

ing, of any contributing congregation, shall be considered as a member of this Society, and be entitled to vote in all their meetings; and in case there be no minister in such congregation, said congregation shall, if they see cause, choose some meet person to represent them in the meetings of the Society.

10. If any minister or congregation, which shall have made a contribution as aforesaid, shall at any time desire to increase it, he or they shall be at liberty so to do, on the terms and under the restrictions specified in the preceding paragraphs.

11. Annuitants shall be entitled to receive their respective annuities on the day following the second Thursday of May annually; on which day information, duly authenticated, is to be communicated to the Directors, of the death of any member, and a certificate is to be given by them that such a widow, child, or children, is or are entitled to an annuity, payable on that day, corresponding to the rate of the deceased member.

12. If any member shall die before he has paid to the support of the fund, either by himself, or by a contributing congregation, a sum equal to three year's annuity, in that case there shall be deducted from the annuities due to his widow or children, such a sum, as, together with the rates already paid by him, and the interest of such rates, computed at six per cent. per annum, compound interest, shall make or be equal to three year's annuity: Provided that such deduction shall be made by retaining only one half of the annuity, until such deficiency be made good to the fund.

13. If there be a widow, and no child of a deceased contributor, she shall be entitled to the annuity during her life.

14. If there be a child or children, and no widow, it or they shall be entitled to the annuity for fourteen years after the father's decease, and no longer.

15. If there be a widow, and a child or children, and the deceased contributor shall not have made by will any distribution of the annuity

due to his family, the widow shall have one half, and the child or children the other half, for fourteen years, after which she shall have the whole: Provided, however, that if she marry before she is fourteen years a widow, she shall have only one third, and the child or children two thirds, for fourteen years to be counted from the death of her husband; but if all the children die before the fourteen years expire, or if the fourteen years aforesaid expire before the death of the widow, she shall have the whole annuity during her life.

16. If the interest of the fund, in any one year, shall be more than sufficient to pay the annuities due that year, then such a part of the surplussage, as the Directors shall think proper, shall be distributed among the annuitants, in proportion to the sums which shall have been paid for them: Provided, nevertheless, that no such distribution of surplussage interest shall be made until at least six years after the establishment of the Society.

17. If the interest of the fund, together with the rates of contributors, for any two years successively, shall not be sufficient to pay the annuities due those years, such a deduction shall be made from the annuities due the second year, as the Society, at their annual meeting, shall direct.

18. If any member shall fail to pay his annual rate by the time it becomes due, he shall pay interest for the same, at six per cent. per annum; and if the payment be delayed more than one year, he shall pay compound interest at the same rate.

19. If at the time of the death of any member, any rates shall be due from him, the amount of such rates, computed at six per cent. per annum, compound interest, from the time they became payable to the time of his death, shall be deducted from the annuity payable to his family.

20. If any donations shall be made to the Society, besides the annual rates of the members, they shall be faithfully appropriated to promote the objects of the institution.

21. And whereas it is of importance that a fund should be raised, as soon as may be, competent to pay the annuities contemplated by this institution, laymen, of any denomination of protestants, may be admitted as members, under the restrictions with regard to age and health, mentioned in the preceding paragraphs, until the number of members become one hundred; afterwards laymen are not to be admitted, provided there be ministers, or candidates, or congregations, offering to become contributors, sufficient to keep up that number at least. Provided always, that no minister, candidate, or congregation, qualified as above, shall ever be refused admission, upon his or their application and compliance with the foregoing stipulations; although there may be a hundred or more contributors at the time of such application.

Art. XIII. Any alteration may be made in this Constitution, by the Society at their annual meeting, provided the proposed alteration shall have been laid before the Society, at the preceding annual meeting, and provided that two thirds of the members present shall concur in the vote, for the said alteration.

Pursuant to the preceding Constitution, a Society was established in May, 1811—the capital stock of which will be upwards of 800 dollars the present month. The Society will meet at the State house in Hartford, the second Thursday of May instant, when any persons who are so disposed may have an opportunity of becoming members. Or they may join the Society at any other time according to the regulations contained in the Constitution. (Andrew Kingsbury, Esq. is Treasurer, and the Rev. Andrew Yates, Secretary of the Society.)



The following Letters from the Missionaries in India, are extracted from the Panoplist.

Extract of a letter written by Mr. Luther Rice, one of the American

missionaries, to a friend in Boston. The date is at Calcutta, Sept. 5, 1812.

After stating several facts, which were contained in other letters, in the present communication, Mr. R. observes:—

“ In regard to one particular,— that of endeavoring to fix a permanent footing somewhere, and concentrating our whole strength in one object, I have no hesitation. But in effectuating this, if we succeed at all, a printing press will be highly important, not to say indispensable. To diffuse the Bible among a people without printing is impossible; and if we fix the mission, as it appears at present probable we shall, upon Madagascar, a press will be all important in a short time. We shall want it for our own assistance in advancing in the language, and to enable us to throw small portions of Scripture into the hands of the natives, as soon as we become able to translate.”

“ By the time a printer and press are in readiness, or can be got in readiness, for the mission, I hope we shall be able to say to what place they may be sent. Indeed our distance from America is so great, and communication so uncertain, that I sometimes fear we may be long in want of a press, before it will be practicable for one to be conveyed to us.”

“ I hope the missionary spirit continues to increase. Even should the present mission fail, Christians ought not to slacken their exertions, or abate their zeal. Whatever may become of us, the missionary cause is certainly a good cause, and must finally prevail: and all Christians are bound by infinite obligations to help it forward.

After speaking of the loss experienced by the Baptist missionaries, in the burning of their printing office, Mr. R. says, “ But their printing goes on again.”—

“ Since the foregoing letters were in type, more recent intelligence has been received from India, by the Caravan, which left Calcutta about the first of October, and the Reaper,

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which sailed from the same port at the end of the same month. By these arrivals we learn, that all the missionaries, except Mr. Newell and his wife, remained at Calcutta so late as the 23d of October; that they were deliberating upon a missionary station, and obtaining all the information on that subject in their power; that they had experienced severe trials on account of the change of opinion professed by a part of their number with respect to the ordinance of baptism, Mr. Rice having also become a Baptist; that this change rendered a separation expedient, in their future operations, as it appeared to them all; that Messrs. Nott and Hall, and Mrs. Nott expected to sail soon for Ceylon, with a probability of fixing themselves at or near Bombay; and that their views of the importance of sending missions to the Heathen became more impressive, in consequence of what they heard and saw. It is also stated, by one of the brethren, that the Rev. Dr. Brown, senior chaplain at Calcutta, departed this life a few months before the date of the letter; a circumstance deeply to be regretted, as the influence of that good man would doubtless have been exerted, had he been living, in favor of the missionaries. It gives us great pleasure to learn, however, that the Rev. Mr. Thomson of Calcutta, an Episcopalian clergyman, is earnestly engaged in promoting the evangelical cause in India. The following extracts from letters need no explanation.

Calcutta, July 31, 1812.

Rev. and dear Sir,

I wrote you about a fortnight since by the American ship Francis, * and enclosed in one of my letters an extract from the second order of the Governor in Council, requiring our immediate return to America in the Caravan, or our departure to some place beyond the territories of the British and their allies. By the intercession of our friends, however, we have obtained permission to go to the Isle of

* The Letters by the Francis have not yet come to hand.

France. The Government have no right to say, that we shall not go to any place, which is not under the Company's jurisdiction. Ceylon, the Isle of France, and Bourbon belong to the Crown, and not to the Company; and the Company's government has no kind of connexion with these local governments."

"Considering the present state of the Chinese and Birman empires, the only extensive fields of missions eastward of this country, the only places, indeed, in this part of the world, to which the Company's government will permit us to go, and being excluded from the whole of British India, our only alternative seems to be, either to return to America, or go to the Isle of France. The state of China and Birmah is such as forbids our attempting a mission to either of those countries for the present. There is, indeed, one missionary in each of those places, but their prospects are very unpromising, and their situations extremely dangerous. Mr. Morrison is allowed to reside only half the year in Canton. He is Chinese interpreter to the E. I. Company. He goes up with the fleet, and, when the trading season is closed, returns to Macao, where he spends the remainder of the year. He is obliged to keep his object a profound secret. If it were known, he would no doubt be put to death, in the most cruel manner. He occupies the only place where it is possible to attempt a mission to China. His office conceals his real object; but he can have no associate, because there is no possibility of residing either in Macao, or Canton, without some office, such as Mr. Morrison fills.

"There are many circumstances which discourage a mission to Birmah. Without any inquiry respecting that country, there is this discouragement to meet in the outset. The London Society have tried that country, and given it up; the Baptist missionaries too have tried it, and all of them but one have quitted the field;—and this after they had resided several years in the country, had acquired the language, and expended thousands of

dollars* on the object. We have no reason to think that we have more ability or perseverance, than some of the missionaries who have abandoned Birmah for other more promising fields. Brother Judson and I have concluded, that it is not expedient to make trial of Birmah in the face of these discouragements, and many more, which time will not allow me particularly to mention. In view of these circumstances I have made up my mind to embrace an opportunity which now offers of going directly to the Isle of France, not so much with the view of settling on that island, as of getting out of the Company's jurisdiction, so that I can be at liberty to go from thence to any place where Providence may open the door for missionary work. Brother Judson would do the same; but the vessel in which I go cannot accommodate us both."

"My things are on board, and I and Mrs. Newell go on board this evening. We pay six hundred rupees (three hundred dollars) for our passage, and expect to be out two months.

"The Harmony is every day expected. The brethren wrote us twice from the Isle of France. The Governor is favorable to missions, wishes a mission to be sent to Madagascar, and has even made application to the London Society for the purpose.

"Brother Judson thinks, that he shall embrace the next opportunity of getting to the Isle of France. The other brethren will probably be obliged to take the same course, on their arrival here. They may possibly get leave to go hence to Ceylon. If they can, they will probably do it, as that Island affords a very favorable opening for missionary exertions, and they have already begun to turn their attention to that place. Whether I shall continue on the Isle of France, or go from thence to Ceylon, or attempt a mission to Madagascar, must be determined by circumstances with which I am at present

* Another letter says 25,000 rupees.

unacquainted. I shall endeavor to follow the leadings of Providence. I shall embrace every opportunity of informing you respecting my situation and prospects. We have received 710 rupees through the hands of the Rev. Mr. Thomason, whom I mentioned to you in my last. This money, which was intended for brother Judson and myself, we have divided equally between us."

"I have taken a letter of credit from Dr. Carey to a house in the Isle of France, lest my resources should fail before I can receive any supplies from America. I shall certainly use all possible economy, and endeavor, as soon as possible, to find some way of contributing to my own support.

"The discouragements we have met with have not yet caused me to repent of my undertaking. On the contrary, I feel more and more attached to the work. My wife enjoys excellent health, and good spirits."

"We go hence in a greater hurry than we left America. We had but three days notice of the opportunity. This circumstance must apologize for the shortness and other defects of my letter, and for neglecting altogether to write to several others, to whom I made promises—

Rev. and dear Sir, I remain, &c.
SAMUEL NEWELL.

Rev. Dr. Worcester,
Cor. Sec.

"Calcutta, Sept. 26, 1812.

Rev. and dear Sir,

In our last letter we inserted our petition that Government would permit us to return to the Isle of France, and not oblige us to go back to America. That petition they granted. Accordingly we have engaged our passage, and expect to sail in a few days. As to the field of our future labors, we are now entirely undecided. We have already mentioned our views of Madagascar. Our subsequent researches into the state of that island do not enable us to add to our former remarks any thing material.

"Recently some faint hope has been excited in our minds respect-

ing Bombay. It rests principally on this—the present Governor of that Presidency, Sir Evan Nepean, is said to be a pious man; and therefore would probably throw no more obstacles in the way of missionaries, than his official duties should oblige him to do.

"Could we once get into Bombay, we are almost inclined to hope, that they would not force us from the country. We are, at the same time, inquiring into the state of Java, his majesty's colony, and by appointment the residence of the Governor General of all his majesty's possessions to the east of the Cape of Good Hope. Gen. Maitland, [the present commander in chief] when Governor of Ceylon, showed the missionaries particular favor. We regret that we cannot write more definitely; but, in our present undecided state, we feel a reluctance in attempting to write.

"Brother Judson and his wife have changed their sentiments on the subject of baptism. They were baptized in Calcutta, on the first Sabbath in this month. In consequence of this trying event, it has appeared to him and to us, and to those with whom we have conversed upon the subject, expedient that we should separate, and labor in different fields.

"As to our pecuniary concerns,—though God has provided Christian friends, who have generously taken us in, yet a variety of unavoidable charges makes our expenses very considerable. But of these we shall remit a more particular account. It has pleased God more or less to afflict us: all with the fever of the country; but through his wonderful mercy and forbearance we are happily recovered, except brother Rice, who yesterday had a relapse.—We shall be obliged to pay our physicians not less than 150 rupees. For our passage to the Isle of France we pay 1600 rupees. While at the Isle of France our expenses must be great; for living is far dearer there than we are accustomed to think of in America. A voyage from that place must be very dear; as ship provisions in that Island are so very expensive. We

feel it to be our indispensable duty to adopt and pursue the most rigid economy. We hope we shall be enabled to do it, so far as to satisfy our employers, our consciences, and our Judge."

"We close, dear Sir, praying grace, mercy, and peace, may be multiplied to the Board of Commissioners, and to all the friends of Zion.

GORDON HALL,
LUTHER RICE,
SAMUEL NOTT."

Rev. Dr. Worcester,
Secretary.

"Calcutta, Oct. 23d, 1812.

"Rev and dear Sir,

We have delayed writing you to so late an hour, on account of some particular circumstances which rendered it desirable to delay, that we have now time to say but little. We have been detained here much longer than we anticipated when we wrote last, the vessel in which we were going to the Isle of France not having yet gone. We shall not, however, go in her at all, having conceived a different design.

"Our later letters have given you reason to believe, that Madagascar did not hold the same place in our views, as when we first arrived. Not because we deem it of less importance, but because increasing information led us to think other places less inaccessible. During the time of our stay here, we have been making all the inquiries which we could to enable us to form that decision which would meet the approbation of God, the Board, and our Christian friends. We mentioned, some time since, some hopes of Bombay and Surat. Our further inquiries and reflections on these and other places have led us to determine to make an attempt at Bombay, as a first step, unless something should appear to render it unwise."

"The places which now seem to us next in order to Bombay, are Java, Prince of Wales' Island, and Malacca. Though we have thought it most likely that we should go to Bombay for some weeks, it is but a little while since we have given up the idea of going to the Isle of France. But finding that Govern-

ment will allow us to go to Ceylon, we have chosen to go thither, as that route will cost less time, expense, and trouble. There are no vessels, however, going to that Island as yet; and we may still be detained some weeks in Calcutta. We hope that God will continue to shed light on our path, and that he will bless the attempt we expect to make. Pray for us, dear sir, for a divine blessing upon us, that we may be enabled to guide our affairs with discretion, and be made eminently useful in the church of God. Before we write you again we hope to have gone forth to attempt something for his honor—something for the Heathen who are perishing for lack of knowledge.

"You will be surprised to receive a letter written from us alone; and we are surprised, and distressed, that it is so. Brother Rice has been led to change his sentiments on the subject of baptism; and brother Judson and himself will probably attempt a mission to Java. What the Lord means by thus dividing us in sentiments, and separating us from each other we cannot tell. This we know; the Lord seeth not as man seeth; and it ill becomes us to be dissatisfied with what he does. We hope, and pray, that these unexpected things may not damp the missionary spirit which has been kindled; but that it may burn with a brighter and purer flame. We know nothing yet of Brother Newell, but hope he has arrived at the Isle of France. You will hear from us again by the Harmony, if we live; and should we have acted then, we shall give you a full detail of the ground of our decision. With much respect and Christian affection,

GORDON HALL.
SAMUEL NOTT."

Rev. Dr. Worcester,
Cor. Sec.

Extracts from a letter from Mr.

Nott to the Rev. Dr Griffin

"Calcutta. Oct. 18, 1812.

"Rev. and dear Sir,

It is now about ten weeks since we landed in India, during which we have enjoyed many mercies, and suffered many trials. We [the four who sailed from Philadelphia] have

all been more or less afflicted with sickness ; and brother Rice is still in the doctor's hands. Messrs. Hall, Judson and myself, and our wives are all well, and all as yet remain at Calcutta.

"Our last letter to our friends mentioned our expectation of sailing in a few days to the Isle of France. But the ship in which we had engaged our passage has been detained a month ; and now we cannot say when we shall go. The probability is that we shall be away from Calcutta ere long, either for the Isle of France, or Ceylon, neither of which places will probably be our final destination. There are so many uncertainties attending any missionary plan, and so many difficulties in knowing what should be done, that we hope to be forgiven if we speak variously when we speak, and if, for a season, we sometimes choose not to speak at all. Most sincerely do I hope, that we are not neglecting our work ; and the various views we entertain result from an attention to it in some degree.

"We think much less of Madagascar than we did, and because we have some hopes of succeeding in some of the places contemplated by us with strong desire when we came out, but which once appeared as almost impracticable. Should any thing appear to render them really so, Madagascar has the same claim to our minds that it ever had.

"You may well think we have indeed been tried. Our situation has been responsible, our way difficult, our prospects dark, God's dealings with us distressing and mysterious. But after he has chastened us, we hope he will take us by the hand and lead us forth, and say to us, 'Sit down here ; labor for me ; and you shall have a crown of rejoicing.' I pray daily that it may be soon ; and that we and you may have occasion for much rejoicing in the goodness of God. *The King's business requireth haste ;* not a moment is to be lost, while the miserable pagans are dying without the offer of salvation.

"I have found much comfort and edification since I have been here in the company of Mr. Thomason, one of the episcopal clergymen of this

Presidency ; and lately in that of Mr. Corrie, who is stationed up in the northern parts of Hindostan. They are indeed men of a great savor of godliness ; men from whose company one cannot go away unprofitd ; men deeply engaged for the salvation of sinners, and very faithful in the dispensation of divine truth. To these, as laboring in this denomination, may be added Mr. Martyn, who is now in Persia perfecting his knowledge of the Persian language, in order to complete a translation of the Scriptures into that language. Mr. Thomason is engaged in the Arabic, and Mr. Corrie in the Hindostanee ; and is also much engaged in laboring at his station among nominal Christians and heathens. An Auxiliary Bible Society was formed here last winter,* and another very lately at Colombo in the island of Ceylon. Though there is abounding wickedness here, there is a grain of mustard seed. It will, we hope, shoot forth its branches to a wide extent. Do all you can, my dear Sir, to excite those that love Christ in your flock, in the affection of some of whom I think I enjoy a share, to pray much for me, and for all who are with me, that we may have wisdom and grace, and, if the Lord please, a blessing."

"Yours with respect and affection,
S. NOTT."

Rev. Dr. Griffin.

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*Missions of the United Brethren
among the Esquimaux Indians
on the Coast of Labrador.*

[The Missionaries of the United Brethren have been more successful than any other, in the conversion of ignorant Heathen.—They are an eminent example for the imitation of all other Christian denominations. Their Missionaries are plain, pious men ; possessed of sound natural understanding, who have devoted their lives to the business, and instruct

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* This Society was formed Jan. 1, 1811.

their people, in the rudiments of a civilized life, while they teach them the doctrines of Christianity. Their success seems to depend on their patience, perseverance, and their endeavors to accommodate instruction, in the first instance, to the low conceptions on moral subjects, which must always be expected among ignorant Heathen. The effects of their missions on the frozen coast of Labrador, among a people, depressed by the inclemency of their climate, and without any means of information; a great part of the year separated from mankind by oceans of ice, is a notable proof of the benign influence of Christianity.

The following Extracts shew the state of their missions at Hopedale, Nain and Okkak.]

Ed.

Hopedale, July 25, 1810.—“ We entreat you, dear brethren, in the most cordial manner, to present to the venerable British and Foreign Bible Society, our most fervent thanks for their kindness towards our poor believing Esquimaux, in having sent them such a valuable present as the Gospel of St. John and part of that of St. Luke, printed in their own language. May our gracious Lord and Saviour richly reward them for it, and enable them to make known His saving word, by distributing it throughout every land and nation, to the glory of his redemption. When our Esquimaux are all at home, and we appoint a meeting to distribute these books, there will be great joy manifested among them, and many a prayer will arise from their very hearts in behalf of the Society.”

“ Our proper calling to make known the Gospel to the Esquimaux nation, has remained most important to us, and we have sought to improve every occasion to represent to them the love of Jesus, and what He has done and suffered to redeem us, and to procure for us eternal life and happiness. He again granted His power to attend our feeble ministry. As to our Esquimaux flock, we can declare with truth, that we have seen the most manifest proofs of the faithfulness of the good Shepherd, and with what love

and patience He leads them and preserves them from deviating again into the broad way. Even when one or another of them lost his first love, and became, for a time lukewarm, we had the joy to see them soon brought to reflection, and the love of Jesus rekindled in their hearts. On such occasions, they would come to us and weep, and lament over their indifference and coldness towards their Saviour, who, out of love to them, had suffered such bitter pains and torments, and died the death to save them. Weak and insufficient as they feel themselves, we can say of most, that they cleave unto, and seek grace and help from our Saviour. And as He becomes more precious to their souls, and His help indispensably necessary for their happiness, they seek more to enjoy His peace, through a sense of the forgiveness of their sins, and deliverance from the power thereof. They delight to turn to him in prayer, and feel the comfort of being heard and answered.

“ Young and old have most diligently attended all the meetings of the congregation, and, as they often declared, never without a blessing. Our communion-days were truly festival days to us and them; the presence of Jesus was most sensibly felt on these occasions, and many tears of thankfulness flowed from their eyes. During their absence in summer, they have regularly held their evening and morning worship in their tents. Their joy on receiving the new Esquimaux hymn-books, printed and sent out last year, was inexpressibly great, but we did not receive them till the 13th of March from Nain. We wish our dear brethren had been present at the distribution, to see the fervent gratitude with which they were received. They entreated us with tears to express their thankfulness to their fathers and brethren in the East, for this present, and for the trouble they had in putting it in print; and added, that they would not forget to pray to Jesus to bless them richly for it. We are frequently surprised and delighted to find how the Spirit of God explains

to them more and more the spiritual meaning of the holy Scriptures, and of all the words of Christ, contained in them and in the hymns. They often express their astonishment, that they had so frequently heard and read this and the other Scripture, and yet never understood its real meaning till now."

Our Esquimaux congregation consists of 36 communicants, 12 candidates, 13 baptized, not yet communicants, 10 candidates, 38 baptized children. In all, of 109 persons.—Thirty-six un-baptized, chiefly children, live on our land. In all, 145 persons, inhabitants of Hopedale."

Nain Sept. 26, 1811.—"Our Esquimaux congregation consisted, at the close of the year 1810, of 67 persons, 5 more than at the close of the last year. Of these, 20 are communicants. Besides these, 48 persons including children, live on our land. In all, 115 persons; 24 more than at the close of last year.

Okkak, July 27, 1812.—"The number of Esquimaux, who live with us, amounts to 233, of whom 116 belong to the congregation; 6 adults and 7 children have been baptized, 3 admitted to the holy communion, 1 became candidate for the same, 1 was received into the congregation, 12 admitted as candidates for baptism, and three re-admitted."

"With the necessaries of life, our Esquimaux have been more abundantly supplied, than we ever remember. Their success in procuring provisions last autumn was tolerable, and they have besides caught many seals in nets; so that they have not only had a sufficiency for their own consumption, but were able to assist their brethren at Hopedale, whose supplies have been but scanty. We joined them in thanks to the Lord for this favor.

"In your kind letter you express the joy it would give you, if the heathen, who live in our neighborhood and frequently visit us, would hear and receive the Gospel. You will rejoice with us, when you learn that we have hopes that this will be the case, and that a beginning is already made. Our neighbors at Nokkasusuktok, who came

frequently during the winter to trade with us, were reminded, both by us and our Esquimaux, of the necessity of conversion; and Jesus was proclaimed to them as their only Saviour and Redeemer. He has blessed this testimony, so that their principal leader removed to Nain in February last. This man seems to have been prepared by the Spirit of God for his conversion. He complained bitterly of the load of guilt he felt, on account of his sins, and expressed his fervent wish that our Saviour would deliver him from them. We assured him, that, if he was anxious to be freed from the power and guilt of sin, Jesus was ready and willing to cleanse him from all unrighteousness; that He had come for this purpose into the world, had suffered and shed His blood, and died for our transgressions. We have good hopes of this man, and his removal hither has not failed to create much sensation among his neighbors; another family has come to us, and one to Okkak. Besides these, two families from the north are with us at present, but we are not certain whether they will remain here or remove to Okkak. Should they remain here, the number of our inhabitants would be increased by twenty-five souls, and consequently amount to 140 in all. For so many our church which has been crowded during the winter, would be too small; and God grant that it may be too small for the souls who attend it with real hunger and thirst after salvation; how gladly should we propose the enlargement of it."

"With regard to the principal object of our dwelling in this country, we bless the Lord that he has graciously owned the preaching of the glad tidings of salvation, and accompanied it with power and the demonstration of His Spirit. Often was His presence so powerfully felt, that hearts and eyes overflowed. This was particularly the case, when, from time to time, individuals have been joined to the church by holy baptism, and when we partook of the Holy Sacrament of our Lord's body and blood in fellowship with our dear Esquimaux communicants.

On such occasions we have often thought how great the delight of our brethren beyond the ocean would be, could they behold this congregation gathered from among the heathen, rejoicing with heart and voice in God their Saviour.'

"The schools, which have been kept without interruption during the winter, have been well attended by diligent scholars, who make considerable progress in reading and in writing. All these blessings, which we can only briefly touch upon, afford, both to us and you, abundant cause of the sincerest thankfulness to the Lord for past favors. We most willingly devote ourselves, with soul and body, to His service; and if we may be permitted to bring one stone (however small in comparison with His great work upon earth), to the building his Jerusalem below, how great will be our joy!"

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OBITUARY.

DIED at Marlborough, (Vt.) Rev. GERSHOM C. LYMAN, aged 62, pastor of the church in said town. Yale, 1773.

At Norwich, 19th April last, Rev.

ASAHEL HOOKER, aged 49, pastor of the second church in that town, and late pastor of the church in Goshen. Yale, 1789.

At Topsfield (Mass.) the Rev. ASAHEL HUNTINGTON, aged 53, the worthy and beloved pastor of the church in that town. Dart. 1786.

At Waterford (N. Y.) Rev. JOHN CLOSE, aged 76.

In Philadelphia, 19th April last, of the prevailing typhus fever, BENJAMIN RUSH, Esq. M. D. aged 70; celebrated as a physician, a man of science, and philanthropy.

In Alexandria, (Va.) Rev. LASTLY MATHEWS, aged 57.

In Annapolis, (Md.) Rev. RALPH HIGGINBOTHAM.

In Derby, D. HOLBROOK, Esq. his wife, and son, all in the space of nine days.

In Switzerland, C. DE NARBONNE PELLET DE SAGAS, aged 86; he had removed to S. from England after the completion of the education of the *Prince Regent* and the *Duke of York*, to whom he was private tutor.

In Lisbon, Lt. Gen. Sir W. ERSKINE.

In St. Croix, Gen. (Gov.) HARCOURT.

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Donations to the Missionary Society of Connecticut.

1813.

April 13.	From Rev. Giles H. Cowles, by the hand of Rev. Abel Flint, collected in new settlements, . . .	\$ 8 50
	From Rev. Giles H. Cowles, by the hand of Rev. Abel Flint, a Donation, . . .	1 00

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Received by Mr. PETER W. GALLAUDET, to be transmitted to the Treasurer of the Foreign Missionary Society.

1813.

April 5.	From P. B. Gleason & Co. from a friend to the Translations of the Scriptures, in Cayuga, (N. Y.) towards repairing the loss of the Serampore Printing Office, . . .	\$ 20 00
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CONNECTICUT
EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. VI.]

JUNE 1813.

[No. 6.

A Missionary Sermon, delivered in the North Presbyterian Church in Hartford, on the evening of the 18th May, 1813, at the Request of the Trustees of the Missionary Society of Connecticut. By SAMUEL GOODRICH, A. M. Pastor of a Church in Berlin.

PHILIPPIANS i. 12.

"But I would ye should understand, brethren, that the things which have happened unto me have fallen out rather unto the furtherance of the gospel."

AMONG those who were early converted to the Christian faith, and voluntarily engaged in spreading the knowledge of Christ, the apostle Paul appears pre-eminent. Bold and daring, though young, he was chosen and commissioned by the high priest, and rulers of the Jews to persecute the followers of Christ. Full of zeal in prosecuting his sanguinary business, behold him on the road to Damascus! See him fallen to the earth, stopped in his mad design by him who has "all power in heaven and in earth!" His heart is changed by the sovereign grace of God. Instructed in his duty, and furnished from on high for a different work, he steps forth the able advocate and defender of the Christian faith. Behold him laboring in different quarters of the world, establishing Churches, and confirming Christians. View him arraigned before Nero, at Rome, the capital of the empire. While there, he wrote several of his epistles to the Churches he had planted; in which he explains their duty, as members of Christ's body, and the doctrines of the gospel.

The spread of the gospel was an object which lay near the apostle's heart. For the honor of Christ, and the salvation of souls,

Vol. VI. No. 6.

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he willingly suffered the loss of all things. The love of Christ constrained him. Of this, in his affectionate epistle, he assures the Philippian Christians, and informs them that the things which had happened unto him, however unpropitious they might have appeared, had been over-ruled by the great Head of the Church, for the furtherance of the gospel. Events, unpropitious in human estimation, are oftentimes over-ruled by God, for the accomplishment of his glorious purposes; even those, which we think will greatly retard, if not entirely disconcert, their progress, are the means by which they are perfected. Thousands of Christians, no doubt, were greatly perplexed, at the mysterious conduct of their Lord and Saviour, in permitting Paul, the apostle of the Gentiles, to be a prisoner, and in bonds at Rome; but Rome was the place, where this distinguished champion of the cross was to act the most conspicuous part of his ministry. Of this, the apostle reminds the Christians at Philippi:—"But I would that ye should understand, brethren, that the things which have happened unto me have fallen out rather unto the furtherance of the gospel."

The subject presented to our consideration, in the text, is applicable to the present occasion. I propose, therefore, to notice.

I. The natural and distinguishing effects of the gospel, and the importance of making exertions for its spread.

II. The means by which the spread of the gospel is to be accomplished.

In consideration of the natural and distinguishing effects of the gospel, it may be proper to notice those effects.

1. As they respect individuals.

The law of God, being an expression of the holiness and purity of his nature, affords no remedy for the pardon of sin, or hope of acceptance with God; for "by the law is the knowledge of sin." The clearer discoveries any one may have of the character of God, and of the nature and extent of his government, without the gospel; the more certain will be the evidence and conviction of his inevitable ruin. All the divine attributes are pledged to maintain the governing justice of God. This is fully revealed in the method of pardon and recovery by Jesus Christ. The sinful and guilty creature, arraigned at the bar of his Creator, is cut off from hope. Under a full conviction, and even an acknowledgment of his rebellion, guilt, and folly, he perceives the holy law of God armed against him. But the religion of Jesus reveals the mercy and benevolence of God; it brings relief and hope to the despairing criminal. Provision is made in the plan of salvation, for the honor and establishment of the divine authority. The folly and unreasonableness of sin are declared; justification is freely dispensed; and eternal life given. A way is provided for the acceptance of the rebel to favor, upon his submission. Through the power of the gospel, his heart of stone is taken away, and a new and divine principle implanted. Reconciled to God, he approves of the divine character, and law, in condemning sin; and

his holy determination to punish impenitent transgressors. What happy tidings and good news are declared in the gospel by Jesus Christ! If we accept the offered salvation, all cause of fear and dread, on account of sin, is removed. "Herein is the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory," that is salvation.

The sinner, when he discovers the admirable wisdom and benevolence of God, in constituting Jesus Christ his own Son to be a Mediator, feels a confidence in his promises. By the grace of God, he is resolved to live a holy and obedient life; and, "being made free from sin, and having become a servant of God, he has his fruit unto holiness, and the end everlasting life."

Whenever, therefore, any one of the fallen race of Adam is recovered from a state of enmity to friendship; from condemnation and wrath to justification and salvation; then, as they respect individuals, are exhibited the distinguishing effects of the gospel.

2. The distinguishing effects of the gospel are exhibited in the increasing numbers, and the exemplary lives and conversation of its professors.

The religion of Christ is designed and calculated to promote peace and felicity, among men; it breathes a spirit of universal benevolence, and brings glory to God.

The influence of Christianity, on human societies, has been but partially tested. Its full effects, in all its benignity, on the hearts and lives of every individual, in any large community, have never yet been experienced. Though the law of the gospel is *love*, and the command of Christ is, "Whatsoever ye would that men should do to you, do ye even so to them;" yet, it often happens, that in the practice of this excellent rule, our reason is clouded by prejudice, and our conscience over-ruled and warped by self interest; so that, while we are disposed to insist on a rigid regard to the rule, in our fellow men, we too often neglect it ourselves. Where Christianity has been published, and sincerely embraced and practised; though the number of its professors be comparatively small; yet it has had a desirable and happy influence. Believers have been the salt, which has preserved the moral world from universal decay—the ten righteous who have saved the city. When, then, God is pleased to send the gospel to a people—to clothe it with power, by the influence of his Spirit, and individuals are converted to the faith, and walk with God; vice is restrained—industry promoted—the laws respected, and the happiness of man greatly advanced. How extensively is this happiness spread and increased, when individuals, for the love of Christ, are constrained to profess his name, and when parents and children walk in the fear of God, and in obedience to the commandments of the Saviour! What a season of refreshing from the presence of the Lord, when believers have one heart, and walk in one way, continuing steadfast in the apostle's doctrine, in fellowship, in breaking bread, and in prayer!

3. The effects of the gospel, as it respects mankind in general, if less visible, are also highly important.

The commission of Christ is, "Go, teach, or disciple, all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." In fulfilment of this command, the apostles visited most parts of the known world, proclaiming the knowledge of Christ, and him crucified, and calling upon men every where to repent, and turn to God; the Lord working with them. The success of their exertions far exceeded what could have been anticipated. Notwithstanding the opposition they had to encounter, their zeal was unabated, and their resolution confirmed; being encouraged and supported, in their arduous work, by the promise of Christ, "Lo! I am with you.—The number of the disciples was multiplied, who eat their meat with gladness and singleness of heart, praising God, and having favor with all the people; and the Lord added to the Church, daily, such as should be saved."

The rapid spread of the gospel against the opposition by the Jews is demonstration of its excellence. A few weeks only after the crucifixion of Christ, eight thousand were added to the Church. "The number of the disciples multiplied greatly; and a great company of the priests were obedient to the faith." But the success was not confined to Judea. Its effects astonished all classes of men. It is observed "that in little more than half a century, Christianity had made incredible progress, and in remote heathen countries had become the prevailing persuasion: many of all ages, sexes, and of every rank, not only in cities, but in villages, and in the country, embraced the Christian faith. The pagan temples were deserted, and the sacrifices were neglected."

A wonderful reformation in manners is the effect of Christianity, wherever it has been embraced. The picture, which the apostle has drawn of the Gentile world, however shocking, is too just, even at this day, respecting the pagans. The vices to which they are addicted, are the most abominable. But where "Christ is the power of God, and the wisdom of God," men have become pious, just, charitable, chaste, meek, and humble minded.

If such are its natural and distinguishing effects, it is evidently important that exertions should be made to spread the knowledge of a Saviour.

As the gospel is the revelation of God's gracious dispensation of mercy, in the recovery of fallen man by a Mediator; no subject can be presented to our contemplation so important, and so deeply affecting our present, or future felicity.

This will appear from the *manner* in which it was introduced, the *subject* on which it treats, and its *benevolent design*.

Before the foundation of the world, the plan was laid in the wisdom and benevolence of God; revealed immediately after the

fall; prefigured by the types under the Old Testament; and when the time was fully come, the Son of God was born, and dwelt among men; yielded obedience to the divine law; manifested himself to be the Son of God with power; stated the terms of acceptance; by his sufferings and death, made an atonement for sin, and arose triumphant from the grave. He instructed, comforted, and commissioned his apostles, and ascended into heaven. He sent down the Holy Ghost, and now over-rules all things for the good of his Church, which he has purchased with his own blood.

We know of no work which was ever accomplished with similar circumstances; in which such an agent was employed; and in which there has been such a display of divine goodness and mercy.

The subject of the gospel, also, shews the importance of our laboring to promote it. It teaches the character and government of Jehovah; the origin, apostacy, and present condition of the human race; it reveals to our hopes a recovery from sin to holiness. The attention of mankind is called to this subject, by every motive which respects this world, or the world to come. It is a subject in which every individual is concerned. Other branches of knowledge concern men of a particular profession; a knowledge of one may not be essential to the performance of the duties of another; but, if ignorant of God and Christ, we must all perish.

The benevolent design of the gospel evidences the importance of our laboring to promote it. It is from the benevolence of God; it was while we were enemies, and without strength, that Christ died for us. It is designed to reconcile men to God and each other; to promote peace and harmony in society; it warns us of the consequences of an unholy life, and declares that it shall be well with the righteous.—To proclaim *this*, Christ came down from heaven, and revealed his Father's will. He assured mankind of God's gracious acceptance, upon repentance and submission; and sent the Holy Spirit to renew men to holiness, and to prepare them for the heavenly inheritance. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Herein is love, not that we loved God, but that he first loved us, and gave his Son to die for us." From a view of this subject, our own concern in it, and that of the whole family of man, can we cease to use our utmost exertions to extend the knowledge of a Redeemer?

II. The means by which the spread of the gospel is to be accomplished.

The means, by which God accomplishes his purposes, are of two kinds, *ordinary* and *extraordinary*: that is, by means which are permanent, or those, in the use of which, he has given a special and direct command. All means are such as manifest God's holy sovereignty. Is a passage for the children of Israel through the sea to be opened? Moses must lift his rod, and

stretch out his hand over the sea to divide it : but the Lord alone can cause the waters to roll back, to stand as a wall, and the dry land to appear. Is water to be brought from the rock, that the people may drink ? Moses must strike the rock, and speak to it. Are the walls of Jericho to fall down ? The people must compass the city seven times, and the priests blow with the ram's horns, at the divine command. These are instances of the extraordinary means, which God has commanded on particular occasions.

On the introduction of Christianity, the apostles were furnished with miraculous gifts by the Holy Ghost—the gift of tongues—of healing and of discerning spirits. They were clothed with extraordinary power, that it might be manifested, they had received their commission and authority from God. These were the broad seal of heaven to their testimony, and witness of the resurrection of Christ from the dead. But, no sooner was the end accomplished, for which these gifts and powers had been granted to the Church, than they ceased. The canon of scripture was completed, the news of salvation extensively published, the Christian Church established, and the oracles of God intrusted to its care, with a promise of Christ's spirit and presence, for its preservation and increase.

The preservation and increase of the Church is not, however, now to be expected, by any miraculous interposition, or any immediate revelation from the Holy Ghost. The means, by which the gospel is to be promoted and continued, are appointed and established in his Church. These means, which are permanent and universal, do, however, as evidently manifest the divine sovereignty, as those which were extraordinary and limited ; and in attending to them, in the manner directed, we are encouraged, by humble prayer, to look with confidence to God for a blessing, as did the ancient saints. Duty is ours, the blessing is of the Lord ; it is, therefore, the height of presumption to expect, and impious to pray for success in any other way than that which is warranted by the providence and word of God.

Where the news of salvation has been published, and Churches gathered and established, the ordinary means, by which religion is to be promoted, are preaching the word, reading, and studying the scriptures. The scriptures are to be our only rule ; by them the Christian is to be perfected, and the " man of God thoroughly furnished unto all good works." All the doctrines of the gospel are to be declared, and the unsearchable riches of Christ to be brought into view. It depends, under God, upon the Church of Christ—upon those who profess religion—whether it be promoted or not. By the holy lives of professors—by a serious and constant attendance upon all the institutions and ordinances of Christ's appointment—by the wise and wholesome discipline of Christ's house, are we to look for the furtherance of Christianity.

It is also peculiarly important, that true religion, consisting in the fear and worship of God, be maintained, and constantly ob-

served, in the families of those who profess friendship to Christ. One great means of continuing the Church, where once established, is the careful instruction and catechising of the children of believers. Pious families are the nurseries of the Church. There is, however, a responsibility upon the Church, as well as upon parents, that it watch over all its baptized members. In the prayerful exercise of these duties, Churches and parents may humbly look to God for his blessing, and that their children may be a seed to serve the Lord, and may arise up and declare his righteousness to nations which are yet to be born.

I am fully persuaded, that one reason among many, why the Church has so often mourned the absence of her great Head, and the withdrawing of the special influences of his Spirit, is, that she has not been faithful to the trust reposed in her, by attending to the rules appointed, for the instruction and discipline of her members. For this cause many a "candlestick has been removed out of its place, from many a daughter of Zion, her beauty has departed, her gold has become dim, and her most fine gold changed."

I may also urge the duty of secret prayer, and the religion of the closet. The real Christian delights to retire from surrounding objects, to impose silence on his tumultuous passions, and to converse with his Father who sees in secret. These are all appointed by God, in his word, as means of promoting the cause and interest of religion. By a careful and conscientious discharge of these duties, we may, with faith in the divine promises, look to God in Christ, that he would pour out his Spirit upon us, and his blessings upon our offspring.

The influences of God's Holy Spirit are acknowledged to be necessary to the conviction and conversion of a sinner, and also to maintain the divine life, when once communicated. But the blessing of God, or his agency, by no means renders unnecessary our exertions, diligence, and faithfulness. We tempt God, when we pray, or expect, that he will revive his work, while we either totally neglect, or carelessly perform our duty.

I would observe further, with respect to the means of spreading the gospel, where churches have not been established, and where the word and ordinances of God are not regularly and steadily administered, that the command of Christ and the examples of his apostles are carefully to be followed. Furnish the inhabitants with able, faithful, and pious missionaries to teach them the way of reconciliation; call their attention to their highest concern, the salvation of their souls. Furnish them with the word of life, and religious books, by which they may become acquainted with God, themselves, and Jesus-Christ. Establish churches where it can be accomplished, and exhort them to continue steadfast in the faith, and the practice of religion; and "your labor will not be in vain in the Lord." Thanks to God, this, for several years, has been attempted, and the attempt has been owned and blessed by the great Head of the church. "The wilderness blossoms, and many a solitary place is made glad."

By the annual reports of the labors and success of those employed by the Missionary Society in this State, the hopes of its friends have been realized, and their fears dissipated. The liberality, manifested by the friends of Zion, has been accepted by the Father of all, and the prayers offered to him have been answered, by many revivals in our churches. We are encouraged to press forward with more confidence, having experienced the protection of Him who has said, "All power in heaven, and in earth is given me—Go, preach the gospel to every creature."

With respect to the heathen in different quarters of the world, and the propriety of attempting their instruction and conversion to the Christian faith, the subject has been presented to the public, both in Europe and America, in such a manner, as cannot fail, I conceive, to gain the attention of all denomination, of Christians.

For information, I must request your attention to publications, written by those who appear to have had the best means of knowing the condition of the heathen and the prospect of success. This glorious work has not only been begun, but is rapidly progressing. Any temporary check, in divine Providence, it is believed, will only be the means of maturing and accomplishing the object. Men of an apostolic spirit are found in Europe and America, willing to jeopardize their lives for the cause of Christ, and the salvation of their fellow-men. We are called upon to support them, and the Lord has opened the hearts of many to devise liberal things. "Freely ye have received, freely give." Give to Christ and his cause. A cup of cold water given in his name will not go unrewarded. "O God! we thank thee, and praise thy glorious name! But who are we, that we should be able to offer so willingly after this sort: for all things come of thee, and of thine own have we given thee." Steadiness and perseverance will, with God's blessing, crown the work with glorious success.

The best gift of God to man is the knowledge of himself in Christ. The more this knowledge is spread, the more is his glory declared, and the kingdom of Christ advanced. The number of those who offer praise and prayer to Jehovah is multiplied; and the earth becomes more assimilated to heaven. All the friends of religion take a lively interest and concern in this great and important business. With hope they anticipate the glorious advancement of the knowledge of Christ, when they may embrace their fellow men of all nations and climes.

If one soul be so valuable, and the price of its redemption so great; if there be joy in heaven over one sinner that repenteth; how much is this joy increased, when numbers are rescued from their captivity to sin and satan, and brought into the glorious light and liberty of the sons of God! We have this hope, according to the promises of God in his word, that the time is coming, yea, the set time to favor Zion: "When all nations shall know and fear the name of the Lord from the west, and his glory from the rising of the sun. When the sons of strangers shall build thy walls and their kings shall minister unto thee,"

The future glory of the Church is the "theme of all the prophets, and the desire of all good men; for this we wait in hope; when her gates shall be open continually; they shall not be shut day nor night; when the Lord God shall be an everlasting light to his people; when a little one shall become a thousand, and a small one a strong nation." O Lord! hasten it in thine own time. And is not the time come? has not "God set up his sign among the nations? Is he not calling for his servants to go to Tarshish, Pul, and Lud, that draw the bow; to Tubal, Javan, and the isles afar off, that have not heard of his fame, neither have seen his glory, that they may declare his glory among the heathen?"

From all these considerations, the importance of using the means, and of making the utmost exertions to spread the gospel, is manifested. Come, then, my brethren, to this work of the Lord, and remember that God is a spectator of our conduct.—The Lord Jesus Christ knows our works, and has said, "Be thou faithful unto death, and I will give thee a crown of life."

The way is prepared, in divine providence, to spread the knowledge of Christ, into different quarters of the world. The Church is awaking from her long slumber, and death-like apathy. Numbers are offering themselves to the work of the Lord, ready to devote their lives to his service, and the salvation of perishing souls. We are invited to unite our prayers, for their success, and to aid them with our substance. What a privilege! How good and gracious is our blessed Saviour, that he will accept whatever we do to promote his cause as done to himself!

Have you, my brethren, estimated the worth of one soul? In the view of its author, it is of more value than a world, and is only to be weighed in the balance of eternity. Consider that there are millions of men without the knowledge of Christ. Can you, with unaffected hearts, behold these self-tortured and devoted victims, suffering under a blind superstition, and, perhaps, perishing through our remissness, and withhold the word of life, which would point them to the cross of Christ, and unfold the wonders of redemption? What vast sums have been expended to pamper pride, and gratify ambition, and to render men more vicious and miserable?

What is it that we justly prize of the most value? On what does our present peace, or future comfort rest? Whence do we derive hope of eternal life, and felicity for ourselves and our children? Whence, but from the gospel of the grace of God? And will you withhold this heaven-born gift, this one thing needful, from those sitting in darkness, and in the regions of the shadow of death?—See that Temple dedicated to an Idol! Read the inscription: "To the UNKNOWN GOD." Behold the messenger of the Prince of Peace approach the thronged multitude. Hear his address: "Whom ye ignorantly worship, Him declare I unto you; God, who made the world and all things therein, seeing he is Lord of all, dwelleth not in temples made with hands." Hear

him unfold to these idol-worshippers the mysteries of redeeming love, and point them to the "Lamb of God, who taketh away the sins of the world." See them forsake their dumb idols to serve the living God! Hear them cry, "Jesus, thou son of David, have mercy on us." See the soul, once polluted by paganism, now washed in the blood of the Redeemer, and sanctified by the Spirit of God, winging its way to the heavenly world, and joining the celestial company, around the thrones of God; Hark! it "sings the song of Moses and the Lamb, and the angels about, Glory to God in the highest."

The subject we have contemplated this evening will be our theme in eternity. Our promoting the gospel now will increase the choir in heaven: "Worthy is the Lamb which was slain, and has redeemed us to God, by his blood, out of every kingdom and nation."

How glorious and astonishing the scene, when Christ shall appear and his redeemed with him! How animating the thought, that so many thousands, and thousands of thousands, of the race of fallen man, now polluted with sin, shall then be found in peace and without spot! How happy those who are laboring to advance the interest of religion! Soon their labor will be finished. This was Paul's hope and joy: "I am now ready to be offered up, and the time of my departure is at hand; I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the righteous Judge will give unto me, in that day, and not only unto me, but unto all them who love his appearing."—Happy are all those who have improved the day and means of grace; repented of their sins in the land of hope; and returned to God by Christ! To them death will be unspeakable gain. Their difficulties, temptations, and dangers, fears, and conflicts; their painful labors and afflicting sufferings will be no more—No more shall they be vexed with sin; the springs of grief will be for ever dried up, and God shall wipe away all tears from their eyes.

The Progress and Importance of Redemption.

THE design of redemption was formed in the eternal counsels of heaven; and, by the divine mind, it was for ever perfectly comprehended in its future progress and final accomplishment. But, though this work be perfectly surveyed at once by the mind of God, it can never be surveyed in the same

manner by the most enlarged capacities of created beings. The design of redemption has been gradually announced to rational creatures from the commencement of their existence; and in its progressive accomplishment, it is constantly unfolding to their attention and admiration: As this work, neither in its design nor accomplishment, can be wholly seen by finite minds, it must be viewed by created be-

logs in its parts and progress. By attending to several periods in the progress of redemption, a clearer sight and a deeper sense of this great work of God may be produced in our minds. In dividing the progress of this work into several periods, we may notice,

1. What God wrought for the redemption of his people, from the first promise of the Saviour unto the calling of Abraham. As soon as the first parents of mankind had sinned, and exposed themselves to the pains of endless death, God appeared and promised the Saviour. In this promise God engaged that the designs of Satan should be defeated; and that the Saviour and his people should prosper and triumph over their enemies. Sacrifices, that were typical of the sufferings and atonement of Christ, were appointed. Through faith in the Redeemer, Abel and his religious services were accepted, while Cain and his services, for his unbelief, were rejected. By an unusual effusion of divine influence, in the days of Enoch, men began in an unusual manner, probably in public assemblies, to call upon the name of the Lord. The eminent piety of Enoch, his preaching and prophecies with his wonderful translation, were great events in this early age of the Church. Though the prevailing wickedness, which existed in the increasing numbers of mankind, induced God to bring a flood upon the earth, yet Noah and his family, from whom the promised Saviour was to proceed, were preserved in the ark. After the flood, God accepted Noah's religious services, made him prom-

ises of great blessings, renewed his gracious covenant, and gave the rainbow for a token of the covenant. Before his death, Noah uttered a prediction respecting his sons, which has been fulfilling in their posterity during the successive ages of the world, unto the present day. God frustrated the impious design of the builders of Babel, by confounding their language, and by their dispersion over the face of the earth. The great things, which God wrought for his people during this period, consisted in divine promises and predictions; in producing and preserving real piety in the hearts and lives of his children; in his approbation and acceptance of the righteous; and in his displeasure against the wicked. By these instances of the divine conduct, God displayed his purposes respecting the Redeemer and his people, and afforded an evidence and an earnest of what he would do in future ages, for their salvation, and for the destruction of their enemies.

2. Another period, in the progress of redemption, extends from the calling of Abraham to the rejection of Israel. When God called Abraham, he made a renewed and enlarged promise of the Redeemer. In his family were preserved the true knowledge and worship of God, while error and wickedness prevailed in other families and nations. God often renewed his covenant with Abraham, and gave him repeated expressions of his special love and favor, while he displayed his righteous displeasure against his enemies, in the destruction of Sodom and Gomorrah. To Isaac and Jacob, God

revealed himself as their God and Saviour. By his wonderful providence in sending Joseph into Egypt, He preserved his people; and, with the prophecies of Jacob respecting the twelve tribes of Israel, more fully disclosed his great design of redeeming mercy. By the hand of Moses, God performed wonders of mercy and of wrath for his people, in Egypt, at the Red Sea, and during their travels for forty years in the wilderness. By what was then done, as well as by the promises and predictions, which he made by Moses, God more fully revealed his designs respecting the character and the appearance of the Redeemer and the redemption of his chosen people. In the days of Joshua, God wrought wonders in bringing the children of Israel into the land of promise, and by preparing the generation, that entered Canaan, for that important event, by their eminent piety. In the days of the judges, of the prophets, and the kings of Israel and Judah, He performed great things for his own name's sake among his people, notwithstanding their idolatry, divisions, declensions and provocations. How often did God, by attending the designs and exertions of pious kings and faithful prophets with the power and grace of the Holy Spirit, instruct, humble, forgive and comfort his people! At length, for their wickedness they were carried into Babylon, where they were chastised and instructed, until they were prepared for their promised restoration. The Holy Spirit was then given in a very gracious manner; and they were excited, assisted, and en-

couraged to return to their own land and to rebuild the temple. The ancient people of God no more relapsed into idolatry, and were no more carried into captivity, before the appearance of the promised Saviour. The writings of the ancient prophets were completed; and God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, was next to speak in the last days by his Son, whom he appointed heir of all things; by whom also he made the worlds. In the meantime, he effected such changes and accomplished such purposes in heathen kingdoms and nations, as prepared the way for that great and joyful event.—The birth of the Saviour, his ministry, crucifixion, resurrection, his commission to the apostles, his ascension into heaven, the effusion of the Holy Spirit, the preaching of the gospel to the Jews, the repentance and conversion of thousands, who had been concerned in rejecting and murdering the Lord of glory; were events, which shook not the earth only, but also heaven.—Though many of the Jews were converted, they generally rejected the offer of salvation; and for their impotence and unbelief they were rejected from the special presence and favor of God. The divine conduct towards the family of Abraham, until their rejection, will ever constitute a most interesting and instructing period in the history of redemption.

3. Another period in the progress of redemption extends from the rejection of Israel unto the beginning of the millennium.—Before the ascension of the Sav-

four, he commissioned his ministers to go into all the world and preach the gospel to every creature. Having begun their ministry at Jerusalem with courage and success, they were soon sent to the Gentiles; and they were instructed and influenced by the Spirit and providence of God, to preach the glad tidings of salvation to every nation. During the ministry of the apostles multitudes of sinners were converted, many churches were formed, pastors and teachers ordained, the gifts and graces of the Holy Spirit bestowed, and believers were eminent for their piety and their happiness in communion with their Saviour and their Christian brethren. In the days of the apostles and in several succeeding centuries, an high degree of purity in doctrine and practice generally existed in the churches, with severe afflictions and distressing persecutions. Afterwards errors, declensions, corruptions and apostacies succeeded. Yet there were frequent effusions of the Holy Spirit, with revivals of piety in the churches, and exertions for spreading the gospel. But among the professors of Christianity, the fervor of piety, with the purity of doctrine, gradually declined, until the delusions and iniquities of the popish apostacy prevailed, and acquired the ascendancy in the visible kingdom of the holy Redeemer. Yet during all the darkness and wickedness of that gloomy period, God preserved faithful witnesses, though they were greatly hidden and depressed until the reformation. Then the power and grace of God were displayed in giving knowledge, courage and access to the reformers; while

darkness and distress attended their enemies. Since the reformation, persecutions, declensions and revivals have been experienced among the protestants. Many infidels and errorists have appeared with great boldness and impiety in avowing and publishing their sentiments, and in their designs and exertions for the destruction of Christianity. Though their confidence has nearly equalled their impiety; yet their efforts, in the wonderful providence of God, have been made to promote the cause they desired and labored to destroy. During the last century the enemy arose against the church like a flood; but the Spirit of the Lord erected a standard against him. God gave his people a spirit of prayer.— They earnestly sought his face, and he heard their cries. By pouring the vials of his wrath upon wicked kingdoms and apostate churches; by reviving the hearts of his ministers, and by the conversion of many sinners, God has, within a few years, confirmed his inheritance, when it was weary. He has diffused doctrinal knowledge and religious intelligence among the churches. He has strengthened and encouraged his people to make exertions for the enlargement and prosperity of his kingdom. In his providence respecting the civil, commercial and literary interests of mankind, God has made a wonderful preparation for the accomplishment of his glorious purposes respecting Zion. By the exertions of Missionaries, the general distribution of the sacred scriptures in Christian nations and families, and their translation into the va-

rious languages of the heathen, God is sowing the seed of divine truth over the face of the whole earth. This seed shall be watered and made to spring and to flourish, and bear an abundant harvest by a plentiful shower of Divine influences. "The wilderness shall be as Eden; and the desert as the garden of the Lord." From what God has lately done, and from what he is now doing, there is great reason to believe that the unusual designs and exertions, which will immediately precede and introduce the millennium, have already commenced. While he is destroying his most obstinate and hardened enemies by terrible judgments; and while he is bestowing great and special mercies upon his humble and faithful friends; we may be assured, that the time to favor Zion, yea, the set time is come. It does not appear unreasonable to believe that the light, which God is now causing to shine upon his people, both by his judgments and mercies, is the dawn of that bright and joyful day, in which the earth is to be filled with the knowledge of his glory.

4. From the beginning of the millennium unto the final judgment, there will exist another important period in the progress of redemption. After the millennium may be said to have begun, no doubt its progress towards its greatest perfection and glory will be gradual. If this period be yet begun, it is but in its preparatory operations.—Though God has long been preparing for the future glory of the church, he has but lately shown his people what he has been doing; and he is now showing his

people how much is yet to be done. And, indeed, how many luke-warm and apostate churches are to be destroyed; how many wicked kingdoms to be subverted; how many blind and scornful infidels and errorists are to be silenced and confounded; how many unjust and haughty rulers and oppressors of their fellow men are to be humbled and punished; how much darkness and delusion to be dispelled from the earth; how many ministers to be called, instructed and prepared for their labors; how many divisions and controversies and anti-christian institutions, that weaken and perplex the real friends of the Saviour, are to be removed; what power and mercy are to be displayed for the instruction, conversion and restoration of the children of Israel; how many able and faithful ministers and servants of the Lord Jesus Christ are to finish their labors and sorrows; and, oh, how many of our fellow-creatures are to complete the measure of their sins and to sink under the holy wrath of heaven into remediless perdition, before Satan shall be bound a thousand years, and knowledge, holiness, and happiness fill the earth! But he shall be bound and no more deceive the nations, until the thousand years be fulfilled. By the spirit of prophecy, the beloved apostle has said—"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years; and cast him into the bottomless pit, and shut him up, and set a

seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." By the same spirit the beloved Daniel has said—"The kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him." After the church shall be raised to its future glory, and shall have enjoyed a thousand years of enlargement and prosperity, it is plainly predicted that Satan shall be loosed for a little period, and that there shall be for a short time a great and rapid prevalence of error and wickedness. By such an event much instruction will be given and important purposes be answered. However, it is certain the millennium will advance and be perfected, the impious apostacy will succeed, and the way be prepared for the Lord Jesus Christ to come in his glory, with all the holy angels to bring the nations to the final judgment.

5. The judgment of the great day will constitute the final period in the work of redemption. The Lord Jesus Christ is appointed the supreme and final Judge of all mankind. "He shall descend from heaven with a shout, with the voice of the arch-angel and with the trump of God; and before him shall be gathered all nations." He will then "bring every work into judgment with every secret thing, whether it be good or whether it be evil. For we must all appear before the judgment-seat of Christ; that

every one may receive the things done in his body, according to that he hath done, whether it be good or bad." To effect the purposes of the final judgment, a much longer time than a day of twenty-four hours will be necessary. And it is supposed, with some degree of probability, that several thousand years will be employed in judging the world. In this transaction a perfect account of the thoughts, desires and actions of every person will be given with all his trials, afflictions and enjoyments. There will also be given an account of the designs, and conduct of God respecting every rational creature. From such an account the divine character will appear, in all things, most excellent and glorious; and the righteous will be prepared and excited to rejoice in God with all their heart, and to praise and exalt and glorify the holy and blessed Redeemer for ever. Through the riches of divine grace in Jesus Christ they will be justified and received into heaven, where they will be perfectly blessed in the full enjoyment of God to all eternity. But when the wicked shall be brought into judgment, they will be filled with shame and terror. When condemned, they will be silent; and be able to say nothing against the infliction of that punishment, for which they will be fitted by treasuring unto themselves "wrath against the day of wrath and revelation of the righteous judgment of God, who will render indignation and wrath, tribulation and anguish unto every soul of man that doeth evil." When Satan with all the fallen angels and wicked men

shall be cast into hell ; and all the righteous shall be brought into heaven ; then the work of redemption will be completed. And then God will for ever show his wrath and make his power known upon the vessels of wrath fitted to destruction ; and he will make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory.

Having noticed several periods into which the progress of redemption may be divided, it is now proposed to offer several considerations respecting the importance of this great work of God.

1. All things were created in reference to the work of redemption. Though we might be assured from the perfections of God, that he had some great and good design in his works of creation, yet this design could never have been known by creatures, unless it were revealed. But in the volume of divine revelation we are plainly taught that all things were created for the Lord Jesus Christ. It is written,—“ For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him.” As all things were created for the Redeemer, they must have been created in reference to the redemption of his people. And it is expressly declared that he is “ head over all things unto the church, which is his body, the fullness of him, that filleth all in all.” Since in the creation of all things God had reference to the redemption of

his people, this object must be of the highest importance. Hence God speaks of redemption, as a much greater object than creation. He says by Isaiah, “ Behold, I create new heavens, and a new earth : and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create : for behold, I create Jerusalem a rejoicing and her people a joy.” The works of creation are not seen in their proper design, connections and consequences, unless the work of redemption be considered and understood. The motive of any design or exertion shows the importance of what is proposed and performed for its accomplishment. But the means are of small importance compared with the end, which they are used to accomplish. Hence the creation of all things is not to be remembered, nor come into mind, when compared with redemption, which God had in view when he made all things. The excellence and importance of creation arise from the greater excellence and importance of redemption. How important then is the work of redemption, since, in reference to this work and as the means of its accomplishment, God created the multitudes of beings, that he has brought into existence !

2. God governs all things so as to subserve the redemption of his people. The work of God in governing all his creatures and all their actions is more wonderful and perplexing in the sight of men than the work of creation. The conduct of God towards the first parents of mankind has been very confounding,

to their unholy descendants.— How surprising has been the divine conduct towards individuals, families and nations ! What revolutions, convulsions, distresses and crimes, have afflicted the children of men in all ages ! From the beginning God has been overturning, overturning and overturning, the schemes, pursuits and interests of all the nations and families of mankind. And still the nations of the earth are in constant commotion. Without divine instruction, who could ever discover, in these scenes of darkness and woe, the least design, order, wisdom, or goodness ? Yet unless we deny the dominion and the agency of God in the dispensations of his providence, we must believe that all his dealings, with the nations and families of mankind, are the result of an eternal purpose, accord with the most perfect order, and are effected in infinite wisdom and goodness. If all these events subserve the work of redemption, a true knowledge of this work will spread light and beauty over all the scenes that pass before us in this dark vale of tears. When the seraphim beheld the glory of the Redeemer and of his kingdom, they cried—“ holy, holy, holy is the Lord of hosts ; the whole earth is full of his glory.” As the work of redemption is glorious, so it spreads a glory over all the designs and conduct of God in his providence ; for all the dealings of his providence subserve the redemption of his people. To the church the Redeemer says, by Isaiah—“ I am the Lord thy God, the Holy One of Israel, thy Saviour : I gave Egypt for thy ransom, Ethiopia

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and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee : therefore will I give men for thee, and people for thy life.” In his word God assures his people, that the most affecting and distressing events of his providence are ordered for their benefit. Indeed, we are taught that all things are so governed, as to promote and complete the redemption of his people. The wonders of divine providence, as viewed in themselves, are lost in view of redemption ; which God is accomplishing by all his conduct towards the nations and families of mankind in all ages of the world.

3. God will finally dispose of all things, so as to produce a proper exhibition of the importance of redemption. When the judgment shall have passed, and the characters and conditions of all rational creatures shall be decided for eternity, it will then be seen that in all things the Redeemer has the pre-eminence. As the Redeemer of his people, he will then appear to be “ all in all.” He will be seen to be, through the redemption of his people, “ the Alpha and Omega, the beginning and the ending, who is, and who was, and who is to come, the Almighty.” The divine counsel and agency, in devising and effecting the work of redemption, will be the object of the attention and admiration of all rational creatures for ever. Redemption will appear to have been the great object, which God regarded and pursued in all the wonders of creation and providence ; or rather, it will appear as the only work of God. All his designs and actions with all

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their effects will be seen to be but parts of this greatest and best work. In his final disposal of all things, God will so exhibit this work, as to show that he created and governed the universe in reference to the redemption of his chosen people.

4. By the redemption of his people God designs to give the most perfect exhibition of his own perfections. He created all things by Jesus Christ, to the intent that now unto principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord; we are also informed that he loves his people, "that in the ages to come he might show the exceeding riches of his grace through Christ Jesus." It is also declared to be done "to the praise of the glory of his grace," and "to make known the riches of his glory." It is then evident that God will, by the redemption of his people, give the fullest and brightest exhibition of his character. By their redemption, in its design, connections and consequences, God will manifest both his greatness and goodness. He will manifest the greatness of his knowledge and wisdom in concerting the purpose of redemption. He will manifest the greatness of his power in creating, preserving and governing all things, so as to complete the purpose of his knowledge and wisdom. And his knowledge, wisdom and power will be seen to have been under the direction and influence of unbounded goodness and sovereign mercy, when his people shall be formed

into vessels of mercy and fitted for an exceeding and eternal weight of glory. In the redeemed people of God will be seen the brightest ornament of his unbounded perfections. Again,—

5. The redemption of his people affords the Supreme being the most perfect gratification of his infinite benevolence. When God formed the purpose of their redemption, he knew how much must be done and suffered for its accomplishment. He knew that his own character would be tried in the most thorough manner. He knew that the eternal and unbounded treasures of his knowledge, wisdom, power, goodness, justice and mercy must be freely opened and bestowed upon his people, for their complete redemption and eternal preservation and advancement in knowledge, holiness and happiness. And God was induced to form the plan of redemption, because his people would for ever require the increasing exercise and expression of his eternal and unbounded benevolence. In forming the design of redemption God exercised and gratified his perfect goodness. For the sake of his goodness he gave his Son to come into the world and to die on the cross, that he might atone for the sins of his people. For the sake of his goodness he promised and he bestows the Holy Spirit for their instruction and sanctification. For the sake of his goodness he will bring his people into the kingdom of glory. And then they will be prepared to receive and enjoy the ever-increasing expressions of his loving-kindness and tender mercies. Whatever God shall have done for his peo-

ple, each successive period of eternal duration will demand a renewed and enlarged expression of his unbounded goodness and mercy for their preservation and advancement in knowledge, holiness and happiness. God will never have occasion to turn from his redeemed people for the purpose of forming a new design and of preparing other objects for the gratification of his eternal and perfect goodness. The happiness of God consists in the fullest gratification of his benevolence. And since his people will afford an opportunity for this greatest and best of purposes, they will for ever remain the beloved objects of his highest delight and most perfect enjoyment. An object of no less importance than the fullest gratification and most perfect blessedness of the greatest, wisest and best of beings, who is the Creator, Preserver and Governor of all things, will be accomplished by the redemption of his people.



The revealed purposes of God, the foundation of Prayer.

WITHOUT the instructions of revelation, there is much natural evidence that God has formed some purposes respecting his own conduct and the creatures he has caused to exist. His knowledge, wisdom and goodness require us to believe that he intends to accomplish the most important and benevolent purposes, by the creation, preservation and government of his creatures. But though reason teaches this, we could never know by its light a-

lone, what purposes he has formed. We find ourselves in existence, and see around us such objects and events, as attract our attention and engage our feelings. From tradition and history we learn what has occurred in former years and in distant parts of the world. But the most perfect knowledge of past and of present events cannot remove the dark veil which is thrown over futurity. We could not have foreseen what occurred the last year among the nations and families of mankind; nor can we now determine what will occur, within a year from the present time, either to ourselves, or to any of our fellow-creatures. What opinion, then, or conjecture can we form respecting the events, which will exist on earth during the successive periods of futurity? We may believe that He who has created, will still preserve and govern the world. We may believe that his counsel shall stand; and that he will do all his pleasure. But we cannot know what he has counselled, nor what he will do, further than he has revealed his designs. It is to divine revelation we are indebted for the knowledge of what God has designed and of what he will yet accomplish, among the nations and families of the earth. In the Holy Scriptures He has revealed some of his most important purposes.

1. God has revealed his purpose to bind Satan a thousand years. In the Scriptures Satan is called the god of this world. The errors and delusions, the wickedness and misery, which have prevailed among mankind in all past ages, are to be ascribed, as means, to his subtle and

malicious influence. He tempted and destroyed the first parents of the human race. He provoked David to number Israel. He accused and afflicted Job. He stood at the right hand of Joshua, the high-priest, to resist him. He tempted the Lord Jesus Christ, when he was on earth. He led Judas to betray the Saviour. And when Satan desired to have Peter, that he might sift him as wheat, he moved him profanely to deny his Lord and Master. Satan also filled the heart of Annanias and Sapphira to lye unto God. Paul says, "He blinds the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." And he represents Satan, as working "with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness." Peter informs Christians—that their "adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." By John the Spirit says—"There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, who deceiveth the whole world: he was cast out into the earth and his angels were cast out with him." And he adds—"Woe to the inhabitants of the earth and of the sea! for the devil hath come down unto you, having great wrath, because he knoweth that he hath but a short time." From what is taught in the

Scriptures respecting Satan, it is evident that he has great influence in tempting, deceiving and destroying human beings. He has raged and fought with great violence against the Saviour and his people. But God designs that he shall be confined and prevented from deceiving the nations. For John says—"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years be fulfilled." The future confinement of Satan, who has, in all past ages, excited the children of men to wickedness and violence, is one of the important purposes, which God has revealed in the Holy Scriptures.

2. God has revealed his purpose to destroy every false system of religion. There is reason to believe that there has never existed any nation, which was wholly destitute of religious opinions and services. Yet, as all mankind, by nature, hate and reject the knowledge, service and worship of the living and true God, most nations have formed and established the most false and foolish opinions on religious subjects. And their religious practices have been no better than their opinions. The apostle declares that men, "professing themselves to be wise, became fools, and changed the glory of the incorruptible God into an image made like to cor-

ruptible man, and to birds and four-footed beasts and creeping things." When it is considered that the children of Israel, after all the wonders they saw in Egypt and at the Red Sea, within forty days after God had appeared and given the law at Mount Sinai, and they promised to obey all his commands, made and worshipped the golden calf; it may well be supposed that there can be no opinions too absurd, and no practices too wicked for mankind to adopt and maintain under the profession of religion. Such nations, families and individuals, as have not been favored with the word and Spirit of God, have exceeded what could have been supposed, or can easily be believed, in the folly, cruelty, obscenity and impiety of their religious ceremonies. They have made and worshipped idols in the form of men, of birds, of beasts, of serpents and filthy monsters. Parents have burnt their children in the fire, as an offering to their idols. And in a similar manner many devotees of false worship have destroyed themselves. In all past ages and in almost all nations such has been the religion, which has prevailed among mankind. The religion of the greater part of the world is no better at the present time. At least one half of the millions, who now exist on earth, are heathens. And there are nearly as many Jews and Mahometans, who are professed and bitter enemies to Christianity, as there are nominal Christians. And they are in as bad a state as the heathen nations. In those parts of the world, in which the gospel is preached and professed, there

are some pretended atheists and many real deists. Among those who profess to believe the Scriptures, there are many, who deny the character and government of God, the character and mediation of Christ, and the character and influence of the Holy Spirit. If we take the light of divine truth for our guide, we shall be led to believe that such religious opinions and practices, as imply a rejection of the living and true God, and the Lord and Saviour Jesus Christ, are adopted by the greater part of the nations and families, where the gospel is preached. All the rest of the world lies in total darkness and wickedness. Nor would there be the smallest foundation to hope for any amendment in the religious condition of mankind, were we not favored with the revealed purposes of God. But he has declared that "he will destroy the face of the covering cast over all people, and the veil that is spread over all nations." When Satan shall be bound, that he no more deceive the nations, all fatal errors and delusions on religious subjects will cease. And from many declarations, which God has made, it appears that he intends to destroy from the earth every false system of religion.

3. God has revealed his purpose to destroy every anti-Christian community. Mankind are formed into numerous communities, which are established and maintained for civil, religious, commercial and literary purposes. But the civil communities, which exist among men, are the most important; and they comprehend, under various

divisions and governments, the whole human family. Almost all the civil establishments, that have ever existed in the world, have been hostile to the character and the government of the only living and true God. Fame, wealth, conquest and dominion have been the principal objects of civil rulers and their subjects. To gain these objects they have made the earth a field of blood, and filled the world with violence. They have, therefore, been in a state of enmity and rebellion against God and his holy kingdom. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder and cast away their cords from us." This is a correct description of the feelings, designs and exertions of almost all the civil communities that ever existed. And it would be difficult to determine how many of the civil communities, that now exist, are not guilty of such designs and practices, as amount to a public rejection of the supreme authority and government of the true God and the Lord Jesus Christ. It is certain that there are but few civil communities, that do, in their public transactions, either fear God, or keep his commands, or honor the King of Zion. And it is equally certain that most kingdoms and nations, with their civil rulers, do, in their civil, commercial and military concerns, injure and oppress their fellow-men and transgress the requirements and despise the authority of the Supreme being.—Every act of wickedness, wheth-

er it be committed by individuals, or by communities, is an offence against God, and excites his displeasure. If civil officers, magistrates and legislators, or if military commanders, when they are engaged in public affairs, profane the name of the Lord, or pollute the Sabbath, or swear falsely, or do injustice to individuals, or to communities, they sin against God. And so far as the individuals, that compose a civil community, approve and follow the sins of their rulers, they partake of their wickedness. Now it is certain that God does address nations in their public capacity, and requires that they repent of their offences, honor his Son and obey his commands. And he does as plainly threaten to punish and destroy nations, as individuals, for their sins. He does also promise to pardon and save penitent and obedient communities, as well as individuals. Though it be, in some degree, difficult to determine what constitutes such a character and conduct in a nation or people, as will prove their destruction; yet it is certain and plain that God will destroy every anti-christian community. He, who is King on the holy hill of Zion, has said, "I will declare the decree: the Lord hath said unto me—Thou art my Son; this day have I begotten thee. Ask of me, and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." It is then said—"Be wise now, therefore, O ye kings: be instructed ye judges

of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the Son, lest he be angry and ye perish from the way, while his wrath is kindled but a little." Since this advice and warning are given to the kings and judges of the earth, in view of the Redeemer's exaltation, and of his complete destruction of heathen nations, we may justly conclude the address applies to nations, who are represented by their rulers, and not merely to civil rulers, as individuals. And the passage warrants the opinion, that such civil communities, as refuse to honor and obey the Lord Jesus Christ, who is the head over all things unto the church, God intends to destroy. This opinion is firmly supported by what God has said by the prophet Isaiah. By him God says to the church—“The nation and the kingdom, that will not serve thee, shall perish; yea, those nations shall be utterly wasted.” Daniel predicted the same event in these words—“The God of heaven shall set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever.” We know that God has already destroyed many kingdoms and nations for their sins. And from what he has said, we are assured that he intends to destroy every anti-christian community that exists on the earth. Such kingdoms, nations and states, as are anti-christian in their character, designs and conduct, will be wholly destroyed; unless they repent of their wickedness and

honor and obey the King of Zion. For God has revealed and published such a purpose by his holy prophets.

4. God has revealed his purpose to fill the whole earth with the knowledge of his glory. To effect this purpose the glory of the divine character, as it is revealed and displayed in the gospel, is to be known and loved through the world. The errors and delusions, the wickedness and violence, which have so long and so greatly prevailed, are to cease from the face of the earth. This important purpose God has revealed. And it is recorded in every portion of the Holy Scriptures. God said to Moses—“As truly as I live, all the earth shall be filled, with the glory of the Lord.” By the Psalmist it is written—“All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee.” He says of Christ—“He shall have dominion also from sea to sea, and from the river unto the ends of the earth. All kings shall fall down before him; all nations shall serve him.” By Isaiah God says—“They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” By Daniel it is written—“The kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him.” By John we are informed, that when “the seventh angel sounded,

there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." We have mentioned but a small number of the predictions and declarations, that are found in the Scriptures, respecting the future enlargement and glory of the Redeemer's kingdom on earth. But from what we have mentioned, it is evident that God intends to fill the earth with knowledge, holiness and happiness.

There can be no good reason to deny or to doubt the complete accomplishment of the purposes, which God has formed and revealed in the Holy Scriptures. But it may be doubted, and even denied, that these divine purposes lay any proper foundation for prayer. It is easy, however, to show that such persons, as have been most eminent for piety and devotion, have, in many instances, founded their prayers on the purposes of God. David was excited and encouraged by the divine purposes, which were declared to him by Nathan, to pray unto God with great freedom and fervency. For in praying unto God, he said, "And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. And let thy name be magnified for ever, saying—The Lord of Hosts is the God over Israel: and let the house of thy servant David be established before thee. For thou, O Lord of Hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house; There-

fore hath thy servant found in his heart to pray this prayer unto thee." It was the gracious purpose which God had formed and revealed, that laid the foundation for David's requests. And the accomplishment of the divine purpose was the sum of what David desired and asked of God. When Daniel understood what God had designed and what he had foretold by Jeremiah, respecting the restoration of Israel from the Babylonian captivity, he was greatly engaged in praying for the accomplishment of that important purpose. This is the account, which he gives in the ninth chapter of the Book, which bears his name: "In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans; in the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, fastings, and sackcloth and ashes."

The divine purpose was the foundation of Daniel's humble and successful supplications. It was, in full view of the divine purposes, that the Lord Jesus Christ, before his death on the cross, prayed that God would save all whom he had given to him in the covenant of redemption, and had determined to save in his eternal counsels. Besides, the people of God in all ages have prayed for the accomplishment of the purposes, which he has formed and has revealed by

his holy prophets. Yet it is sometimes supposed that there can be no good reasons for offering prayers to God that he would do what he has determined and will certainly perform. Indeed, some have supposed, that the doctrine of the divine purposes destroys every motive and encouragement for praying to God for any favors. Yet it appears from the conduct of David, Daniel, and the Lord Jesus Christ, that they founded their prayers on the holy, sovereign, and gracious purposes of the Supreme Being. And for their conduct in this respect they had, without any doubt, the wisest and best reasons. There is also abundant evidence that the people of God, at the present day, derive their greatest encouragement and confidence in their prayers from the purposes, which God has revealed, and which have been mentioned in this paper.

A. L.



TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

Should the following paper, in your opinion, be calculated to promote that laudable zeal for a reformation in morals, which has of late made its appearance in different parts of our country, you are at liberty to make it public.

GOOD morals are so inseparably connected with the Christian religion, that no person, who is a friend to the latter, can be an enemy to the former. Nor, if we consider that vice is the parent of misery, and that "*the wages of sin is death.*" can we look with indifference upon the benevolent efforts, which some of the most respectable men in this and several other States in the Union, are now making to suppress

vice. Have not the friends of order too long remained inactive? "*The floods of ungodly men,*" it is true, "*have made them afraid.*" And they have long been lamenting the degeneracy of the times, and wishing most sincerely for a reformation; but it seems never to have occurred to them, that they must *wrestle for the blessing.* In the mean time, iniquity has been uniformly pursuing its purposes and gaining ground. "*When men slept the enemy came and sowed tares.*"

By those open acts of wickedness which are daily perpetrated among us with impunity, *the Holy One of Israel is provoked*; and our distressed country is now experiencing the effects of his righteous displeasure. Come then, men and brethren of all denominations, let us combine together, let us act in concert, let us make a united effort. "Vice is a cowardly thing, it will soon shrink before those that boldly oppose it." Let us make a bold attack upon a monster that is preying upon the vitals of society; a monster that has robbed many a man, who once had fair prospects of health, property, respectability and usefulness; a monster that is doing more mischief in this country than the pestilence and the sword both together; a monster that will never discontinue his ravages until the friends of good order come forward with one consent to arrest his progress. Shall we then remain at ease? Shall we say with the sluggard, *Yet a little sleep, a little slumber, a little folding the hands to sleep?* How many unhappy sufferers are calling for such relief as we have it in our power to afford! And shall we be unconcerned spectators of their distresses? Behold in yonder cottage an unfortunate mother; though bred in ease and prosperity, she is now destitute of almost every earthly comfort. Her eyes, that once sparkled with beauty, have lost their brightness; her countenance, that once was fair as the moon, is now dejected and forlorn. A victim of accumulated sorrow, she sits with her children around her, shivering with the cold. A few sticks, which they gathered in their arms while the storm was ap-

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proaching, is all the fuel they have provided. If any of them are indisposed, they have not the means of procuring those cordials which people in better circumstances are in the habit of using to alleviate their pains and recover their strength. Nor is the unhappy mother always able to supply her children's wants when they cry for bread. But this is not all. Yonder comes the father, whom Providence has placed as a guardian over this suffering family. But in vain do they look to him for supplies. Empty-handed he returns to his half-starved children. With a countenance like that of a demon of darkness, he alarms their fears, and aggravates their woes, by a torrent of profane and abusive language. Let none pronounce this mere painting, nor idle preaching. The truth is, there are many wretched mothers, who, with their offspring, know by sad experience, that such scenes, as have here been described, are *realities*.

Let men of reflection and sobriety, then, ask themselves, if there is not something which they can do to alleviate the distresses of such unhappy sufferers. Is there no way to reclaim the authors of this mischief? Can they not be prevailed on to abandon those habits of intemperance and idleness from which it originates? If not, let us turn our attention to the rising generation. For them it is presumed something may be done. There is every reason to believe that our earnest solicitations and friendly remonstrances will save some at least from falling victims to those destructive vices, which have already reduced thousands to poverty, infamy and wretchedness. That the torrent of immorality, which threatens to deluge our country, may, by well-conducted and benevolent efforts, be checked, no one, it is presumed, will deny. That the evils which have come upon us are so inveterate as to exclude all hope of reformation, cannot yet be admitted. It will be soon enough to admit that mortifying conclusion, when every remedy, which human wisdom can devise, has been tried, and found ineffectual.

To bear a decided testimony a-

gainst the moral evils that are prevalent among us at the present day, it is proposed that all honest, sober men associate together, as they may thus accomplish incomparably more than they can in their individual capacity.

Should any objections be started against the above proposal, my only reply is,

Si quid novisti rectius istis
Candidus imperti; si non, his utere
mecum.

"If you know of any better plan, be candid enough to mention it: if not, join me in this."

MALANCTHON.

Fourth Report of the Connecticut Bible Society.

To the Connecticut Bible Society, the Directing Committee respectfully submit the following Report:

To carry into effect the great objects of the society has employed the unremitting exertions of your committee.

In laying before you an account of their proceedings the past year, they have the satisfaction to state that those exertions have been attended with as great success as could be reasonably expected. Considering the infant state of the society, much has been done toward supplying the destitute with the word of eternal life. The objects of the society's beneficence in this state, so far as they have come to the knowledge of the committee or their agents, have been supplied; and the word of salvation has also been sent to many of the destitute in other states. This precious gift has been received with gratitude—the hearts of many of God's children have been refreshed, and sinners, who have reason to hope, have been brought to a sense of their guilt and danger.

Of the bibles distributed in New-Connecticut, pleasing accounts have been received, not only of their grateful reception, but that in several instances they have apparently

been accompanied with the divine blessing. A missionary residing in that state makes the following remark—"In my last tour I found several persons who were supplied with bibles by Mr. Badger and myself to be under serious impressions, and therefore grateful for the precious gift." This must afford peculiar encouragement to those by whose liberality this inestimable treasure has been sent to them.

To supply the poor of this state is considered a primary object. But the benevolence of the society will not end here. It embraces the destitute in the wilderness as well as in the city; in the various and distant parts of our land, and in other lands so far as the funds of the society will admit.

Since the last meeting of the society there have been distributed 3341 bibles. Of these, 200 have been sent to the Oneida Bible Society for distribution; 200 to the Ohio Bible Society; 200 to the Bible Society in Orange County, state of New-York; 200 to the Vermont Bible Society; 300 to the Rhode Island Missionary Society; 50 to the Genesee Missionary Society; and 387 to agents in this state.

The whole number distributed since the formation of the society is 7644.

Though great relief has been afforded to individuals, yet but little has been done toward supplying the wants of the numerous poor in the new settlements. Their constant and earnest request is for more bibles.

Your committee lament that the work of printing the holy scriptures, in the various languages of the East, should be retarded by the burning of the printing types and paper at Serampore.

God has wise designs in this event; one of which it is conceived may be to try the faith and patience of his children, and stimulate them to new exertions. Toward repairing this loss your committee have voted to remit to them 500 Dollars. This coming within the views and objects of the society, the committee not only felt themselves authorised, but under the strongest obligations to do

By this gratuity, and the bibles which have been purchased in the course of the year, your funds are nearly exhausted, and further exertions are necessary to answer the benevolent designs of the institution. They are confident these exertions will be made by the friends of religion. The silver and gold are the Lord's; the hearts of all men are under his control. Christian benevolence will increase in proportion as it is seen that the objects of the society are extended, and their opportunities for doing good are multiplied.

The treasurer will lay before you a statement of the funds of the society. From this statement the society will see that many generous donations have been made to the institution; and in addition to these the committee feel it their duty gratefully to notice the services of the agents of the society in the state, and also of other persons, which have aided the funds of the society.

The committee congratulate the society and all the friends of Zion on the exertions which are made by the influence of bible and missionary societies in this and other countries to distribute the holy scriptures, to translate them into various languages, and accompany them with the ministry of reconciliation. The British and Foreign Bible Society have astonished the Christian world by their efforts in translating and distributing the bible. In the last year they expended more than 1460,00 Dollars. Since its formation which is about nine years, they have distributed more than 430,000 bibles and testaments. Their views are directed to every part of the world. That society has given birth to numerous auxiliary societies throughout Great-Britain and her dominions. Its benign influence has reached our country, and called up the attention of Christians to form similar societies. The flame of love to God and perishing souls has spread from one end of our land to the other; excited the warmest gratitude to God for the blessing of his word, and anxious desires that all may enjoy this inestimable gift.

More than twenty Bible Societies

are already instituted within the United States ; from several of these your secretary has received communications. Some of them in their infant state and without funds have requested aid. These have been furnished with bibles for gratuitous distribution, as the most eligible way in which they could be assisted, and the designs of your institution promoted.

While your committee desire to be grateful to God that the society have been able to do so much to promote his cause, it would rejoice their hearts could they have the means of doing much more. They have done as much as your funds have enabled them to do. They trust that Christian benevolence will enable the society to extend their views still further. *Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of*

God in him ? How much more forcibly must this apply when a brother needs the word of eternal life, the guide to heavenly glory ? If those who give to supply the bodily wants of their fellow men have the promise that it shall be given to them again, how much more may they expect who give to supply their souls with that spiritual food which is necessary to their eternal welfare ?

Do Christians desire and pray for the extension of the gospel and the glory of the church ? This is one of the means which God will use to hasten on this glory. And from the liberality of the Christian world to aid in this and similar ways, have we not reason to believe the glory of the church is at hand ? Surely the day dawns and the dark shadows of the night are rapidly fleeing away.

In the name of the directing Committee,

ANDREW YATES, Clerk.

OFFICERS OF THE SOCIETY.

His Excellency JOHN COTTON SMITH, President.

The Hon. JEDIDIAH HUNTINGTON, of N. London,
The Rev. SAMUEL NOTT, of Franklin,
The Rev. LYMAN BERCHER, of Litchfield,
The Rev. SAMUEL MERWIN, of New-Haven, } Vice Presidents.

HENRY HUDSON, of Hartford, Secretary.

JOSEPH ROGERS, of Hartford, Treasurer.

His Hon. CHAUNCEY GOODRICH, of Hartford,
SAMUEL PITKIN, Esq. of East-Hartford,
The Rev. AMOS BASSETT, of Hebron,
Hon. THEODORE DWIGHT, of Hartford,
The Rev. HENRY A. ROWLAND, of Windsor,
The Rev. CALVIN CHAPIN, of Wethersfield,
The Rev. ANDREW YATES, of East-Hartford,
ICHABOD L. SKINNER, Esq. of Hartford,
The Rev. SAMUEL GOODRICH, of Berlin, } Directing Committee.

Rev. ANDREW YATES, Clerk of the Directing Committee.

Rev. ABEL FLINT, Agent for purchasing and distributing Bibles.

ICHABOD L. SKINNER, Esq.
The Rev. CALVIN CHAPIN, and } Committee of Accounts.
Hon. THEODORE DWIGHT, }

Agents have been appointed in most of the towns in the State of Connecticut for soliciting and receiving subscriptions and donations.

The Rev. Messrs. CALVIN CHAPIN, ANDREW YATES, SAMUEL GOODRICH, and ICHABOD L. SKINNER, Esq. are a Committee to correspond with those Agents, with powers to appoint Agents for the above purposes, as from time to time they may find necessary.

Payments of monies, are to be made to Mr JOSEPH ROGERS, the Treasurer. Applications for Bibles, are to be made to the Rev. ABEL FLINT.

LIFE MEMBERS.

His Excel'cy John C. Smith, Sharon	Young Ladies Cent Society, Hartford
Hon Jedidiah Huntington, N London	Ladies Cent Society, Fairfield
Ezekiel Williams, Esq Wethersfield	John Hall, Esq, Ellington
Mrs. Ruth Patten, Hartford	Rev. Dan Huntington, Middletown
Mrs. Hannah Yates, East-Hartford	Henry Perkins, Esq, Lyme
Daniel Wadsworth, Esq. Hartford	Dea. Timothy Stillman, Wethersfield
John Williams, Esq. Wethersfield	Samuel Newton, Woodbridge
Thomas S. Williams, Esq. Hartford	Aaron Bradley, Hamden
Deacon Thomas Tileston, do.	Appleton Robbins, Granby
Isaac Bliss, do.	Elijah Mills, Windsor
Daniel Buck, do.	Nathaniel S. Parmelee, Goshen
Russel Bunce, do.	Charles Sherman, New-Haven
Barzillai Hudson, do.	Thaddeus Sherman, do.
Henry Hudson, do.	Mrs. Eunice Trumbull, Lebanon
George Goodwin, do.	Mrs. Abigail Ellsworth, Windsor
Ichabod L. Skinner, Esq. do.	Rev. Andrew Yates, East-Hartford
Edward Watkinson, do.	Elisha Hart, Esq. Saybrook
Joseph Rogers, do.	Elder Roswell Burrows, Groton
*Rev. George Colton, Bolton	Ladies Cent Society, North-Guilford
Mrs. Martha Colton, do.	James Frisbie, Bethlem
Mrs. Dinah Huntington, N. Canaan	Rev. Joshua Belden, Newington
*Mrs. Abigail Caswell, Kent	Dr. Solomon Everest, Canton
Miss Lucretia Woodbridge, Lyme	Amos Hosford, Esq. Berlin
Miss Jerusha Allen, Windham	Walter Mitchell, Esq. Hartford
Miss Elizabeth Seward, Norfolk	Mrs. Mehitabel Wadsworth, do.
James R. Woodbridge, Hartford	Hezekiah Belden, Esq. Newington
Rev. Azel Backus, Bethlem	Samuel Pitkin, Esq. East-Hartford
Hon. John Davenport, Stamford	Samuel Hubbard, Middletown
Joseph Battell, Esq. Norfolk	
Trustees Hale Donation, Coventry	
William Leffingwell, Esq N. Haven	
Nehem'h Hubbard, Esq. Middletown	
Thomas Hubbard, Middletown	
Joseph Kingsbury, Ellington	
John R. Watkinson, Middletown	

Note. The foregoing names are all that were returned to the Treasurer of the Society previous to the 5th May, at which time the accounts were made up. Names of Subscribers and Donors since received, will be inserted in the next annual report.

*. Deceased.

Society for the Promotion of Good Morals.

[On the 19th of May last, in pursuance of previous public notice, a number of respectable gentlemen from various parts of the State, met at the Court room, in Hartford. Considering the alarming increase of sundry immoralities which threaten the public happiness, they associated, as will be seen in the following Constitution.—We ardently wish success to the design; believing that no man, who is governed by the principles of patriotism or virtue, will deny his influence to suppress vices that are forbidden by the law of God, impair the civil state, destroy the souls of men, and reduce a multitude of families to abject wretchedness. Orthodox faith and good morals, are equally necessary for the supreme happiness of mankind.—We are happy in offering this Magazine as the vehicle of communication on so interesting a subject.]

Ed.

Constitution of the Connecticut Society for the Promotion of Good Morals.

THE preservation and improvement of morals, in a community, have ever formed an object of high moment in the estimation of wise and good men. For the accomplishment of this object, the subscribers have agreed to unite in an association, and to regulate their endeavors to attain it according to the following Constitution:

ART. I. This association shall be called and known by the name of the *Connecticut Society for the Promotion of Good Morals.*

ART. II. The object of the association shall be to promote good morals, and to discountenance vice universally; particularly, to discourage profaneness, gross breaches of the Sabbath, idleness, and intemperance; and especially to discourage intemperance.

ART. III. Any person, sustaining a fair moral character, shall, on sub-

scribing this Constitution become a member.

ART. IV. Fifteen members, present in any meeting regularly assembled shall constitute a quorum to do business.

ART. V. The stated meetings of the Society shall be semi-annual, on the Wednesday next following the meeting of the General Assembly; and at the city or place where said Assembly is holden, and in the court room, with the power of adjournment.

ART. VI. At the annual meeting of the Society in May, shall be elected a President, three Vice-Presidents, a Corresponding Secretary, and a Recording Secretary; and also, a committee consisting of seven persons to receive and communicate information, to arrange business for the consideration of the society at their several meetings, and to report, from time to time, the result of such measures as shall have been adopted.

ART. VII. It shall be the duty of the committee to meet semi-annually, at the court rooms in Hartford and New-Haven, at two o'clock P. M. on the day preceding each stated meeting of the society, and at such other times as shall be notified by the Chairman of the committee with the advice of any two members of the committee.

ART. VIII. The members of this society, residing within the limits of each ecclesiastical society in this state, shall meet on the first Monday in July next, and afterwards on the first Wednesday in April annually, and by adjournment from time to time, as they may think proper, and appoint a chairman and clerk; and it shall be their duty to devise and adopt such measures as they may judge most effectual for accomplishing the object of this association; to carry into effect such regulations as may be recommended by this association; and annually to report their proceedings to the society's committee.

ART. IX. At each semi-annual meeting, an address or sermon shall be delivered before the society by some person previously appointed for that purpose.

Officers of the Society for the Year ensuing.

JOHN TREADWELL, Esq. President.

HON. ZEPHANIAH SWIFT, HON. JONATHAN INGERBOLL, HON. TAPPING BEEVE,	}	Vice-Presidents.
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CHARLES DENISON, Esq. Corresponding Secretary.

THOMAS DAY, Esq. Recording Secretary.

Gen. JEDIDIAH HUNTINGTON, ROGER M. SHERMAN, Esq. SYLVANUS BACKUS, Esq. Rev. CALVIN CHAPIN, SYLVESTER GILBERT, Esq. Rev. LYMAN BEECHER, Mr. CHARLES SIGOURNEY,	}	Committee.
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☞ The Rev. Mr. BEECHER is appointed to deliver a sermon at the next semi-annual meeting.

Massachusetts Bible Society.

NUMEROUS as are the claims on the public charities, at this calamitous period, there is one too interesting to be overlooked—too urgent to be rejected. The want of Bibles among the poorer classes of people, in all parts of our country, especially in the new settlements, is so great as to call for the most serious attention. The exertions of the Bible Society of Massachusetts, while they have, in some degree, lessened the evil, have served to disclose its magnitude and extent, and to prove the necessity of still greater efforts for its removal. The frequent applications for Bibles from various parts of the Commonwealth and country, and accounts received from those places where they have been distributed, strikingly show the importance of this Christian charity. Missionaries and other agents, who have been concerned in the distribution of the books, have agreed in assuring us of the extreme want of them, and of the very grateful manner in which they have been received. In a single village many families have been found without a Bi-

ble. The proposal of a gratuitous supply has excited attention, and, in some instances, deeply affected the heart. Bibles have been solicited of a Missionary until he had none left, but the one from which he preached; and even that has been drawn from him by importunity and tears.

The poor of our own State have been the first objects of this charity; but those of other States have been sharers in it. By the Report of the Executive Committee, 1st June, 1812, it appears, that the Society, since its establishment in 1809, had distributed among the poor 3727 Bibles and Testaments, chiefly Bibles. The additional distribution of the present year will considerably augment the number, an account of which will be duly communicated to the public. In the mean time it is important to be known, that the supply of Bibles has not been proportioned to the necessities of the poor; that applications for them are still numerous; that those purchased for the present year have already been distributed; and that an addition to the funds is wanted at this time, to enable the Society more effectually to accomplish its own benevolent designs, and to meet the

wants and importunities of the destitute. With the knowledge of these facts, it is hoped, that the members of the Society will not suffer their zeal for the great object of the Institution to relax; that they will be punctual in their attendance at the approaching Annual Meeting, and in the payment of their subscriptions; and that those friends of piety and humanity, who have not yet contributed to this charity, will be present on that occasion, or avail themselves of such other opportunities as may occur, to help forward a work, that must be well pleasing to God—a work nearly resembling that of his own “ministering spirits, sent forth to minister for them who shall be heirs of salvation.”

The war, it is acknowledged, is bringing on the people various calamities, which require the mitigations of charity. Famine already threatens some of our new settlements, for whose relief, it is hoped, provision will be made. But even “a famine of bread,” is rendered more affecting and deplorable by “a famine of the word of the Lord.” The Bible teaches us, how to bear with patience, and to improve to advantage, either public or personal calamities; it administers solace to the afflicted, and hope to the desponding; it points to the path of present peace, as well as of future happiness; it is the safest guardian of Youth, and the best companion of Age; it shows us our duty and destination; it proposes the best aids, and the most impressive motives to virtue and goodness; it reveals the method and the conditions of pardon and redemption; it “contains the words of eternal life, and is able to make us wise to salvation through faith in Jesus Christ.” In imitation, then, of our blessed Lord, who “preached the gospel to the poor,” let us impart to them the Bible, to alleviate their present calamities, to soothe their present sorrows, to aid their present virtue, and to raise them to the blessed hope of life and immortality.

A TRUSTEE.

*By direction of the Trustees of
the Massa. Bible Society.*
May, 1813.

Letter from Rev. Samuel Nott.

Franklin, May 1st 1813.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. AND DEAR SIR,

IN the letter you published in February, which I forwarded to you from my son, then at Calcutta, he said, ‘We shall write you again and many more of our friends by the next departure which will be in a few days.’

I received a letter from him the last of March, but as I was confined by sickness, it was not forwarded to you for publication. By the last mail I received another from him, which is particularly interesting, as it informs of their departure from Calcutta. I now transmit them both to you, to publish all, or in part, as you may think proper.

I remain, dear Sir,

Your friend, &c.

S. NOTT.

CALCUTTA, Sept. 21st 1812.

My dear and respected Parents,

I can now inform you that through divine goodness I am restored to perfect health, and have the prospect of its continuance.

When my fever left me I was extremely weak, but my restoration has been rapid, and I am now allowed again to be transacting the business of life. May God’s afflictive hand and restoring mercy, both be the means of quickening my dying soul. When I just began to recover, this thought was almost constantly on my mind; how much occasion I shall have to rejoice in this illness, if it be the means of encreasing godliness in my heart, and causing my life to be in the least more holy—I needed chastisement and now I find I need a helping God, that I may improve thereby. I hope God still continues your health, and the health of my dear brothers and sisters, and that our family are in the enjoyment of their usual blessings. If it be not

so, the Lord's will be done; and may that affliction which is but for a moment work out for us a far more exceeding and eternal weight of glory.

Mrs. Nott was slightly ill at the same time with myself, but is now in perfect health.

Sept. 26th.—Owing to business and a little indisposition, I have neglected finishing my letter till a very late hour, as the Caravan is to sail almost immediately.

We are expecting to sail for the Isle of France, where, as we suppose, brother Newell now is, in a week or ten days. Whether Providence will then send us to Madagascar, or open a more desirable door, we cannot tell. There are other places that we hope for—and pray for. But we desire to leave all in the hands of Him, that directeth the steps of man. God in great mercy has brought us here—it seems not his design to send us to America again now—he has raised us when we have been low, and in times of darkness has shed some light on our paths; and will he leave us now? I think sometimes I meet him here—hold sweet communion with him, and entrust to him all that concerns me, and believe that he will lead me in a path of usefulness to men and glory to his name. I hope indeed he has come up with me, and is to me a parent and friend—support, comfort and direction; though I know I grieve his Holy Spirit from day to day, and that my heart remains now, in a great measure, unsubdued of its selfishness and pride.

We have been very happily situated here, a little out from the city, and in a delightful situation. Our hosts are two pious young men, in business here, one of whom is a married man, having a family in England. We have all the comforts of life, and so far as living and lodging are concerned, are free of expense. But still we shall have expenses enough. My medical aid will not, perhaps be less than 60 or 70 dollars, and perhaps more. Mrs. Nott's and my passage will be 400 dollars. But Providence has wonderfully provided for us yet, and we will go on, willing to suffer what ever shall

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come, if his favors are withheld, and to receive if he sees it best, to bestow.

You may have heard before this of the change of our brother and sister Judson's sentiments on the subject of Baptism. This has been a painful thing to us all. I love him as well as ever, but fear we shall not labor together. The difference between us and him is so ostensible, in the formation of a Church, that it would be perhaps impossible to labor as one body, even though we were situated in places not far distant from each other.

Remember me and Mrs. Nott to all the family. We retain for you our duty and our love.

May God bless you and your family—the Church, and all our friends.

Your dutiful son,

SAMUEL NOTT, Jr.

*Hoogly river, 20 miles below
Calcutta, Nov. 25th, 1812.*

My dear and honored Father,

I have now taken my departure from Calcutta, in company with Mrs. Nott and Mr. Hall, and am expecting on account of circumstances to stop at Ceylon. We shall probably be at Madras a few days on our way. When I wrote you last I think I laid open to you our plan of attempting a mission to Bombay. This field has appeared to us more important than any other which we have contemplated: and from what we could learn, it seemed to us most probable that an attempt to stay there would succeed—particularly, as the new Governor at that presidency is spoken of, as a friend to the interests of religion. For though the Governments here have, and use the power, of sending away persons unauthorized by the Company to stay, yet many persons are still found here, who stay without molestation, though perfectly unauthorized. The Missionaries now in Bengal and Orissa are all of them, in the view of the Company's exclusive privilege, intruders: and yet they stay and go and labor where they please—And we hope should we attempt it we shall become *resident intruders* at Bombay. Not

F f

having been able to obtain a passage to Ceylon, we applied to the police for a pass to depart on board this ship and obtained it. On Saturday 14th, we put part of our baggage on board—on Tuesday paid our passage, and the afternoon of the same day we (myself and brother Hall) and brother Judson and Rice, were summoned to the police—and on Wednesday read the orders of Government against us. The Marine Board were to provide us a passage in the fleet then under despatch to England—and the police to send us away.—As all our arrangements were made for departing, as we had obtained our police pass, and the ship pass, we determined on Friday 20th, to come on board and wait the event, which we expected would be, to be taken out and carried down to the fleet lying at Saugor, 100 miles below. Saturday we spent dividing our baggage, so that at a moment's warning I might go, and send Mrs. Nott back to Calcutta, to wait my return, which by the leave of providence I intended to make to the Eastern world.

We have now been on board five days and are as yet unmolested and begin to hope that we shall continue so. The fleet we suppose will now sail so soon that we could not be sent for, and taken down in due season, though it is possible we may be reserved till the next fleet—But we hope better things. It has indeed been a time of *great trial*, and should the Lord deliver, great will be our reason to bless his name. One of our greatest regrets, in view of our circumstances, has been from the fear that the frequent frowns of God, upon our mission, would discourage many of our friends at home, and lead them to doubt the propriety of continuing their efforts. But we trust in God they will continue their zeal and labors, whatever be our fate, and be taught by disappointments to *pray* but not to *faint*. I mentioned the prospect of our stopping at Ceylon. This will not be with a fixed intention of staying there. We rather cannot now decide, whether we shall stay, or wait for a more favorable season of going to Bombay: We fear that the Gen-

eral Gov. will send such orders that the failure of an attempt there would now be absolutely certain. I may be able to write from Ceylon before the Harmony goes; if so, you will be able to know our future plans more fully. We do still trust the Lord will give us success, and that he is leading us through the way that he leads us, to try us and to prove us, and to fit us for laboring among the heathen.

Brothers Judson and Rice, the last we saw of them, were endeavoring to obtain a passage to the Isle of France; whether they succeeded, or will go to England, I do not know. I hope the former. Farewell for the present—you will hear from me again before this is sent.

Nov. 27th.—Below Diamond Harbour, and 60 miles from Calcutta. We remain safe yet in our own cabin: still we fear that we shall be stopped before we leave the river, yet we hardly know whether we are in danger or not. We left Calcutta regularly, and should not, therefore, meet with any interruptions. As yet we know nothing definite respecting our brethren, but fear they did not succeed in their attempt to leave for the Isle of France. It will be a week this evening since we came on board this ship. Pray for our faith and patience and profit, in all the circumstances wherein we are placed.

27th, P. M.—To our great sorrow we have just learnt that brothers J. and R. do not succeed in going to the Isle of France, as they hoped, and that their baggage has been sent on shore. We fear still for ourselves, and should not think it strange should we be stopped tomorrow morning.

28th.—I learnt late last evening, that our brethren still hoped to go to the Isle of France, as the vessel is to wait at Saugor till further orders. We have now passed Kedgerce and received the last mail on board. Nothing has as yet interfered to prevent our progress, and I now expect that nothing will. If so I shall have great reason to bless God for his kindness. We do hope that God will yet give us an entrance among the heathen, and that before long.

Remember me and Mrs. Nott, to all our friends. To yourselves and our other parents, we bear the respect and affection of children.

I am, my dear father,
Your dutiful son,
SAMUEL NOTT.

28th, Saturday evening.

We are now past all the danger which we feared. We have passed Saugor Island, which lies at the mouth of the Hoogly, and we expect to-morrow to proceed to sea, when the pilot will leave and take my letter. Mrs. Nott begins to be sick by the motion of the vessel. Her health is very good, but I suppose she will now suffer a few uncomfortable days. We have a very comfortable and pleasant cabin. Mr. Hall is with us, separated by a canvass partition. As far as we can judge, if we are favored with good weather, we shall have a pleasant passage. We hope soon to have a home. If we do not go to Bombay, we shall either stay at Ceylon or go to some place where we can certainly stay.

29th.—The pilot leaves us to day. We are losing sight of land, and hope to see Madras in a week.

From your son,
S. NOTT.

The following further intelligence from India is taken from the Panoptist of April.

LETTER FROM MRS. NEWELL.

The following letter was written by Mrs. Newell, the wife of one of the American Missionaries, to a lady in Boston, and dated at Calcutta in June 1812. Such parts of the letter as convey the same intelligence, as is contained in other letters, are omitted.

“THE last request of my dear Mrs. C. (when quitting the beloved land of my nativity,) and the sincere affection which I feel for her, are the principal inducements for ranking her among the number of my American correspondents.

I have witnessed scenes this morning calculated to excite the most lively sensations of compassion

in the feeling mind. My heart, though so often a stranger to pity, has been pained within me. Weep, O my soul, over the forlorn state of the benighted heathen: and, O that the friends of Immanuel in my Christian country would shake off their criminal slothfulness, and arise for the help of the Lord against the mighty in lands where the prince of darkness has long been adored. The worship of the great god of the Hindoos has this day been celebrated. We were apprised yesterday at sunset of its near commencement, by the universal rejoicing of the natives, which lasted through the night. This morning we went in a budgerow* to see the worship. Between fifteen and twenty thousand worshippers were assembled. The idol Juggernaut was taken from his pagoda, or temple, and bathed in some water taken from the river Ganges, which they consider sacred, and then replaced in his former situation with shouts of joy and praise. This I did not see, the crowd was so great: After this the people repaired to the river side, where they bathed in the sacred waters, said their prayers, counted their fingers, poured the muddy water down their infants' throats, and performed many other superstitious ceremonies with the utmost solemnity, and with countenances indicative of the sincerity of their hearts: Many of the females were decked with garlands of flowers, nose jewels, large rings round their wrists, &c. Some deformed wretches and cripples attracted our attention, and excited our compassion. One man, bent almost to the ground, was supported by two of his companions, to the holy Ganges. There he doubtless anticipated to wash away the pollution of his heart, ignorant of the blood of Jesus, which does indeed cleanse from all sin. O that an abler pen than mine would delineate to my dear Mrs. C. this idol worship. Surely her pious heart would be filled with tender sympathy for these benighted Asiatics, and her prayers would become more constant, more fervent, for the introduction and spread of the blessed

* A kind of boat.

Gospel among them. Gladly would American believers leave the healthy civilized land of their birth, and spend their lives in preaching Jesus to the natives of sultry heathen India, did they but know how wretched, how ignorant, they are, and how greatly they need the Gospel. Do Christians *feel* the value of *that* Gospel which bringeth salvation?

"Let us leave the melancholy subject, and turn to one calculated to fill our minds with holy joy and devout thanksgivings to God! In this land of darkness, where the enemy of souls reigns triumphant, I see the blessedness, the superior excellency of the Christian religion. Yes, my friend, there is in heathen Asia a favored spot, where the darkness of heathenism is scattered, and the benign influences of the Holy Spirit are felt. Even here Jesus has a people formed for his praise, redeemed by his precious blood from eternal woe, and made heirs of bliss everlasting. *Bless the Lord, O our souls, and all that is within us, bless and praise his holy name.* Last Sabbath afternoon I shall ever remember with peculiar emotion. Mr. Ward, a missionary blessed and beloved of our God, preached in Bengalee to a large collection of Hindoos and Mahometans. The dear converted natives appeared to enjoy the precious season greatly. To hear them join in singing one of Zion's songs;—to see them kneel before the throne of almighty grace,—and listen with eagerness to the word of life, was sufficient to draw tears of joy from eyes which never wept before. After service each dear Christian Hindoo of both sexes came to us with looks expressive of their joy to see new Missionaries; and, offering us their hands, they seemed to bid us a hearty welcome. I said to myself, such a sight as *this* would eternally silence the scruples, and the criminal opposition to missions, of every real believer. While such persons would intercede for the success of Missionaries, and praise the Lord for what he has already done for these once degraded wretches, they would weep and repent in dust and ashes for their former criminality. O that every American

might be prevented by sovereign grace from opposing or discouraging those who feel willing to engage in this work, lest the blood of the heathen, at the last decisive day, should be required at their guilty hands.

"Last evening, while thousands were preparing for the impure and idolatrous worship of Juggernaut, the native Christians assembled at the missionary chapel for prayer. Their engagedness in prayer, though I could not understand a word they said, made a deep impression on my mind."

Extracts from the journal of Mrs. Newell transmitted to her mother by the Caravan. A journal from the time of leaving her native shores till the commencement of these extracts, was probably put on board the Francis; but the letters by this vessel have not yet arrived.

July 15, 1812. Spent the greater part of this day in my room alone. Mr. N. went to Calcutta this morning to carry letters to the captain of the ship Francis—Went with Mrs. Ward to one of the mission buildings in the garden, to see the rooms intended for us. There are four convenient pretty rooms with bathing apartments, which they have kindly offered us and our missionary company. In the afternoon called upon Mrs. M.*—The good woman, as usual, busily engaged in her school. How firm a constitution must she have, to occupy a situation attended with so many cares. At four P. M. another message from government was received. Mr. N. and J. ordered to appear before the police again, to receive further commands. Mr. J. immediately took the Buggy [chaise] and set out for Calcutta. In the evening, went with Nancy, † and Mrs. W.'s family, to the car of Juggernaut, which stands in the road. A huge building five stories high—images piled all over it—two large horses with a charioteer made of wood a

* Mrs. Marshman, we press.

† Mrs. Judson.

front—with many wheels drawn by the natives with large cables. From the car we walked through the *Bazar* [market] to the temple, where the great god of the Hindoos is now residing—A horrid object indeed! Not allowed to enter the temple; but could see him plainly—a log of wood painted red with large hideous eyes—Little images were kept for sale in the Bazar. We walked through an immense crowd of Hindoos home. Was confused with the noise and bustle of the place, and excessively wearied with my long walk.

16th. Called with Mrs. W. upon Mrs. Carapet, the Armenian. Mr. Carapet has gone with brother Kristno on a mission to Jessore—will be absent four weeks. Mrs. C. very ill; can only talk Hindostanee. Brother J. returned about sun-set—A letter from Mr. Newell. He states that a collection has been made for us among the friends of missions in Calcutta. Mr. Thomason presented 500 rupees already collected.

How dark and intricate are the ways of Providence! We are ordered by the Government to leave the British territories, and return to America immediately. Capt. H. will be ready to sail in three weeks. He has requested a clearance, but it has been absolutely refused him, unless we engage to leave India with him. Thus is our way hedged up—thus are all our prospects blasted. We cannot feel that we are called in providence to go to Birmah. Every account we have from that savage, barbarous nation, confirms us in our opinion, that the way is not prepared for the spread of the Gospel there. The Viceroy would not hesitate to take away our lives for the smallest offence. The situation of a female is peculiarly hazardous. But where else can we go? Must we leave these heathen streets? Must we be the instruments of discouraging all the attempts of American Christians to give these nations the word of life? My spirit faints within me. These affairs great and unexpected. At 1 o'clock. Just returned from a worship in the chapel. My

depressed spirits are a little revived. The good Dr. Marshman felt deeply interested for us, and has been interceding in our behalf—Not mine, O Lord, but thy will be done. I know that the gracious Redeemer will take care of his own cause, and provide for the wants of his little flock. How consoling this—I will trust him and doubt no more.

17th. I find that writing has become quite pleasant, now I am alone. My natural cheerfulness has returned, and I hope I shall never again make myself unhappy by anticipating future evils, and distrusting the care of my heavenly Father. I have been taking a solitary walk in the mission garden—a charming retreat from the bustle of the world. How happy would a walk with my dear absent mother, or dear brothers and sisters, make me! And yet as much as I long for their society, I am not willing to return to them. Yes, I am positively unwilling to go to America, unless I am confident that God has no work for me to do here. How far preferable to me would be an obscure corner of this pagan land, where the wretched idolaters would listen to the Gospel of Jesus, to all the glittering splendor of a civilized land!

18th. My dear Mr. N. returned last evening, fatigued in body and depressed in mind. There is now no alternative left but a return to America, or a settlement among some savage tribe, where our lives would be in constant danger. Lord, we are oppressed, graciously undertake for us. We know not which way to direct our steps. O that the Harmony would arrive. All these things are against us. Insurmountable obstacles attend us on every side. Pity us, O ye friends of Immanuel; pity our perplexed situation, and intercede with the prayer-hearing Redeemer for direction in the path of duty.—

A prayer-meeting in the mission chapel on our account—the dear Baptist brethren deeply interested for us. Fervent were their prayers that God would direct our steps! Four prayers offered—three hymns sung—one chapter read. The ex-

ercises were all calculated to comfort our hearts.

" I hear the distant sound of heaven voices. These miserable wretches are probably engaged in some act of idol-worship; perhaps in conveying the log of wood, which they call Juggernaut, to his former place of residence.—A conference in the chapel this evening. The bell calls us to breakfast at 8 in the morning. Immediately after, we have worship in the chapel. At half past one we dine—at 7 drink tea—go directly to the chapel again. Sabbath morning and evening service in English—afternoon in Bengalee. Monthly prayer-meeting, Monday morning. Weekly prayer meeting, Tuesday evening. A lecture for the children, Wednesday evening. A conference, Saturday evening.

" 20th. Mr. Judson preached yesterday morning; Mr. Ward in Bengalee, afternoon; Mr. Newell in the evening. Some good people from Calcutta present at worship—a large collection of hearers—all very attentive. Dr. Marshman returned to-day from Calcutta—Brought us some intelligence which has revived our spirits a little. Has had some conversation with Mr. Rickets, the secretary, about us. He said the Caravan should have leave to depart, if we would engage to leave the British territories, and that possibly we might have leave to go to the Isle of France or Madagascar. So, then, we shall not go to America in the Caravan, but wait the arrival of our dear brethren in the Harmony, and then conclude which way to direct our steps. The Lord is merciful and full of compassion.

" 25th. Went early on Wednesday morning in the mission budge-row to Calcutta, in company with brother and sister Judson, Col. Moxen, Miss Hobson, and Mr. Newell. Spent the day and night at Dr. Carey's house. The air of this confined place does not agree with me—a severe head-ache kept me all day within doors. Wednesday morning, breakfasted with Capt. Heard at his house. I hope my dear mother and her friends will have an opportu-

nity of seeing and thanking him on his return for his kindness to us. Heard of Mr. Thomson's death of Madras. He had received positive orders from Government to return to England, chargeable with no other crime than that of preaching the Gospel. He has now gone to his everlasting home, and will trouble his opposers no more. Tired of the confusion and noise of Calcutta, I reached Serampore last evening—Found friends to welcome our return. Whv these great favors? Mr. and Mrs. Robinson, Mr. and Mrs. More and family at the mission house. Mrs. R. the second wife of Mr. R. is about 15 years of age, country born; i. e. has an English father and native mother. Mr. and Mrs. M. a charming couple, are stationed at Patna—have come hither on account of their health.

" 26th. Dr. Carey preached this morning; Dr. Marshman this afternoon.

27th. Moved last Friday to a retired, pretty room in the garden—Letters from the brethren at the Isle of France—Rejoiced to hear of their safe arrival there—Long to see them—They will undoubtedly be here in a few days—How welcome will their arrival be to us! Mr. Newell, Mr. Judson and Nancy [Mrs. Judson] went to Calcutta this morning. Another order from Government received last Saturday—and now our fate will be decided. I long to know the result—I do not intend to have one anxious feeling about our future destiny. I know that the cause of Zion is precious to the blessed Jesus, and that he will provide graciously for those who trust in him. I have spent the day alone.

" 28th. I love dear Mrs. Ward more and more every day. She is remarkably obliging and kind to us. I go constantly to her for advice—she is ever ready to give it. Mr. Newell returned this afternoon from Calcutta. We have obtained liberty from the East India Company to go to the Isle of France. A vessel will sail for that place next Saturday, commanded by Captain Climinant, a serious man. But he cannot accommodate us with a passage. No other vessel is expected to

at present. We hear that the English Governor favors missions—that a large field for usefulness is there opened—18,000 inhabitants ignorant of Jesus. Is not this the station that Providence has designed for us? A door is open wide—shall we not enter and begin the glorious work? This must be a subject for fervent prayer.

(To be concluded in our next.)



Extract of a Letter from Natchez.

The letter was written by a pious and judicious young man, who moved from Connecticut a short time since, to his friend in Hartford.

"Natchez, May 3, 1813.

"DEAR SIR,
 "In the course of a few months the alteration in the morals of the people of this country has been astonishingly great. Where a Bible was hardly made use of, or a preacher heard, now an Institution is forming for the purpose of distributing Bibles, that some, among the great number that want, may obtain them. The reformation is very general throughout the lower country. In some villages, a number, more than equal to one half of all the souls, have made a public profession of religion, and appear sincere in the transaction. The city of Orleans has shared largely in the blessing. When I arrived at Orleans there was no preacher of any denomination on the Island, and a gentleman of that place told me that it was his opinion, that there was not a solitary Christian; now there are two preachers of pure morals, several respectable Societies of Christians, and a Bible Society, similar to that of Connecticut, in agitation. How great the change!!!! The Mississippi Bible Society is respectable, Gov. of the Territory being appted President, and the Secretarist Vice-President. It is hoped will be carried into full operation, withstanding the oppression of war, and it being a new thing, my enquire what the object of

the Institution is—they never heard of any thing of the kind before.—The harvest in this country is great, but the laborers are few.—I learn the awakening is great in the Atacapas and Apalousas country, west of the Mississippi river.—In fact, it is more easy to say where it is, than where it is not...for it appears to be as extensive as the American settlements, but most powerful in the lower part of this Territory. It is not attended with tumult, like what has been in the southern United States. It is gentle, but powerful; some respectable characters are included in the list of converts."



Revivals.

We have pleasing accounts of revivals of religion, from sundry places in New England. In Amherst, Belchertown, and contiguous churches in Massachusetts, also in several towns of Litchfield County, in Connecticut.—The following is extracted from a letter of the Rev. Mr. Beecher, of Litchfield, to the Editor of this Magazine.

"The revival here is gradually progressing. There are about fifteen who have obtained hope, and many more who are inquiring anxiously what they shall do to be saved. The work is hitherto remarkably select; free from all appearance of enthusiasm or imagination, and I think as clear and genuine as I have ever witnessed.

"Affectionately yours,

"LYMAN BEECHER."

Litchfield, May 31, 1813.

ORDINATION.

Westfield, May 20th, 1813.

Yesterday the Hamden Association convened in this place, and ordained to the work of the Gospel ministry, with particular reference to his laboring as a Missionary, the Rev. HARVEY COE.

The Rev. Nathan Perkins D. D.

was present as a Representative of the Board of Trustees of the Connecticut Missionary Society.

The Rev. Joseph Lathrop D. D. was Moderator and Rev. Isaac Knapp Scribe.

The parts of the ordination solemnity were performed as follows:

Rev. Joel Baker made the introductory prayer. Rev. John Keep preached from Ps. 1. 2. Rev. Dr. Lathrop made the ordaining prayer. Rev. Dr. Perkins gave the charge. Rev. Timothy M. Cooley gave the right hand of fellowship, and Rev. Dr. Perkins made the concluding prayer.

Certified by

ISAAC KNAPP, *Scribe.*



OBITUARY.

DIED, at Woodbury, the Rev. NOAH BENEDICT, aged 75, Pastor of the Church in that town. Nassau, 1757.

At New-Haven, the 3d of May last, the Rt. Rev. ABRAHAM JARVIS, D. D. Bishop of the Episcopal Church of Connecticut, aged 75. Yale, 1761.

At Barkhamsted, the 25th May

last, Rev. OZIAS ELLS, aged 58, Pastor of the Church in that town. Yale, 1779.

At Walpole, (N. H.) Rev. THOMAS FESSENDEN, Pastor of the Church in that place, aged 74. Harv. 1758.

In Hebron, (N. H.) Rev. THOMAS PAGE, aged 63.

In Warren, (Mass.) Rev. WILLIAM KELLY, aged 68. Yale, 1767.

In New-York, Rev. JOHN RUSSELL, aged 24.

In Hartford, (Vt.) 22d May last, Rev. EDEN BURROUGHS, D. D. Pastor of the Church of Dartmouth College, and one of the Trustees of the Institution, aged 75; and, on Tuesday preceding, his wife, aged 68; both of the prevailing fever—and both after a life of very eminent piety and usefulness, in peace and Christian triumph.

At Caledonia, (N. Y.) on the 23d of March last, much lamented, Major NATHAN WILCOX, Esq. formerly of Killingworth, (Con.)

In Pomona, (Md.) Rev. GEORGE RALPH, aged 68.

In Leith, Dr. THOMAS ANDERSON, M. D. F. R. S. and Fellow of the Royal College of Surgeons at Edinburgh, aged 69.

Donations to the Missionary Society of Connecticut.

1813.		
May 13.	From a Friend to Missions,	§ 1 00
27.	From Thomas W. Williams, a Friend of Missions,	1 00
		§ 2 00



Donation for Foreign Missions.

1813.		
May 20.	Received by Mr. P. W. GALLAUDET, by the hands of P. B. Gleason and Co. from the Ladies Cent Society of Norwalk,	§ 30 00

Remitted to J. Evarts, Esq. Treasurer of the Board.

ERRATA.

In the Magazine for February, page 70th, 2d col. 11th line from top, is the following omission, next after the word "Christ," "Where is your right for this oppression of your fellow-creatures?"

CONNECTICUT
EVANGELICAL MAGAZINE;
AND
RELIGIOUS INTELLIGENCER.

VOL. VI.]

JULY, 1813.

[NO. 7.

The Light of Nature proves the Goodness of God.

IT has been supposed to be extremely difficult, if not impossible, to prove the goodness or moral rectitude of God, from the mere light of nature. It is allowed by all, who believe the inspiration of the Scriptures, that God is good, and can be proved to be good, from his word. Yet many, who believe that the moral rectitude of the Deity may be proved from Scripture, deny that it can be proved from the bare works of creation and providence. And it must be conceded that it is more difficult to demonstrate the goodness of God, than to demonstrate his self-existence, almighty power and universal knowledge. These perfections are plainly manifested from the things that are made. It is clearly evident that the Creator of the heavens and the earth must be self-existent, independent and perfectly wise and powerful. But there does not appear any certain and

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necessary connection between these natural attributes of the Deity and moral rectitude. We find that natural faculties and moral goodness are actually separated in creatures. Men may have great strength of body and mind, and possess superior knowledge and wisdom; and yet be destitute of real goodness or true benevolence. Greatness and goodness are often separated among men. And we cannot, therefore, necessarily infer the goodness of the Deity from his eternity, immutability, omnipresence, omnipotence, or omniscience. These natural perfections may all be supposed to be in the Deity, while he is utterly destitute of holiness, justice, goodness and truth. Besides, there are some appearances in Providence, which are thought to militate against these moral attributes of God. The moral depravity of mankind, the prosperity of the wicked, the pains and distresses of the righteous and the unequal distributions of Providence, have

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been considered as so many arguments against the moral rectitude of the Deity. Many are ready to believe and say, that if God were perfectly holy, just and good, he would never suffer any of his creatures to be sinful and miserable; and especially, that he would never suffer the innocent to be miserable, while the guilty pass with impunity. In short, all the natural and moral evils, which abound in the world, are supposed to obscure, if not to destroy the evidence of the moral rectitude of God. So that no man, who is destitute of divine revelation, can possibly obtain convincing evidence, that his great Creator is a being of perfect goodness, by the mere light of nature. This, I say, is the opinion of many Christians and Christian Divines. It is, therefore, well worthy of critical inquiry, whether the bare light of nature does not clearly discover the goodness, or moral rectitude of the Deity. And since I propose to argue with those, who believe the Bible to be divine and the Deity to be good, I may with propriety make use of the following arguments to prove that the goodness of God appears from the light of nature. Here then I would observe,

1. That the Scripture leads us to suppose, that the goodness of God may be learnt from his works. We read in the nineteenth Psalm, "The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day, uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." It is

here asserted, that the voice of nature declares to every nation of every language, on the face of the earth, that God is a being of moral glory, or perfect goodness. So that there is no nation, but what might learn the goodness of God from the works of creation and providence.—Again it is written in the Psalms—"The earth is full of the goodness of the Lord." And again,—"The Lord is good to all: and his tender mercies are over all his works." This supposes that all men are the subjects of divine goodness, and might know, if they would, the benevolence of the Deity. The apostle, speaking of the heathen, says, "That which may be known of God, is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse;"—that is, without excuse for not knowing and loving and serving their kind and bountiful Creator. And the apostle, speaking to the heathen themselves, tells them the same things. When the men of Lystra and Derbe were about to offer sacrifice to Paul and Barnabas, they demanded, "Why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the *living God*, who made heaven and earth and the sea and all things that are therein, who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that

he did good, and gave them rain from heaven and fruitful seasons, filling their hearts with food and gladness." It is the plain import of this passage, that the heathen would always have had abundant evidence of the goodness of God, from the works of creation and providence. Thus the Scripture leads us to suppose, that God has discovered his goodness to all mankind by the light of nature.

2. If God is perfectly good, he must necessarily discover his goodness in his works. Goodness is an active principle in all moral agents who possess it. Goodness in men prompts them to do good. And the Psalmist acknowledges before God, that his goodness prompts him to acts of goodness. "Thou art good, and *doest good.*" Now, if God be perfectly good, and if goodness be the principle from which he always acts; then it is utterly impossible that he should not discover it in his works. Though beings of imperfect goodness may not discover it in their conduct; yet a being of perfect goodness, who always acts from a benevolent motive and seeks a benevolent end, must discover it. It is just as impossible, that a being, who always acts from goodness, should not discover his goodness by his conduct; as that a being, who always acts from wisdom, should not discover his wisdom. There is, therefore, just as full and clear evidence of God's goodness, as of his wisdom, from his works. But it is acknowledged that the wisdom of God may be demonstrated from the things, which he has made. The earth is full of the marks

of divine wisdom. It is allowed, that blind and unmeaning chance could never form such a regular, harmonious, beautiful world. But we might as well suppose that a being destitute of wisdom should form such a beautiful world, as that a being destitute of goodness should form such a *happy* world. The marks of goodness are no less numerous and striking, than the marks of wisdom in every part of the world. If it be allowed, therefore, that God is perfectly good, it must be granted, that his goodness is discernible in all his works, which are the fruits and effects of goodness; If God is perfectly good, the earth is full of his goodness, and the earth every where exhibits evidence of his goodness, without the least evidence to the contrary.

3. If God does not discover his goodness by his works in this world, he never can discover his goodness in all eternity. It is maintained by all Christians that God is good, and that his goodness will be fully manifested. But some insist, that we cannot discover his goodness in the present state merely by his works, because there are so many natural and moral evils in the world. These they suppose form arguments against his goodness, and such strong arguments, that had we nothing but the light of nature to form our opinion of the Deity, we could not discover any goodness in him, much less perfect goodness. But if natural and moral evils destroy the evidence of God's goodness in this world, why not in the next? According to Scripture as well as reason, we are obliged to suppose.

there will be much more sin and misery in a future state, than in this. The sin and misery of the damned will undoubtedly exceed any natural and moral evils, that have ever taken place, or ever will take place, in the present world. Why then will not those future and eternal evils form stronger arguments against the goodness of God, in a future state, than any temporal evils do in this? Perhaps, it may be said, that in a future state, God will explain his conduct, and tell all intelligent creatures the reasons of his making the finally impenitent sinful and miserable for ever. Be it so; but how will intelligent beings know that God tells them the truth, unless they know by some other way than his declarations that he is a being of moral rectitude? We may know that a perfectly holy being cannot violate his veracity; but how can we know that God cannot, unless we know that he is perfectly holy? It may be further said, that in a future state the great scheme of redemption will be finished, and all holy creatures will be united in a state of perfect felicity, where all natural and moral evil is excluded. Be it so; but how can the inhabitants of heaven know, that their then present state is not introductory to another of perfect sinfulness and misery? The fallen angels were once holy and happy; and the first parents of the human race were once in a similar happy and holy state. But then fallen angels, and many of the fallen race of man, will appear completely wretched. And how can it be known, but that all

the heavenly inhabitants will in some distant period be reduced to a state equally sinful, miserable and dreadful? It may be said, God has engaged to make the inhabitants of heaven eternally happy, and the damned eternally miserable. But how can it be known that God will fulfil these engagements, unless it be certain that he is a being of perfect rectitude? Hence it appears, that if God's moral rectitude be ever established, it must be established *by his works*. And if his works can ever establish it, they can establish it as well in this world, as in the other. If, therefore, the works of God do not discover his perfect goodness in this world, they cannot in any other. Natural and moral evils do exist, have existed and will exist for ever. And if these prevent God from discovering his perfect goodness in this world, they will do the same to all eternity. But it is allowed by all Christians, that natural and moral evils will not be any objection against God's perfect goodness in a future state; and therefore they are no objection against it in this state. Hence the earth may now appear to be full of the goodness of the Lord, notwithstanding all the sins and sufferings of mankind at present; and they may now know, as well as in any future state, that God is perfectly holy, just and good.

4. God's making men capable of knowing the difference between moral good and evil is a plain evidence of his own moral rectitude. If God were not perfectly holy, we cannot con-

ceive why he should form mankind with a capacity to discover his moral character. For he must have known, that they would sooner or later discover his moral imperfection and as soon as they discovered it, would feel themselves under moral obligation to hate the author of their being. But if God were perfectly holy, just and good, we may well suppose, that he would take pleasure in forming rational moral agents, who should be capable of seeing, admiring and adoring the moral beauty, excellence and glory of their great Creator. If it should be said, that a malevolent being might form creatures of moral discernment, in order to increase their misery, it is sufficient to observe, that a malevolent being is always more disposed to preserve himself from evil, than to inflict it upon others; and of consequence would be totally averse from making such creatures, as should be capable of hating or despising his own character and conduct. It is therefore a clear evidence of the goodness of God, that he made men with a power of discerning his own moral character. All men carry in their own minds a clear demonstration of the moral rectitude of their Creator. He has made them capable of seeing the moral excellence of true benevolence; incapable of inwardly approving of malevolence, or any moral evil. Their conscience continually reminds them, that their Maker loves righteousness and hates iniquity; and therefore is a being of perfect goodness and moral rectitude.

5. The works of creation are

naturally calculated to promote the happiness of men. The heavens and the earth, with all their furniture, are adapted to the use and service of the human race. All the inferior animals, that are destitute of rational and moral powers, naturally contribute to the support and comfort of human life. And the more the works of nature are examined by the eye of reason and philosophy, the more every created object appears to be formed for utility. There is scarcely a single object to be found, but has been or may be converted to some useful and important purpose. All the elements, all the insects, all the animals, all the trees and flowers and fruits of the earth, have been found to be useful. And the most noxious objects are often found to be the most sovereign medicines, and to answer the most salutary purposes. In short, all nature loudly proclaims the kindness and munificence of the great Creator. Now it is difficult to conceive that a malevolent being should form such a world, as a benevolent being would form; or that if God were not perfectly good, he would not form a world every way calculated to promote the happiness of his creatures. The whole construction of the world, therefore, is a strong demonstration of the perfect goodness of the Deity.

6. God's works of *providence* equally display his goodness. He crowns every year, every month, every day, every moment with his goodness. He causes the sun to rise and the rain to fall on the just and on the unjust. He opens his hand

and supplies the wants of every living thing. He fills the world with light and joy. The whole earth is full of his goodness. He constantly exerts almighty power, not only in upholding, but in governing the world. The sun would cease to rise, the seasons would cease to roll, and all the inhabitants of the earth would cease to move, were God to suspend his governing providence. And were God to seek the misery of men, he would turn all the wheels of providence against them, and crush them before every material object. We know by what he sometimes does, that he can arm all the elements, and indeed any material object against the life and happiness of mankind. Hence the general course of his providence in their favor, is a clear and convincing evidence of his paternal care and kindness. The providence of God bears universal testimony to all nations, that he is good and does good, by filling their hearts with food and gladness.

I may observe once more,

7. There is nothing in the works of creation and providence, which really militates against the positive evidence of divine goodness. It is allowed by all, that there are many marks of divine goodness in the creation and government of the world; but yet it is said there are some things, which seem to destroy the positive evidence of God's goodness. These are sin and misery. But these are so far from being inconsistent with divine goodness, that they may be real displays of it. If the good of the universe can be more promoted by the existence

of some sinful creatures, divine goodness would require God to bring such creatures into existence. And who can say that sinful creatures may not be the instruments in God's hands of promoting the highest happiness of the universe? Until this can be demonstrated, the existence of sinful creatures affords no evidence against the goodness of God. And after sinful creatures do exist, it is certainly no mark of malevolence in the Deity to make them miserable. Evil ought to pursue sinners; punishment ought to be inflicted upon the guilty. Now, we know that all mankind are sinful, and therefore it is no mark of malevolence in God, that he does inflict natural evils upon all mankind. In short, there is not the least evidence, that God treats this world any otherwise, than a perfectly benevolent, holy, just and good Being would treat it. All the appearances of natural and moral evil are perfectly consistent with the benevolence of the Deity; and therefore can form no just objection against it. A disposition to punish sin is an essential branch of divine goodness: and therefore the punishments inflicted upon Pharaoh and upon all other sinners are really expressions of divine goodness. Hence, there is nothing in the works of creation and providence, which does really militate against the *positive evidence* of divine goodness; but on the contrary, every creature and every event do really corroborate and strengthen the evidence of the goodness of God. So that all men on the face of the earth may see, by the bare

light of nature, that God is a being of perfect goodness and moral rectitude.

Since there are such reasons for believing that the light of nature discovers the goodness of God, we must conclude that it is owing to some criminal cause, that all men do not see it. Their ignorance and error respecting the goodness of God, arise from the moral depravity of their hearts. They love darkness rather than light. When the brightness of divine goodness was displayed before the eyes of the ancient people of God by the incarnation, ministry, miracles, example and sufferings of the Lord Jesus Christ, they refused to see the evidence of his benevolence, compassion and mercy, though it was so fully and clearly displayed. The ignorance and error of mankind respecting the goodness of God, as it is exhibited by the light of nature, arise from the same cause as their ignorance and error respecting the goodness of God, as it is exhibited in the glorious gospel of his grace. Depraved creatures hate the pure and perfect goodness of their Creator; hence they hate and refuse to see and confess the evidence of his goodness. But in view of all the natural and moral evil that exist on earth, the holy angels cry—"Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." And if the hearts of men were holy, they would see and confess the evidence of divine goodness, as it shines in all his works and in all his ways. Again—since God has displayed his goodness before all men by the light of nature, they are very inexcusa-

ble for many of their errors in religion. All the heathen world are inexcusable for their idolatry. For this argues a disbelief of divine goodness. "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened." Many nations are inexcusable for their Manicheism, or belief of two eternal beings, the one good and the other evil. Professed Christians are to be blamed for denying the doctrine of divine decrees and divine agency. For the perfect rectitude and goodness of his decrees and agency are evident from his works. With a proper sight and sense of divine goodness, which all men ought to receive from the works of God, they would renounce and abhor the errors in religion, which they have loved and chosen to retain.

It is absurd for any to believe that it is inconsistent with the goodness of God to make sinners miserable in the life to come. If temporal evils are consistent with divine goodness, so are eternal evils. God daily shows that his goodness is consistent with inflicting evils upon his guilty creatures, which clearly proves that there is nothing threatened in his word respecting the future and endless punishment of sinners, which it is inconsistent for his goodness to inflict.

God justly calls upon all men to rejoice in his universal dominion. The earth is full of his goodness. Every object and every event calls upon the children of men to rejoice in God,

and to ascribe unto him the kingdom and the power and the glory for ever. "The Lord reigneth; let the earth rejoice."

There is also a solid foundation for unconditional submission to the decrees and conduct of God. To oppose God in any respect, is enmity against perfect goodness. "Come, behold the works of the Lord; what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." Since God displays his goodness, by the works of creation and providence, all rational creatures are urged, by the most important motives, to be entirely submissive to his sovereign pleasure, which is perfectly holy, just and good.



Some remarks on the Natural Depravity of the Human Heart.

WHILE it is generally allowed that all men are sinners, there is great difference of opinion in what their depravity essentially consists; also, whether it be originally inherent to the mind, or a result of finite weakness, and acquired through means of temptations, that constantly offer themselves to the passions and appetites of men.—As opinion differs on these points; so it will, whether a recovery is effected by arguments offered to the understanding, or by the new creating pow-

er of God forming a principle in the heart which had no previous existence. These questions of speculation have so direct and necessary a connection with what is practical, that they cannot be prudently left undetermined. The nature and malignity of the disease must be known for applying a proper remedy.—Considering many different appearances in the conduct of men, and the infinite variety of motives, by which they are actuated; it is not strange that some honest minds find difficulties on the subject, hard for them to surmount.

It is certainly the safest way, to form our opinions directly from the word of God, who perfectly knows the human heart, its moral principles, its motives, desires, to what they tend and in what they will terminate. The Scriptures expressly teach the origin of sin in a primeval apostacy, whereby our whole race is corrupted. They describe the understanding to be blind to spiritual beauty, the heart to be a fountain of moral impurity, and the whole mind in bondage to sin.

Among all the descriptions on this subject, there is perhaps none more explicit, than what we read in the eighth chapter of the Epistle to the Romans. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." This passage, viewed in connection with the context, appears to be a concise description of natural depravity and in what it consists. It hath no mark of a figurative diction, but is the plain expression of a

fact, and describes the human heart before it is renewed by the Spirit of grace; we therefore determine that it applies to all men. There cannot be a description of wickedness more perfect than these words contain, nor a principle that comprises more moral evil. It is enmity; enmity is hatred of the most bitter kind, and must be wrong and detestable, against whatever being it is excited. Enmity is a principle, if it be joined with power, capable of all the mischief that can be conceived. It is enmity against God! against goodness itself, in the highest and most glorious perfection. As God is the preserver of all that exists, it implies enmity against the whole universe. It is an enmity that leads directly to all disobedience, a neglect of all duties, the commission of all crimes, and refuses subjection to the most reasonable and useful laws, whether they be divine or human. This enmity is a thing, in its very nature irreclaimable, and cannot be made subject to any law. There is no way but by a new creation, if we may give credit to the Scriptures, of making the carnal, natural man, better than he is. His natural heart must be destroyed and a new heart given him, before he can possess any thing good in the sight of God.

This is a plain paraphrase of the passage, as it is expressed; therefore there cannot be a description of wickedness more perfect, or of principles capable of greater mischief. They are principles, if armed with power, which would subvert the throne of God, disannul all his laws, deprive every creature of his

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rights, and spread disorder through the universe. But is it not uncharitable to form such an opinion of the natural character of all mankind? Is it fit that such a description should be applied to every unsanctified person? Is it possible that society should subsist, even with the small degree of order that we now see, when every creature comes into life with such a temper?

These are, indeed, questions of high importance to be resolved, that we may truly know ourselves, and our need of divine grace.

Two points are proper matter of inquiry. First, in what the depravity of the heart essentially consists, and of what it will be capable when all restraint is withdrawn. Secondly, by what things the depravity of the heart is so restrained at present, that its malignity does not fully appear in practice.

There are two leading principles, opposite in their nature, and their common effects, in which virtue and vice essentially consist; benevolence, or a holy love, and selfishness. The former of these is holiness, the latter is sin; the former is a conformity to God and participation of the divine nature, the latter is that wicked principle, which became a governing one in the hearts of fallen angels and fallen men, at the time of their apostacy. Being, and the happiness of being, are the prime objects of both these principles or reigning passions. Benevolence is holiness. The benevolence of God, in his word, is described to us by the name of love. It is the same as his ho-

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liness, and includes all his moral perfections, for all of them are love, in different circumstances of acting and producing different effects. Benevolence desires the happiness of being in its great extension; the blessedness of God, and the greatest happiness of his rational family. All moral laws are given to produce this end, for this all the virtues are designed, and the divine providence is forever working. Selfishness, in which sin consists, also, has regard to being and its happiness; but it is to its own happiness exclusively. A sinner loves himself so supremely, that he has no love for any other being. That love, which he may think he has for other beings, is only an exercise of self-love in disguise. He loves them so far, and no farther, than they can be made subservient to himself and serve his own interests. His affections are centered on himself, as a governing principle to all his conduct. He will love God, so long as he thinks the divine government will work all things for his own advantage. He will love the Saviour, so long as he thinks his own salvation is sure, and that all his present appetites may be gratified. He will love his fellow creatures, if he esteems them wholly subordinate to himself. Neither moral excellence, nor the best good of others, is the motive to this affection. We, therefore, see that selfishness, or an immoderate and supreme self-love, is the principle that characterizes and constitutes the depravity of the heart. It separates man from his Maker, and from his brethren; places him alone in his

own estimation; causes him to be opposed to all the moral laws and duties enjoined by God for his own glory and the good of his kingdom, and fills him with enmity against those, who oppose his unreasonable wishes of self-advancement. There is not a crime too great to be desired by the wicked principle we are considering. Neither happiness, property or life is too sacred for its stroke. The apostle James gives an account of men's wickedness perfectly consistent with this description. "Whence come wars and fightings among you? Come they not hence, even of your lusts, that war in your members? Ye lust and have not, ye kill and desire to have and cannot obtain." And why do they kill and desire to have? That they may consume it upon their own lusts, and in some way turn it to their advantage. Why is the carnal mind enmity against God? Because it is wholly opposed to his benevolence, and to his laws that are made for the common good of all virtuous minds, and for their protection in their just rights. The carnal mind is enmity because he is a sovereign God, ready to protect his own prerogatives, maintain that government to which his glory entitles him, and distribute such a portion to every creature, as is proper.—The divine nature and government stand in his way, and this is sufficient to ripen his selfishness into direct enmity. Why is the carnal mind not subject to the law of God? Because this law forbids its immoderate self-love, its pride, its covetous desires, its crimes, its neglect of the duties

we owe to our brethren; and finally threatens it with an interminable punishment.

This selfish enmity cannot be subject to the law of God. Two principles so diametrically unlike as the love of God, and the sinner's selfishness, cannot be voluntarily united in any design. Before there can be a voluntary obedience, there must be the creation of a new moral principle in the heart, which is the work of the Spirit of God, in those who are effectually called to eternal life. We hence see, that the principle of the natural heart, in which its depravity essentially consists, is capable of committing any sin of which we can conceive. Nothing is too sacred for its invasion, and even the throne of God is protected by the sinner's weakness, and the strength of his own almighty arm. If vice could have its wish, and opportunity presented to effect it, the divine government and the blessedness of all creatures would be prostrated at its feet. As there can be no limits to wicked selfish wishes; so, under circumstances, the bitterness of its enmity may be as great as the natural strength of the mind permits to be exercised.

But it may be objected, if these be the natural principles of the human heart, why do we not see them more perfectly acted out?

Even the objector must acknowledge there is too much appearance of them; but there would be far more, if not prevented by such restraints, as the wisdom of God has been pleased to impose in the present state. To promote the purpos-

es of infinite grace, sinful men are placed under great restraints. Something may be ascribed to sanctifying grace; but, perhaps, far more to the restraints under which unsanctified sinners are placed. Some instances of wickedness happen, that display all the malignity of sin; which may serve as evidence of what it is capable when restraint ceases.

This is the life and the world, in which a portion of fallen men are to be recovered from sin, and all of them to have a state of probation in which they may deliberately hear the offers of grace. Every thing in this world is with infinite wisdom adapted to this purpose. Good and evil are mixed in God's dispensations; hope and fear are both kept alive; inducements to repentance and to yield a visible respect to divine authority, arise from a great number of benefits that are granted to the most sinful. In innumerable instances, even the wicked principles of the heart furnish motives to decency. If all restraint was to be withdrawn from the heart, and no motives from selfishness were to conspire for the preservation of order; the whole state of things would be so filled with confusion and with every evil work, that there would be no opportunity for instruction and for calmly considering the offers of divine grace. Such a condition would be incompatible with God's merciful intentions to the children of men, and would instantly convert human life, from a state of trial to a state of interminable retribution. We have no reason to suppose these re-

straints will be continued after the period of divine grace is ended.—When there are no further designs of mercy, it will be perfectly consistent with the infinite wisdom and justice of God, to confine the disobedient in such a manner, that they may act out the malignity of their dispositions, and thereby shew the reasonableness of his law that condemns them. To mention all the restraints and things, that at present hide the malignity of the natural heart, would be both impossible and improper for this paper; some of them may be hinted.

Wicked men often appear to be reconciled to God and his Providence, from a mistaken idea of his character.—This is the case with thousands, who, if they saw him justly, would instantly show their enmity.—Now, they think him such an one as themselves; they fancy he is not displeased with them—or, they imagine there is not a day in which he will call them to account. These misconceptions prevent them from showing enmity. As they know he is a being above their reach, they suffer their principles of opposition to slumber, and their bitterness against him is not discovered. If the true character of God, all his holiness, justice and truth were so presented before them, that they believed it, and expected to feel the consequences in their own condition, no terms of peace would be maintained. The restraint that is on the wicked, from this cause, is more common than is generally thought. It is the case with almost the whole number of people, who are unconcerned,

immersed in pleasure and business, and use no care to be instructed. Such often think there is nothing in their hearts that would contend with God; while, if they saw him clearly, if they thought what he is doing by his Providence, and the end to which things are coming, their enmity would instantly display itself. From this cause arise a great number of those false hopes, that will be confounded in the end.

The innumerable blessings that are granted to sinful men, restrain their apparent opposition to God. They enjoy life, health, ease and plenty—He pours out to them from a full cup, and often by his Providence anticipates their wishes. This he doth by his goodness to lead them to repentance; while they receive without gratitude, and use his blessings in sinful indulgences. He is gloriously good in giving, they are altogether selfish in receiving. By their personal benefits they are bribed to restrain themselves from gross violations of the divine law, thinking, that more would be lost than gained.

Fear of God's judgments is another restraint on the wicked, that makes them hide the principles of their hearts. If all fear of an avenging Providence were removed; the earth would be filled with ten fold greater violence than was ever yet seen. This teaches us the necessity that judgments should be intermingled with mercies, to restrain men from destroying the world; and as the present life was not designed for a state of retribution, we have reason to suppose that the judgments of God are

no greater or more in number, than are necessary to awe the wicked into some degree of peace, and to give success to his gracious purposes.

There is much more apparent amity among mankind than arises from any correct principles of the natural heart. They are restrained from a thousand crimes, and led to many apparent kind deeds, by a sinful regard to their own worldly interests and pleasures. It is not uncommon for the same sinful principle, an immoderate self-love, which has no regard either to truth or justice, to exert itself, on the one hand, by the most deceitful professions of friendship, and attempt a proof of them by many good deeds; and on the other, to show its true nature, by the most cruel sins against human peace; indeed, the very good deeds I mentioned, may be designed to work the ruin of the persons to whom they are tendered.

All men are conscious of being in a state of dependence, both on God and on their fellow-creatures. They are tempted to a friendly appearance and conduct, when they would wish, if it were consistent with their present safety, to act the part of bitter enemies.—In the natural heart there is no principle of virtue, that is sufficient to support either the family, neighborly or civil bond of union among men. Christian grace, where it is found, may do something towards this; but selfishness, although it be a principle corrupt in its tendency, does much more in this depraved world. Natural affection in the family, and a desire for mutual

benefits in the neighborhood and the civil state, restrain the enmity of sin, in a thousand cases, and hide the malignity of the human heart from public inspection. It would be a lengthy business to describe the restraints that are imposed on the wicked heart, all leading to an opinion of its being much better than it is; some of which arise from the peculiar condition wherein we now live; some from that very principle in which sin consists; and others, perhaps from the immediate action of God himself, shaping the human mind to answer the wise purposes of his providence. It is an universal confession that all men are sinfully selfish. Whence, but from a conviction of this fact, are we so careful not to put ourselves under any man's absolute power without some safeguard? An increased strength of this acknowledged principle in human nature, with opportunity for its exertion, is capable of the greatest wickedness that can be. It rebels against God, inflicts every possible evil in its power on men, and by its exercise; subjects the sinner himself to a torture of eternal duration. The word *disinterested* has often been used on this subject; by which is meant, a delight in objects, and a performance of duties for their moral fitness and from a love of the general good. This is the excellent nature of Christian love; but it is excluded from the natural heart of man by the very nature of selfishness, its governing principle, which always seeks its own private, personal advantage. Disinterested enmity is a quality that perhaps never existed, and

if it did, would not be so active in doing evil as that perfect selfishness which governs the un sanctified heart. X. M.



Letter from a Converted Deist.

The following Letter came to hand, with the proper signature of the writer, the place of his residence, and the name of the gentleman to whom it was addressed, which are here suppressed, as there is some uncertainty whether the writer intended it for publication. ED.

May 1, 1810.

REV. & DEAR SIR,

I DESIRE to bless God I had ever an acquaintance with you. Before I ever saw you I was bound down to fate: I supposed myself one item in the grand machine, not accountable, because I acted through necessity. In my private conferences with you, you used so much candor with me in my deistical creed, (and this is the only way to be taken with a deist,) in stating, that in essentials we must all agree, such as, there is one great First Cause—a state of accountability, and of course, rewards and punishments—our duty to love the Lord our God with all our heart, &c. and our neighbor as ourselves. You urged these considerations so frequently and rationally that you rather shook my creed, and I left ——— with more regret on your account than any other person, altho' I had many kind friends. But after I removed into this country, I contracted

an acquaintance and friendship with some brother deists, and we mutually assisted in building each other up in this *stupid* belief—stupid I say, for so it now seems, to make ourselves heathens in a Christian land.—I enjoyed my mind in a state of dormant ease, till within about a year, when one of my most staunch friends, who had taken much pains to gain proselytes, sickened and died. The forepart of his sickness, while he did not consider his case dangerous, he showed no perturbation of mind; but when he began to consider himself dangerous, he renounced his deistical for the Christian belief. This laboured considerably, and brought to my mind your positions and arguments, which together shook my faith some. I still remained in a sort of troubled sleep, till last February, when I went a great distance one Sunday to meeting, merely to have a sleigh ride: A portion of God's truth sunk into my mind, which shook me to the centre. The considerations offered appeared perfectly rational, and if they had been prepared, and delivered, for me alone, they could not have been better applied. I thought I never heard such preaching before—my tears trickled freely, and I trembled—I tried to hide my emotion, but in vain. This was not the power of sympathy, for I did not see another person affected. The next Sunday after, I was invited as a spectator to attend the sacrament. But O! how shall I describe the state of my mind—the people of God, happy in receiving these symbols of the body and blood of Christ, the immaculate Sav-

jour of mankind, whom I had slighted, despised, and even persecuted. My deistical self-righteousness was a thin screen. I felt myself stript naked before Almighty God, whose I was, and whom I had never striven to worship and serve, with my whole heart, which was no more than a reasonable service—but on the contrary, whom I had always rebelled against. If I had done any thing praise-worthy, it was on a principle of self, and not for the glory of God; it was all tinged strongly with pride and self-righteousness. I felt so melted down I was glad when meeting was done, that I might give free vent to my grief. I cried to the Lord in my distress and he graciously heard me, and delivered me in a few days from my bondage; took my feet from the horrible pit and miry clay, and established them I humbly trust on the rock of ages, and put a new song in my mouth, even redeeming love and grace through a crucified Saviour. Oh, the matchless love of redeeming grace! Let others unenvied share the glories, honors or riches of this world: I envy them not these poor beggarly elements—I have long enough chased after these phantoms. God has blessed me with a competency, and this is all I want, unless to bestow in charity. “Man wants but little here below, nor wants that little long.” Our real necessities are few and small in this world; and then we shall go home to eternity. Eternity! Eternity! thou solemn, pleasing sound to the real Christian, but awful to the hypocrite and unbeliever. I have an earnest desire to see

my old unbelieving friends in _____, that I might at least clear the skirts of my garments from their blood, whether they will hear or whether they will forbear.—It appears to be stupid beyond comparison, that I could never see any beauties in religion before. My time steals imperceptibly away—if I am alone at work, I have the best of company—God is my friend, and under the shadow of his almighty wings I can take shelter. Every thing eventually goes well; if I meet with losses and crosses, God has promised every thing shall work together for the good of those who love him. My passions and appetites are under the happy control of God’s Holy Spirit. If I knew I should die like a brute, and that be my last end, I would not give religion for all which Napoleon, Alexander, George, and all the other monarchs of the earth possess without it. Some would doubt this, but you will not, if you have the Spirit of Christ, as I believe you have. I used to think religion produced a disagreeable melancholy in the mind, but the contrary is the fact. I never knew what a cheerful serene tranquillity of mind was before. The whole creation seems to praise our general benefactor. Let the deist enjoy his callous heart, the libertine riot in licentious pleasures, the worldling rise early and set up late, let me follow thee, O Divine Immanuel, as the humblest of all thy blest retinue, and it is enough. I am willing to be persecuted, to be spit upon, or become any thing for thy glory. Shed abroad thy dying love in my

heart, and I ask no more for myself—But O! how I feel for my brethren of the human race, who haughtily spurn at thy merits and offered mercy; continue to intercede for them although they will not implore thy clemency—say, “Father, forgive them, for they know not what they do.” There is nothing more scriptural or rational than that our native pride and enmity must be subdued. We must become as little children, docile and humble, or we shall never feel entirely dependant, without which we can never ascribe all glory to God and the Lamb. Oh that Almighty God would ride forth in his power through ———, and the towns adjacent, conquering that proud philosophizing temper, which sears the conscience to every heavenly impression, and glues them down to objects which their judgment despises. Do not be discouraged, but continue to pray fervently, and God will enkindle a sacred flame of reformation in ———, I humbly trust in his own time.

I have written my thoughts as they occur. I do not know but you will think me too prolix, but I was so full I could not stop short. You are at liberty to make what use of this or any part of it you please. I expect it will excite some derision, but no matter on my account, if it would be the means of awakening one out of his lethargic sleep, or strengthening one in the holy faith, I should feel amply compensated though my trouble had been a thousand times greater.

Remember me in your prayers.

The reformation in this vicinity still goes on—glory to God.

Yours with particular respect



An Encouragement to Pious Mothers.

THE writer of this article, a few years since, as a Clergyman visited a criminal, who was under sentence of death for murder.—The criminal was a native of Great Britain and gave the following account of his past life. He was bred to a mechanic art, and before the age of twenty-one, ran away from his friends. He first spent several years in the West India Islands, from whence he went to one of the Southern American States, where he set up business and married.—On the death of his wife and a child, he passed into the Northern States, and wrought at his business in various places. Intemperance was the cause of his other vices and the means of his ruin.—In a fit of intoxication he was guilty of murder, for which he was executed.—On being first visited he appeared hardened and insensible both of the enormity of his sin and the awfulness of the death that awaited him. He appeared to have some knowledge of truth and the Christian doctrines without any feeling of moral obligation. His heart was too hard to realize that God was a holy Judge, and that a sore punishment was prepared for the wicked. On being questioned, he would confess the many vices of his life without

shame or remorse, and seemed wholly insensible that sin is an evil thing. Neither the threatenings of the law, nor the grace of the gospel, made any impression on his hardened heart and darkened understanding. He continued in this state a number of weeks, obstinate against all means of conviction, and his case appeared desperate; until inquiry was made concerning the religious character of his parents. He said his father neither went to church, prayed or believed in religion, but was an industrious man—on mention of his mother he was suddenly affected, his tears flowed, and a capacity for feeling seemed to be restored to his mind. After being calmed, he said she was eminently pious and now in heaven. It was instantly discovered that this was the avenue to approach his heart and conscience, nor did there need any other. It was sufficient means of instruction, to inquire, and put him on repeating, the counsels, advice, warnings, prayers, care to indoctrinate him in the truth, and watch over him, in which his mother, according to his account, was unwearied, until he left her at the age of thirteen years. It seemed as though the Spirit of God, who now wrought powerfully upon him, quickened his memory and recalled to his knowledge, minute circumstances of the mother's religious care, which he had not once recollected through many years of profligacy. There was not a religious subject or duty to which his memory did not bear a testimony, by a recollection of the pious parent's instructions. Being

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dead she yet spake to the conscience of the profligate, and as it is believed now repenting son. Especially, he was affected by the remembrance of her prayers, for it was her custom, after her irreligious husband had gone to his daily labor, to make her young children kneel around her, pray with them, and receive her warning and blessing for the day.—If there be any reader of this account, who neglects family prayer, he ought to feel solemnly warned of his neglect, for he is sinning equally against God, his own soul, and the souls of his beloved offspring. This man appeared to be a penitent. He hoped in the grace of God, and gave comfortable evidence of Christian sincerity. On his way to the place of execution, he particularly thanked God for two gifts; a Saviour to redeem, and a mother to instruct him. He died with serenity, committing his soul to Jesus Christ.

What can be more encouraging to pious mothers! They have the first care of young minds, and although their labors do not appear to have an immediate effect, their prayers may be answered after they are dead, and their works of piety be the means of bringing a lost child to heaven. The sovereign wisdom and grace of God, work in company with means. This is so general a law of divine operation, that we have no reason to expect either temporal or spiritual blessings, when they are neglected. Early impressions of religious truth are the most effectual means of salvation. Although they may appear, for a time, to be lost, it is

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not uncommon to see them re-
excited with very powerful, and
sometimes happy effects. When
we observe this law of nature,
and read the encouragements
God hath given to parents, that
he will bless their labor, it
should encourage them not to
faint in duty, although they see
little present fruit. They sow
in sorrow, but may reap an eter-
nal harvest in joy. While this
story is an encouragement to
pious parents, it holds up an aw-
ful warning to the intemperate.
Half the crimes, murders, and
shameful deaths by the hand of
an executioner, that take place

in the civilized world, are the
effects of partial intoxication.
Before the intemperate man
swallows his glass, he ought to
see in it the seeds of poverty,
shame and death; probably, of
death eternal. A thief forgiven
on the cross, and a penitent
murderer through means of a
pious mother's early instruction,
are instances so nearly solitary
they give no encouragement to
continue in sin from an expecta-
tion of final safety. They were
designed to teach us men may
pray for mercy until the last
moment of life: not to increase
the security of vice. X. M.

*At a Meeting of the General Association of Connecticut, at Water-
town the third Tuesday of June, A. D. 1813: Present,*

Rev. Messrs.	From	<i>No. 664</i>
Nathaniel Gaylord, Thomas Robbins,	} Hartford North Association	19
Newton Skinner,		14
Bezaleel Pinneo, Caleb Pitkin,	} New Haven West	20
Saul Clark, Timothy P. Gillet,		13
Abishai Alden, John Hyde,	} New London	15
Sylvanus Haight, Amzi Lewis,		16
David Ely, D. D. Elijah Waterman,	} Fairfield East	13
Philo Judson; 29		Windham Original
Peter Starr, David L. Perry,	} Litchfield North	19
Lyman Beecher, Uriel Gridley,		15
Aaron Hovey, Sylvester Selden,	} Middlesex	16
Royal Tyler, Ephraim T. Woodruff,		15

*22 unsettled Ministers - 141 settled - 163
21 Candidates*

Joshua Leonard, George S. Woodhull, Ezra Fisk,	} From the General Assembly of the Presbyterian Church in the Uni- ted States.
Holland Weeks,	} From the General Convention of Vermont.
Joseph Emerson, Samuel Shepard,	} From the General Association of Massachusetts Proper.
John Kelley,	} From the General Association of New Hampshire.

The Rev. Elijah Waterman was chosen Scribe; the Rev. David Ely, D. D. Moderator; and the Rev. Bezaleel Pinneo, assistant Scribe.

After the certificates of delegation were read, the Association was opened with prayer by the Moderator.

The Rev. Messrs. Robbins, Woodhull, Weeks, Kelley, Hovey and Clark were appointed a Committee of overtures, who reported the order of business, which report was accepted.

Communications were received from the Delegates of this Body to the several ecclesiastical Bodies in connection with this Association; and also from their delegates to this Body.

The Trustees of the Missionary Society of Connecticut made a report of their proceedings the last year, which was accepted, and is as follows:

To the Missionary Society of Connecticut, to be convened at Watertown, the third Tuesday of June, A. D. 1813.

The Trustees of the Society beg leave to submit the following Report:—

REV. FATHERS AND BRETHREN,

OUR Narrative of Missions, for the year 1812, copies of which are herewith sent to the members of your venerable body, will furnish particulars of the doings of your Trustees; and of the state of the missions conducted under your patronage, beyond what the limits of this Report can admit. It is no more than a general view of these things that can here be given.

Missionaries have been employed in the service of the Society, with circumspection and care; their number, as well as their time of service, have been extended as far as a prudent management of the funds would warrant. And with gratitude to God our Preserver, we acknowledge his kindness and care, which have been exercised towards our Missionaries. About five-and-twenty have been sent out, in the course of the year, into the various new settlements in our country; and though a mortal sickness has prevailed in the regions they have visited, and has removed great numbers to the house appointed for all living, our Missionaries have been preserved from the desolation, with the exception of one only. The Rev. James Boyd, an experienced and faithful servant of Christ, has been taken away from his labor on earth to the world of spirits. While we feel admonished, by the death of our brethren, of our own mortality, and of our approaching appearance before the judge of all, we devoutly ac-

knowledge the sparing mercy of the Lord ; and would double our diligence, that when he cometh we may be found actively engaged in his service.

The places to which the gospel has been sent by this Society, are the newly settled parts of Vermont, the northern and western parts of the State of New York, the northern part of Pennsylvania, and the State of Ohio ; especially that part of it which is called New Connecticut. It is well known, that numerous regions of our country are suffering through want of gospel instruction ; many applications are made for assistance from this Society ; but they cannot all be relieved, for the want of funds : Some are left to ask your aid in vain.

We notice, with peculiar satisfaction, the continued exertions of the people of the State, in their charitable contributions for the poor who need the gospel. The amount of contributions, in the different ecclesiastical societies, the last year, which was the first of their efforts, under the present license of our Legislature, exceeds that of any preceding year. Private donations, to promote the charitable designs of the Institution are also continually made.—The whole amount of expenditures, for missionary purposes, in the course of the last year is \$ 4685, 12. It exceeds what was contributed for the cause of missions by the sum of \$ 800. For this amount, about 376 weeks of missionary service has been performed, and 1940 religious books and pamphlets, of various descriptions have been circulated in the name of the Missionary Society of Connecticut.

The Missionaries have faithfully attended to their appointments.— Their opportunities to address the people, on their spiritual concerns, have been improved on other days, as well as on the Lord's day. In the spirit of their Master, they have labored for the salvation of men.

The Society, and the pious people in the State, who have contributed towards the support of these missions, have most abundant cause for joy, and the best encouragement to continue and to extend their labors of love, God has signally expressed his approbation of the work, by crowning it with great success. The order of the gospel has been introduced into many places once desolate, through the abounding of ignorance and iniquity. Villages and cities are built up in the observance of religion, which, without the aid of missions, in spiritual things, would have resembled the uncultivated wilderness. Errors of the most fascinating and pernicious kind have been corrected. And not only have the people been prepared to attend the gospel for the sake of their social welfare, but, through the influence of the Holy Spirit sent down from heaven upon them, many hungered and thirsted for the bread and water of life, and have been satisfied. In various places, God has appeared in the midst of the people, and has gathered sinners unto himself in great numbers.

To your Trustees it appears a relative duty of the first importance, to build up our new settlements in the order of the gospel. The welfare of our land, the prosperity of religion among us, as well as the salvation of multitudes, are inseparably connected with the discharge of this duty. The experience of centuries has abundantly taught us, that every attempt to carry the gospel to the heathen in our land, to establish it permanently among them, is vain, while vice and impiety prevail on our frontiers. For the heathen natives of our land we feel a sincere compassion ; and are ready to improve the earliest opportunity, which affords any prospect of success, to send to them the gospel. But for their sake, as well as for other reasons, which respect the interest of religion more extensively, it seems to be a primary duty, to relieve the destitute people on our frontiers. And it must afford the Society peculiar satisfaction to behold God's distinguishing approbation of these their efforts in his cause. Surely we have the greatest occasion to say, "Hitherto the Lord hath helped us."

There is still much for us to do, while the greatest encouragements are offered to persevere in well doing. He that hath the hearts of all men at his disposal, will never fail in the execution of his counsels. We trust the

prosperity and enlargement of this American church are embraced in his gracious purpose.

May the presence of God our Saviour be with you, and may his Spirit, aid you in your deliberations, and guide you in your counsels.

In the name of the Trustees,

ABEL FLINT, *Secretary.*

HARTFORD, May 12, 1813;

The following persons were chosen Trustees of the Missionary Society of Connecticut, for one year from the first Wednesday of August next, *viz.* The Hon. John Treadwell, the Hon. Ashter Miller, the Hon. Aaron Austin, the Hon. Jonathan Brace, Enoch Perkins, Esq. David Hale, Esq. the Rev. Messrs. Nathan Perkins, D. D. Samuel Nott, Calvin Chapin, Moses C. Welch, D. D. Andrew Yates, and Samuel Goodrich.

Andrew Kingsbury, Esq. was chosen Treasurer, and the Rev. Abel Flint, Auditor of the Missionary Society of Connecticut, for one year from the first Wednesday of August next.

The Associational Sermon was preached by the Rev. Nathaniel Gaylord, from 2 Corinthians x. 4.

The Account of the Treasurer of the General Association was accepted and approved.

Voted, That to-morrow, at half past 11 o'clock, the Association will attend to an enquiry respecting the state of religion within its limits, and the limits of the several ecclesiastical Bodies in its connection; and that Messrs. Gaylord, Beecher, Perry, Woodhull, and Weeks be a Committee to take minutes respecting the state of religion, and prepare a summary account of the same, to be reported to this Body.

The Committee, appointed "to devise means for the promotion of Foreign Missions," desiring to be discharged from any further attention to the subject, were accordingly discharged.

Voted, To attend a prayer meeting to-morrow morning at 6 o'clock, in the meeting house.

WEDNESDAY, JUNE 16.

A letter was communicated to the Association from the Rev. Timothy Dwight, D. D. reporting that he attended to the business of his appointment as a Delegate from this body to the Convention of Coos and Orange Associations, at Windsor in Vermont.

The Rev. Abel Flint was chosen Treasurer, and the Rev. Andrew Yates, Auditor of the General Association for the year ensuing.

The Rev. Messrs. Andrew Yates, Lyman Beecher, and Abel Flint were chosen Delegates to the General Assembly of the Presbyterian Church, to convene in Philadelphia, the third Thursday of May, 1814; and the Rev. Messrs. Heman Humphrey, Royal Tyler, and Samuel Merwin were appointed their substitutes.

The Rev. Jonathan Miller was chosen Delegate to the General Convention of Vermont, to meet at Pawlet, the second Tuesday of September next; and the Rev. Ephraim T. Woodruff was appointed his substitute.

The Rev. Messrs. Royal Tyler and David L. Perry were chosen Delegates to the General Association of Massachusetts Proper, to convene the fourth Tuesday of June 1814; and the Rev. Messrs. Aaron Hovey and Saul Clark were appointed their substitutes.

The Rev. Messrs. Henry A. Rowland and Diodate Brockway were chosen Delegates to the General Association of New Hampshire, to convene the third Tuesday of September next; and the Rev. Messrs. Thomas Robbins and Ludovicus Weld were appointed their substitutes.

The Committee to whom were referred the Questions, "What is the standing of a dismissed Minister? and to whom is he amenable?" made a report, which was adopted as follows:

The Committee to whom were referred the Questions, "What is the standing of a dismissed Minister? and to whom is he amenable?" beg leave to submit the following report:

1. THEY receive it as admitted, that the Minister, in question, has been dismissed without censure.

2. By ordination, the official commission of an Evangelist is conferred, implying authority to teach, to administer ordinances, and to rule the Church.

3. The pastoral connection, in every thing relative to the dismissal now the subject of enquiry, is the relation between a Minister on the one part, and a particular Church and Society on the other; a relation religiously ratified by an ecclesiastical council, and recognized by the civil institute.

4. Dismission is an act, by competent authority, dissolving the *pastoral* connection.

5. The ministerial office, and, consequently, the ministerial standing, cannot be affected by dismission. The *standing* of a dismissed Minister must, of course, be the same after dismission as before.

6. *Previous* to dismission, he was amenable, in the first instance, to the Association, of which he was a member; and, finally, if necessary, to the Consociation, according to the provisions of the Constitution—especially in Article XIII.

7. The ministerial office not being affected by the dissolution of the *pastoral* connection, a dismissed Minister can be no less amenable to Association, *subsequent*, than previous, to his dismission. The obligation of Association to him, and his obligation to them, must be maintained as remaining unchanged.

Upon the above report, *Voted*, To recommend the following regulations:

1. That every candidate for ordination declare his acceptance, or rejection, of the "Heads of agreement, and articles for the administration of church discipline, consented to by the delegation at Saybrook, September 9, 1708;" and that his declaration be preserved on the minutes of the council.

2. That whenever the pastoral connection of a Minister shall be dissolved, otherwise than by death, he shall continue to be considered and treated as, in all respects, belonging to the Association.

3. That if he remove beyond the limits of the Association, he shall obtain a dismissal from his special connection with them : the dismissal to take effect as soon as he shall be received by another Association, or by a Presbytery.

4. That no dismissed Minister shall be accounted at liberty, of himself, to lay aside the ministerial office, or to dissolve his connexion with Association.

The Association proceeded to the enquiry respecting the state of religion within its limits, &c.

Upon the report of the Committee, appointed " to devise measures to defray the expenses of Delegates to the several ecclesiastical Bodies in connection with this Association," the following Preamble and Votes were passed :

Whereas there is existing a connection, by Delegation, between the General Association of Connecticut, the General Assembly of the Presbyterian Church, the General Associations of Massachusetts and New Hampshire, and the General Convention of Vermont :

And whereas this intercourse has been found to be greatly conducive to the interests of religion, by diffusing an extensive knowledge of the state of the churches, eradicating groundless prejudices, and inspiring Christian love and fellowship, while it combines an extensive influence to promote the truth, resist prevailing errors, and execute extensive plans for the reformation of morals :

And whereas the expense of supporting these several Delegations has hitherto been borne by individual ministers, and has at length become too great to be thus sustained hereafter : Therefore,

Voted, 1. That the Churches, in connection with this Association, be requested to contribute such aid annually, in the course of the month of September, as they may think proper, to defray the expenses of publishing the minutes of this body, and to support the Delegates to the several ecclesiastical Bodies with which this Association is connected.

Voted, 2. That a printed letter, containing this request and the doings of this Body on the subject, be addressed to each Church in our connection, through the medium of the Pastor or one of the Deacons if vacant ; and that the money thus raised be paid into the hands of the receiver of each Association.

Voted, 3. That the Receivers of money in the district Associations transmit to the Treasurer of the General Association, a regular account of the money received and of the Churches from which it is received.

Voted, 4. That a particular statement of receipts and appropriations, as examined by the Auditor, be annually published in the minutes of the General Association ; and that a copy be forwarded to each Church in connection with this Body.

THURSDAY, JUNE 17.

Voted, That the Treasurer of the General Association be requested to annex to the printed minutes of this Body, a Schedule, as a form according to which the several Associations shall make returns of the state of their Churches on the following subjects, *viz* The number and names of the Churches;—the name of the pastor, and the number of communicants in each Church;—the Churches destitute of pastors;—ministers settled, deceased, or dismissed within the year;—the unsettled ministers and candidates in their connection;—the number of additions, excommunications, removals, and deaths in each Church;—the addition of members, noting the manner of admission, by profession, or recommendation, or restoration;—the number of baptisms in each Church;—and also observations on the state of religion, as to revivals, or the existence, rise and progress of errors,—and in general, what is the aspect of religion and morals within the limits of each Association.

Voted, That the returns to be made, pursuant to the preceding vote, be for the year ending the first of May next preceding the session of the General Association to which they are made.

Voted, that the Rev. Messrs. Abel Flint, Calvin Chapin, Bezael Pinneo, Saul Clark, Samuel Nott, Isaac Lewis, D. D. Elijah Waterman, Moses C. Welch, D. D. Jonathan Miller, Maltby Gellston, David D. Field, and Hubbel Loomis, be a Committee to compose or collect some suitable forms of prayer, for the use of families and others, together with an address to heads of families, upon the subject of family prayer, to be submitted to the consideration of the next General Association.

Voted, That the Committee named in the preceding vote be requested to meet, on the business of their appointment, in New-Haven, the day after next Commencement, at 9 o'clock, A. M.

Voted, That this Association recommend and request, that the President and Fellows of Yale College use their endeavors to prevent, in future, the provision of either ardent spirits or wine, in the customary public entertainment at Commencement, for the purpose of co-operating with the General Association, in their exertions to discountenance the improper use of ardent spirits.

Voted, That this Association recommend and request, that the Treasurer of this State do not provide in future either ardent spirits or wine, in the customary public entertainment of the clergy at the General Election.

Voted, That it be recommended to each District Association, to appoint a standing Committee, to whom it shall be the duty of all preachers, not connected with the Association, to apply for advice, previous to their preaching in the vacant Churches within their limits.

(*To be continued.*)

RELIGIOUS INTELLIGENCE.

.....

A Narrative of the State of Religion, within the bounds of the General Assembly of the Presbyterian Church, and of the General Association of Connecticut, of New Hampshire, of Massachusetts, and of the General Convention of Vermont, during the year 1813.

THE cause of Zion lies near the heart of every sincere follower of the Redeemer. He deserves not the name of a disciple, who cannot join the Psalmist in saying, *if I forget thee O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.* In the prosperity of the Redeemer's kingdom, the honor of God, and the everlasting welfare of the souls of men are involved. That benevolence which distinguishes our religion, incessantly utters the prayer, *thy kingdom come*; and when the news reach the truly religious man from any quarter of the earth, that the interests of the *truth as it is in Jesus*, are advanced, and that the followers of the Redeemer are multiplied, he experiences a joy, similar in kind, to that which swells the bosoms of the angels of light, when sinners are brought to repentance.

To those who are most tenderly concerned for the prosperity of Zion, and who are waiting, and praying, and striving, for the peace of Jerusalem, we have the happiness to state that though we find many things within our bounds to deplore, yet, on the whole, we have abundant cause to *thank God and take courage.* Amidst much coldness, and declension, and iniquity, we discern evident tokens, that God has not forgotten to be gracious. In some places within our bounds, during the past year, the spirit has descended like a gentle dew, and in others, in copious showers, making the parched heath as a fruitful field.

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The state of religion among a people, may be judged of with tolerable correctness, from that attention which the ordinances of religion and the means of grace receive, and from those exertions and those sacrifices, which are made, to extend the Redeemer's kingdom. *By their fruits ye shall know them*, is a rule of judging, prescribed by the Saviour himself. We view it then as an evidence that God, by the precious influences of his Spirit, is in the midst of our churches, when we hear that there is, within our bounds, a respectful and general attendance on the preached gospel; that children and the youth, and in some places the aged, are instructed by catechism, in the great truths and duties of religion; that missionary and bible, and religious tract societies exist, are numerous and extensively patronized, and are successfully exerting themselves, in spreading a knowledge of divine truth; that young men of hopeful piety, and promising talents, are taken from those occupations, to which their poverty had confined them, and are educated for more extensive usefulness in the church, as gospel ministers; that associations of young people are formed, for the laudable purpose, of sending the gospel to those, who enjoy not its stated ministrations; that the heathen in distant lands are remembered with tender solicitude, and contributions are cheerfully and liberally made, to send the gospel to them; that praying societies are extensively instituted, and devoutly attended, and a hope is thus warranted, that the windows of Heaven will be opened, and the richest blessings descend on this guilty world.

The number of churches within our bounds, has, during the last year, considerably increased; and destitute congregations, through the faithfulness of our ministers in their neighborhood, have been extensively supplied with the administration

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of the gospel ordinances. We hope that those, who have been thus favored will not forget the solemn obligation which they are under to establish as speedily as possible, the gospel ministry permanently among themselves.—We state with pleasure, that great harmony prevails in our churches, and people appear to be walking together, in the charity, and faith, and order of the gospel. Infidelity and other ruinous errors conscious of deformity, seem to court concealment; while truth goes forth in her native loveliness, and meets with extensive approbation.

But we have still more encouraging things than these to make known. In a number of places within our bounds, during the last year, there have been extensive revivals of religion. Scenes resembling those of Pentecost, have been witnessed, in which solemnity has pervaded a people, sinners have been brought to inquire with solicitude, and with trembling, what they must do to be saved, and have at length been brought to rejoice in that glorious liberty *wherewith Christ makes free*. Fresh evidence has been afforded of the reality of the religion of Jesus, and of the power and grace of God. We have seen the *Ethiopian change his skin, and the leopard his spots*, and have been forced to exclaim, in view of such miracles of mercy, this truly is the *finger of God*. The Presbyteries, in which such revivals have principally taken place, are Jersey, Hudson, Onondaga and Albany; and the places which have been most extensively visited, are Homer, Newark, Elizabethtown and Connecticut Farms.

In many places also, where no special revivals have existed, the cause of religion presents a pleasing aspect; and the church looks green and flourishing, under the gentle dews of divine grace, distilling upon it. Numbers are from time to time, added to the Lord, of such, we trust, as shall be saved. The religious instruction of children has been blessed, and that watchful care, which has been exercised over these lambs of the flock, has

been often made a mean, by the great Shepherd and Bishop of souls, of bringing them into his fold. A strong incitement has thus been afforded to parental and ministerial fidelity, and the pleasing hope is excited, that a generation shall rise up to praise God, when their fathers shall have fallen asleep. We have also seen, in the events of the past year, viewed in connection with their circumstances, fresh and impressive evidence, that God is a *prayer hearing God*, and that it is generally in answer to the earnest supplications of his people, that he appears in his glory to build up Zion.

But while we thus rejoice in the divine goodness, we have reason, also to deprecate the divine displeasure. In too many places, within our bounds, a lukewarmness and a neglect of religious ordinances prevail, and the vices of profane swearing, drunkenness and sabbath-breaking, exist, to an alarming degree. In other places, things temporal, trifling in their nature and momentary in their duration, engross the chief attention, to the neglect of those things, of whose importance and duration, we cannot at present, adequately conceive.—While the prince of darkness is thus striving to maintain an unhallowed dominion over the souls of men, let those who are clothed with the Christian armour labor, under the direction of the great *Captain of their salvation*, to deliver them from this cruel bondage, into the glorious liberty of the sons of God.

We learn that an awful mortality has prevailed, in many places within our bounds and within the bounds of those sister churches, with which we are connected; and we are sorry to be compelled to add, that this dreadful visitation of the Almighty, does not seem to have been extensively a mean of producing repentance and reformation. A sleep like that of death, must have surely fallen upon those, who can thus stand unmoved in their impenitency, while the arrows of death are flying thick around them.

From the General Association of Connecticut we learn, that though

there have been fewer revivals of religion, within their bounds during the past year, than in some years which have preceded it, yet, on the whole, religion is not in a less prosperous state, than it has hitherto been. An entire harmony there prevails, among the ministers and churches.

In the county of Litchfield, a number of places have been refreshed, by an outpouring of the spirit of God.

In Yale College, appearances in a religious point of view are in a high degree hopeful.—Many of the youth of that seminary, are anxiously inquiring what they must do to be saved.

The souls of all mankind are equally precious, but we cannot but feel, that it is a subject of uncommon rejoicing, when by reviving religion in our most respectable seminaries of learning, God is preparing for an increased number of able and faithful ministers of the gospel.

Missionary, and bible, and religious tract societies, are liberally supported, and the people of this state have extensively contributed to the missions of the east. They are also with their brethren in Massachusetts, making great exertions to arrest the progress of intemperance, that angel of darkness and of death, who with a giant step, has passed through our land, and slain his thousands, and tens of thousands, and who is still continuing his awful work of destruction.

From the General Association of Massachusetts Proper, we have received encouraging intelligence.—Religion there not only maintains its ground, but gains new conquests. The cause of error, to say the least, is stationary; while the cause of truth and righteousness, is steadily advancing. In some parts of that State, pleasing revivals of religion have taken place. A great, and general, and promising effort is making, to suppress intemperance, and its kindred vices. In no other part of our country, has such liberality been manifested, in founding and supporting benevolent religious institutions, having for their object the education of young men for the

gospel ministry, without expense to themselves; the dissemination of the Holy Scriptures in our own language, and the preaching of the gospel, in destitute parts of our own country; the translation of the scriptures into the languages of the east; and the diffusion of the light of divine truth among those, who are sitting *in the region and shadow of death*. When Christians in other sections of our country, are informed, that the inhabitants of Massachusetts have contributed, during the six years last past, for the above purposes, a sum probably not less than half a million of dollars, will they not be provoked to go and do likewise?

From the General Assembly of New Hampshire we learn, that though many of their towns are destitute of churches; and of the regular administration of gospel institutions, and there vice lamentably prevails, yet where religious ordinances are established, they are not enjoyed in vain. Ministers are faithful and zealous, in inculcating truth, and in opposing error; and are laboring to strengthen the hands, and encourage the hearts of each other, in their great and good work, and the Churches, walking in the faith and order of the gospel, are edified and increased. The serious people of this state, are continuing their efforts with their brethren in Massachusetts and Connecticut, to suppress the growing evil of intemperance.

From the General Convention of Vermont, we learn, that religion is, on the whole, progressive among them; that some new churches have, during the past year, been formed; and that numbers of those which have, in time past, been destitute of the stated ordinances of religion, have settled gospel ministers among them. Benevolent institutions, for the promotion of the interests of the Redeemer's kingdom, are increasing in number, and are respectably supported. The ministers and churches are happily united, in the faith and order of the gospel. Revivals of religion have existed in several places, and in Middlebury College, an unusual

degree of seriousness has prevailed.

On the whole the Assembly think that religion has lost nothing, but on the contrary has gained much during the past year; and we would record the fact to the honor of Him, whose *is the kingdom, the power, and the glory.*

We exult in this consideration, though the nations of the earth are convulsed, and our own beloved country is at length involved in the wide spread flame of war; and is solemnly called to humble itself before a Righteous and Holy God, while it feels the infliction of one of his sorest judgments. But recollecting notwithstanding, that it was long since the divine prediction, that Jerusalem should be built *in troublous times*, and observing that in our day, amidst all the falls and revolutions of empire which have afflicted and changed the face of the world, that greater efforts have been made to extend the Redeemer's kingdom, and with greater success, than for many centuries before; we even derive encouragement from circumstances and events, which, viewed in themselves, seemed hostile to Zion, but which in the hand of her Almighty King, and to demonstrate that her cause is his own, are overruled for her prosperity and triumph.

The prospect of victory animates the soldier to daring exploits; and surely a heroic fortitude becomes every soldier of the cross, when the assurance is given in the word of God, and when this assurance is confirmed by the dispensation of Divine Providence, that his labor shall not be *in vain in the Lord.*—The events of the past year admonish and encourage us to be *steadfast, unmoveable, always abounding in the work of the Lord.*

Glorious things are spoken of Zion, the city of our God. Her boundaries must be enlarged, until they shall embrace the whole family of man. And we behold in the events which are now taking place, comfortable evidence, that the *night is far spent, and that the day is at hand.* A noble spirit animates the protestant world, to spread the tri-

umphs of the cross; and in the exertions which are now making, and which have recently been made, and in the success which has crowned them, we think we perceive the dawning of that day, when the great Sun of Righteousness shall arise on all the world, with healing under his wings.

But the prince of darkness will not be dispossessed of his dominion without a struggle. It is to be expected that before millennial glory shall irradiate the earth he will muster his hosts unto battle, and that he will dispute for his territory at every step, with the champions of the cross. The circumstances of the church and of the world demand great sacrifices from Christians, and afford every encouragement to make them.

Let all those who *love our Lord Jesus Christ in sincerity*, and who are *awaiting for the consolation of Israel*, being strong in their Lord alone, rise in the majesty of their strength, and resolve, and let their piety, their prayers, and their exertions, testify to the sincerity of their resolution, that *for Zion's sake they will not hold their peace, and for Jerusalem's sake they will not rest, until the righteousness thereof shall go forth as brightness, and the salvation thereof as a lamp that burneth.*

By order of the

General Assembly,

Attest, JACOB J. JANEWAY,
Stated Clerk.

Philadelphia, May, 1813.

—*—*—*—
A Letter from Mr. Samuel J. Mills, Jr. to the Trustees of the Missionary Society of Connecticut.

Last summer, Messrs. Samuel J. Mills, Jr. and John T. Schermerhorn, candidates for the ministry, from the Theological College at Andover, commenced a tour through the western and south western parts of the United States, to learn the situation of the people with regard to religion, and to perform missionary labor as they should have opportunity. The following account

of their travels, from Marietta to New-Orleans, is contained in a letter from Mr. Mills to the Trustees of the Missionary Society of Connecticut.

"I LEFT Marietta the 24th of October, 1812, and proceeded down the Ohio river. On the 25th, (Sabbath) preached at Belprie, a New-England settlement. Thence proceeded through Gallipolis to Chillicothe, where I arrived November 2d, preaching occasionally on the way, and distributing the Constitution of the Ohio Bible Society. The prospect was favorable, as it respects the increase of the funds of the Society; at least as much so as could be expected. On the 7th came to Springfield, on the head waters of the Little Miami. Here I tarried two or three days, detained on account of the rain, and waiting for Mr. Schermerhorn, who left Marietta the same day that I did. He went up the Muskingum, and came on by Zanesville and Franklinton to Springfield, where he arrived the 10th. We proceeded on our way to Dayton, and put up with Dr. Welch, the Presbyterian minister residing in that place. From Dayton, I came on to Lebanon, near the Little Miami, and thence to Cincinnati. Brother Schermerhorn went down the Big Miami by Franklin to Cincinnati, at which place we both arrived the 17th of November.

"I shall at this time only mention the number of Presbyterian ministers, in the state of Ohio, south and west of New Connecticut. By recurring to the census of 1810, you may form some idea of the religious state of this part of our western country. I shall name those counties that have one or more Presbyterian ministers, residing within their limits. Those not named are destitute. Columbiana county, one; Jefferson, four; Belmont, one; Athens, one; Delaware, two; Fairfield, one; Licking, one; Muskingum, one; Pickaway, two; Ross, two; Knox, one; Washington, one; Montgomery, one; Warren, one; Highland, one; Hamilton, two; Butler, one; in the whole

state, New Connecticut excepted, twenty four. These ministers have one church at least under their care, some have two or three. There are three Congregational ministers in this part of the state,—Mr. Potter, residing near Steubenville, has no charge; Mr. Robbins in Washington county; and Mr. Harris in Licking county.

"South of New Connecticut, few Bibles or religious tracts have been received for distribution among the inhabitants. The Sabbath is greatly profaned; and but few good people can be found in any one place. There are, however, a number of Societies which are wishing to obtain ministers for settlement for a part of the time at least, more commonly for six months in the year. The New Light Societies have been numerous in the western part of the state; but are at present fast declining. They had lately, in their connection, 7 ordained preachers, and 6 licentiates. The Baptists are somewhat numerous in certain parts of the state. But the Methodists, according to their own calculation, are far the most numerous religious denomination, in the state of Ohio, south of New-Connecticut, which is, in my opinion, far the most desirable part of the state; certainly as respects the moral and religious habits of the people living there. They are far advanced above any portion of country of equal extent and population, west of the mountains. The Shakers have a village 25 miles in a northern direction from Cincinnati. They reckon their number at about 400. I believe they are not increasing at the present time.

"From Cincinnati Mr. Schermerhorn and myself came down the river Ohio to Laurenceburgh in the Indiana territory. Left that place the 24th of Nov. crossed the Ohio into Kentucky, and came down the river about 50 miles; then again crossed over into Indiana, and came down some miles on that side of the river; then crossed back into Kentucky, and continued our course within 30 miles of the falls of the Ohio, preaching occasionally. We found the inhabitants in a very det-

State state; very ignorant of the doctrines of the gospel; and in many instances without Bibles, or any other religious books. The Methodist preachers pass through this country, in their circuits occasionally; but do very little, I fear, towards aiding the people in obtaining a true knowledge of the doctrines of the Bible. There are, in the Indiana territory, according to the last census, 24526 inhabitants; and there is but one Presbyterian minister, Mr. Scott, living at Vincennes. The Methodists and Baptists are considerably numerous. In the Illinois territory, containing more than 12000 people, there is no Presbyterian or Congregational minister. There are a number of good people in the territory, who are anxious to have such ministers amongst them. They likewise wish to be remembered by Bible and Religious Tract Societies.

"Leaving the river, we proceeded on our way through Frankfort, on easterly course to Lexington, where we arrived December 5th. We put up with Mr. Elythe, and soon became acquainted with a number of good people. During our stay at Lexington, we assisted in reorganizing the Constitution of the Bible Society, which had been instituted a year or two before; but on too restrictive principles. It had done but little towards advancing the great object for which it was established. The prospect was, when we left, that it would soon become much more extensively useful. Of 500 Bibles, which had been committed to our care, by the New-York Bible Society, we directed 100 to be sent to the Managers of the Kentucky Society, for distribution. There are, in the state of Kentucky, as nearly as we could ascertain, 38 Presbyterian ministers, 61 churches, and 1200 communicants. There is a Presbytery, called the Cumberland Presbytery, which has detached itself from the Synod of Kentucky. Part of this Presbytery is within the limits of Tennessee. There are belonging to it 11 ministers, and about 1000 communicants. The number of churches we did not learn. The

Baptists are very numerous in this state. They have 142 preachers, 263 churches, and 21666 communicants. The denomination called New Lights have 15 ministers, 30 churches, and 1000 communicants. There are also 6 Roman Catholic priests, and 12 places of worship. A Roman Catholic church has lately been built in Lexington. The Methodists are less numerous than the Baptists; but there are considerable numbers of them in different parts of the state.

"We left Lexington on the 24th of December, and proceeded on our way to Nashville, in Tennessee, where we arrived the 30th. On the 29th, rode to Franklin, 90 miles from Nashville, and put up with Mr. Blackburn. During our stay in this part of Tennessee, we consulted with a number of pious people, with regard to the expediency of forming a Bible Society. They decidedly favored the object. Mr. Blackburn thought there would not be time to collect the people, and form a Constitution during our stay. He engaged that he would exert himself in favor of the object, as did others, men of piety and influence. We left with him a copy of the Constitution of the Bible Society formed in the state of Ohio; and wrote to Mr. Robbins of Marietta, requesting him to send to Nashville, for the benefit of the Society about to be formed in that neighborhood, 50 of the 500 Bibles which were to be sent to him from Pittsburgh. In the state of Tennessee, there are 22 Presbyterian ministers, and 45 churches. The Methodists are much more numerous; about 80 ordained preachers, 125 licentiates, 13500 whites in society; and 500 blacks. The Baptists have in this state a number of societies.

"We consulted with Mr. Blackburn on the expediency of pursuing our course down the river to New-Orleans. He advised us to go, and assisted in making the necessary preparations. It was thought best for us to descend the river. General Jackson was expecting to go in a few days, with about 1500 Volunteers to Natchez. Mr. Blackburn introduced us to the General, who,

having become acquainted with our design, invited us to take passage on board his boat. We accepted the invitation; and after providing some necessary stores for the voyage, and making sale of our horses, we embarked the 10th of January, 1813. We came to the mouth of the Ohio the 27th, where we lay by three days on account of the ice. On the 31st we passed New Madrid; and the 16th of February arrived at Natchez.

"During our stay at Natchez and the vicinity, we introduced the subject of the formation of a Bible Society, for the benefit of the destitute in the Mississippi territory. The professedly religious people, of the different denominations, appeared anxious for the establishment of an Institution of this kind. A proposal was drawn up for a meeting of those disposed to aid the object, and the time and place of the meeting agreed upon. At the time appointed, a number assembled, and chose a Committee to prepare a Constitution, to be presented to those disposed to sign it, at a second meeting, which was to be held at Natchez, three weeks from the first meeting. We left with the Committee a copy of the Constitution we had with us, to which the one formed for the Mississippi territory will most likely be similar. The Bible Society for this territory will be supported by a number of the most influential characters, both civil and religious. We engaged to send them 100 Bibles, and have given directions that they should be forwarded to Natchez. We likewise encouraged them to hope for further donations of Bibles from other Societies; and engaged, upon our return, to represent their state to the Bible Societies of Philadelphia, Connecticut, and Massachusetts. As those who engaged in the formation of the Society, entered upon the subject in a very spirited manner, we doubt not the result will be a happy one. There are at present 4 Presbyterian ministers in the territory, and 5 or 6 churches. Whole number of communicants 113. The Baptists have 6 ministers, and 5 licentiates,

about 15 churches, and 404 communicants. The number of the Methodists is about equal to that of the Baptists.

"Before we left Natchez, we (with Mr. Blackman, the chaplain who attended the Tennessee Volunteers) obtained a subscription of more than 100 dollars, for the benefit of the Tennessee Bible Society. This subscription was made by the officers principally. The prospect was that it would be very considerably increased, before they left that part of the country. We were treated with great attention by the General and officers; and were more obliged to them for their subscription to the Tennessee Society, than if it had been made to us.

"We left Natchez the 12th of March, and went on board a flat-bottomed boat, where our accommodations were but indifferent. The weather was generally pleasant, and we arrived at New-Orleans the 19th. We might have taken passage in the steam boat; and should have done so, had it not been for the extra expense we must have incurred. The usual rate each passenger pays in the steam boat from Natchez to New-Orleans is 18 dollars; whereas our passage was but little more than 6 dollars for both of us. The distance is 300 miles. For 100 miles above New-Orleans, the banks of the river are cleared, and in descending the river you pass many very elegant plantations. The whole of this distance, the banks appear like one continued village. The greater part of the inhabitants are French Catholics, ignorant of almost every thing except what relates to the increase of their property; destitute of schools, Bibles, and religious instruction. In attempting to learn the religious state of these people, we were frequently told, that they had no Bibles, and that the priests did not allow of their distribution among them. An American, who had resided two or three years at a place, which has the appearance of being a flourishing settlement, and which has a Catholic church, informed me that he had not seen a Bible during his stay at the settlement. He add-

ed, that he had heard that a woman from the state of New-York had lately brought one into the place.

"Upon our arrival at New Orleans, we were soon made acquainted with a few religious people. The number of those possessing this character, in this place, we are constrained to believe is small. We found here a Baptist minister, who has been in the city a few months, but expects to leave the place soon. He is a sensible man, and to appearance a Christian. I doubt not, he has labored faithfully in the service of his master. There is no Protestant church in the city. Attempts have been made to obtain a subscription for building one, but have failed. There is at the present time a Methodist preacher in the place. I believe he expects to leave it soon. The Catholic priests will then be the only professedly religious teachers in the city.

"Soon after our arrival, we introduced the subject of a Bible Society. It directly met the wishes of the religious people with whom we had become acquainted. As we had letters of introduction to Governor Claiborne, we called upon him in company with a friend. The object of our coming to the place was stated to him, and he approved of it. A proposal for a meeting was readily signed by him, and by 12 of the members of the Legislature who were then in session. About 20 more, principally merchants belonging to the city, added their names to the list. At the time appointed for establishing a Society, the greater part of those who subscribed to the proposal met. Previous to the meeting, a Constitution had been formed; and was presented for their approbation; should it meet the wishes of those present. The Constitution was read and considered, article by article, and adopted. It provided that the number of Managers should not be less than 12, nor more than 24. The Managers were to choose the other officers of the Society. After signing the Constitution, the Managers were chosen, about 20, some residing in the country, but the greater part in the city.

The Managers proceeded to the choice of officers. General Benjamin Morgan was chosen President, and Dr. Dow, Vice-President. The rate paid by those who become members is fixed at 5 dollars, upon signing the paper, and the yearly tax upon each member is 3 dollars. All present appeared much gratified with the opening prospect.

"We find that, in order to have the Bible circulate freely, especially among the Catholics, the consent of those high in office must be obtained. We were frequently told, that the Catholic priests would by no means favor the object. We were referred to Father Antonio, as he is called, who has greater influence with those of his order than even the Bishop, who has lately arrived from Baltimore. If the consent of the former could be obtained, it was allowed by those with whom we conversed, that much might be done towards distributing the scriptures among the French Catholics. We took a convenient opportunity to call upon the Reverend Father. The subject was mentioned to him. He said he should be pleased to have the Bible circulate among those of his order; and that he would approve of the translation distributed by the British and Foreign Bible Society. In addition to this, he said he would aid in the circulation of the scriptures, should an opportunity present. We enquired of him, whether the priests in the different parishes would likewise favor the good work? At this enquiry he seemed surprised, and answered, "How can you doubt it? It is for their interest to circulate the scriptures." Upon this point, our sentiments were hardly in unison. However we felt no disposition to contradict him. We have since called upon the Bishop. He also gave his consent, and said he would contribute in favor of the infant Institution. This disposition in the Catholic priests to favor the circulation of the scriptures has very much surprised all with whom we have conversed on the subject in the city. The priests acknowledge the nakedness of the land. Father Antonio gave it as his opinion, that we

should very rarely find a Bible in any of the French or Spanish Catholic families, in any of the parishes. And the Bishop remarked, that he did not believe there were 10 Bibles in the possession of all the Catholic families in the state; and these families constitute three fourths of the population of the state, people of color excepted, as is believed by men of information. When we came to this place, we found a number of French Bibles and Testaments had been sent there for distribution, gratis; and had been on hand same time. They are now all disposed of, and repeated enquiries are made for those books by the Catholics. I happened in at Mr. Stackhouse's store a short time since. During my stay, which was short, five or six persons came in, enquiring for the Bible in the French language. The present is certainly a new and interesting era in the history of New Orleans. Mr. Stackhouse informs me, that if he had 50 Bibles, he could dispose of them at once to the Catholics.

"We expect to leave this place soon, and proceed on our way to Georgia, through the Creek nation. We hope to arrive home early in the month of July."

It appears from a postscript to Mr. Mills' letter, that, after a long and fatiguing journey, he arrived at Athens in Georgia the 20th of May.

The following paragraph from a Charleston paper contains some farther information concerning Mr. Mills.

Charleston, (S. C.) June 3.

On Tuesday last arrived in this city, from New-Orleans, Mr. Samuel J. Mills, Missionary from New-England.

This gentleman having graduated from the Divinity College in Andover, under the direction and by the appointment of the Missionary Societies of Massachusetts and Connecticut, commenced in July last, a tour through the Western and Southern Sections of the U. States. The particular objects of this undertaking were to obtain correct information of the religious state

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of the country, and to attempt the establishment of Bible Societies in the several states which were destitute of them.

Accordingly, he proceeded, together with another Clergyman, his Associate, to Marietta, Ohio, where they had the satisfaction to see their endeavors succeed in the formation of a large and very respectable Society, for the distribution of the Bible through that state. Similar institutions were formed through their instrumentality, in Kentucky, Tennessee, and Mississippi Territory. In February they arrived in New Orleans, where their exertions were signally blessed. An extensive Bible Society was formed, and leave was obtained by Mr. Mills, of the Catholic Bishop, to distribute a French translation of the Bible, through all the Parishes under his care. By this permission a door is opened for the distribution of the precious word of God, among twenty thousand Catholics, in whose possession, in the opinion of their Bishop, ten Bibles cannot now be found.

Since leaving New-Orleans, Mr. Mills has suffered much hardship and fatigue. On account of the disturbances near the coast, he was obliged to take a circuit of nearly 300 miles through the wilderness, exposed to numerous dangers and severe privations. He is now on his return to New-England, with much interesting information for the Missionary Societies, and much experience of the Divine goodness.

During his tour Mr. Mills has distributed seven hundred Bibles, among the destitute. All Christians will greatly rejoice at the success which has attended this important and interesting Mission.

By the formation of these Societies in the interior states, and in Louisiana, Bibles may be given to hundreds of thousands, who are now famishing for the word of eternal life.

State of the Translation of the Scriptures in the East, reported to the Baptist connection in England.—June, 1812.

Very Dear Brethren,

TEN months only have elapsed since we last addressed you on the subject of translations; but a wish expressed by the corresponding Committee of the British and Foreign Bible Society that we would suit the time of our annual memoir to their meeting held in July, induces us to finish the year in June instead of August.

In our last we informed you that five versions of the New Testament had issued from the press; the Sungskrit, the Bengalee, the Orissa, the Mahratta, and the Hindee.—Among these it is scarcely needful to say any thing respecting the Bengalee, which has been read for so many years, which will shortly require a fourth edition, nor respecting the Sungskrit, as its being read with ease by pundits from all parts of India seems a sufficient proof of its perspicuity. Relative to the other three we have been careful to obtain all the information in our power. Respecting the *Orissa* version, Mr. John Peter who labors in Orissa, writes thus in a letter dated 20th December, 1811: "I have engaged nine persons to read the Orissa Scriptures for the purpose of ascertaining the character of the translation; and I have read them to many others. They all declare, "This is the Orissa language;" though some say, "there are some Sungskrit words in it." This latter fact is unavoidably the case, as none of the dialects of India contains a sufficient stock of current words to express every term in which the mysteries of Gospel doctrine are conveyed.

Of the *Mahratta* version a gentleman who has resided some years in that country, and who has distributed a considerable number of copies, writes thus to Mr. Ward; "Tell Dr. Carey that the style and language of the Mahratta New Testament are well understood and much commended. Mr. J. who knows something of Sungskrit and reads

the Mahratta very freely, mentions it with great praise." He also adds, "Mahadeo, to whom I gave a New Testament, has nearly read it twice through, and seems greatly interested by its contents. Kista has read the New Testament through once, and seems equally interested as Mahadeo. Bhuwance is reading the New Testament through a second time, and seems rather more warmly attached to it than the other two. Narayuna a youth is reading through the New Testament a second time to his mother and others of his family. His mother often declares her love for Jesus Christ and speaks of the glad tidings to her friends."

We have received information that the *Hindoo** version has been sought and eagerly read in Orissa, at Malda, at Patna and even as far as Agra, which places embrace a circuit of more than a thousand miles. It seems also to have been read with interest around us; copies having been requested by natives of various parts of India frequenting or residing in Calcutta and its neighborhood. Among others, several from a battalion of sepoy's stationed within a few miles of us, but among whom we have never been, have repeatedly come to Serampore soliciting copies of this version; and in some instances they have afterwards employed us to bind them at their own expense. The demand for the Gospel and the Acts (which were stitched in a separate volume) has indeed been so great that we have re-printed a small edition to complete the New Testament again. But nearly every copy of it thus completed anew was given away prior to March last, when we resolved on printing a

* We apply the term Hindooec or Hindee to that dialect of the Hindoostanee which is derived principally from the Sungskrit, and which before the invasion of the Mussulmans was spoken throughout Hindoostan. It is still the language most extensively understood particularly among the common people.

larger number of what would be the third edition of the Gospels, and the second of the rest of the New Testament.

These circumstances relative to the three versions just named, greatly encourage us, and give us reason to hope, that imperfect as they at present may be, they yet render the sacred Oracles intelligible to the poor and the ignorant as well as to the learned; and by unremitting attention to the improvement of every succeeding edition, we shall at length be enabled, through the divine blessing, to accomplish a work which appears to us so important, and give the numerous millions around us a faithful and perspicuous version of the word of life.

II. We now advert to the *Progress* made in Translations within the last ten months, which indeed has not been very great, as much of our attention has been directed to revising and preparing for the press those already translated. The progress made has been chiefly in the Sangakrit the Cashmere and the Chinese. In the two former the translations have been carried forward from the last book of Samuel to the 2d of Chronicles. In the Chinese the translation had advanced from the middle of Numbers to the 5th chapter of the first book of Samuel.

The following are the versions in which copy has been revised and prepared for the press. In the *Orissa*, copy has been prepared to the 20th chapter of the 2d book of Kings. In the *Hindee*, to the 26th of Numbers. In the *Mahratta*, the copy is ready for the press to the 2d of Deuteronomy. In the *Shikh*, to the 4th chapter of the Acts of the Apostles. In the *Telinga*, little has been done beside preparing a grammar of the language, which is now in the press. In the *Chinese*, the Gospel by St John is undergoing a third revision, and the first chapter is now in the press. As the public have taken an interest in this version that demands our warmest gratitude, it may perhaps not be disagreeable to them to be made acquainted with the mode we adopt in thus revising, as this may possi-

bly enable some learned and candid friend to suggest an interesting hint on the subject. It is this: with Griesbach before him brother Marshman goes through the corrected copy, sentence by sentence, with Mr. Lassar, and then slowly reads to him the English from the Greek of Griesbach, that he may judge of the meaning and spirit of the whole by seeing it in its connexion. When a proper portion is thus prepared, two copies are taken of it, one of which Mr. Lassar takes home with him (for in his daily course brother Marshman and he constantly sit together,) that he may weigh it when alone, judge of the Chinese idiom, and avail himself of any idea arising from his acquaintance with the Armenian version, esteemed so excellent. The other, brother Marshman examines in the mean time with another Chinese assistant, takes his opinion on every new character, and where any clause seems obscure, causes him to write down his idea of its meaning, in other Chinese words. When brother Marshman and Mr. Lassar have thus satisfied themselves, the double page is set up in the new Chinese types cut in metal, which is perhaps the work of half an hour for one of the youths studying Chinese: a few copies are then taken off and one given to Mr. Lassar, the Chinese assistants, and to each of the youths, for their perusal and remarks. When none of us are able to suggest any further alteration, the double sheet is printed off. This method necessarily requires much time, and permits us to advance but slowly in printing, particularly at first; but the peculiar nature of the Chinese language, differing as it does from all we are engaged in beside, seems to demand this care. Nor will it be ultimately any real loss of time to the work itself; for although we do not expect that even this care will render the first edition perfect, as its accuracy must of course be in proportion to our knowledge, yet we have reason to believe it will free it from any very gross faults; and the knowledge and experience daily gained by this method, in conjunction with the con-

tinued study of the most esteemed Chinese authors, will we trust at length enable us to purge it of these, and to proceed in the work with an increased degree of speed as well as certainty.

III. We have also had an opportunity of extending the translation of the word of life to the language of *Assam*. A pundit, a native of *Assam* has been procured, and the nature of the dialect carefully investigated. The character current there is found to be Bengalee, and the construction, and at least nine-tenths of the words are identically so. But the grammar differs. The terminations of the nouns and verbs vary so much as to render a native of Bengal scarcely intelligible to one of *Assam*. Perhaps the difference may be as great between the two languages as between the Hebrew and the Chaldee. It is at least equal to that between the Chaldee and the Syriac. On maturely weighing the matter therefore, it appeared well worth the labor to remove that slight philological barrier, and affure the Assamese to the perusal of the word of life by giving it to them entirely in their accustomed mode of speech, especially when it can be done without the expense of a new font of types. The translation is advanced to the beginning of *John*.

The death of that eminent philologist Dr. John Leyden having left unfinished several translations of the Gospels, we have retained a *Pushtoo* or *Affghan* moonshée, and by steady application we hope to be enabled in due time to carry forward the translation of this language.

IV. Instead of mentioning any new editions which have issued from the press since our last memoir, we are called to bow in silent submission to a most awful and mysterious dispensation of Divine Providence. March 11th, when the Pentateuch in *Mahratta* and *Bengalee* was nearly printed off, the *New-Testament* in the *Skikh* and *Telinga* languages in the press, together with the *Hindoo's* *hantee* by Mr. Martyn; and a second edition of the *Hindee*, and a large edition of the *Tamul* *New*

Testament; it pleased an all-wise Providence to suffer a fire to break out about six in the evening, which, after being resisted for four hours with all the help we could procure, baffled every effort made to stop it; and increasing, in about two hours consumed the building and all the printing utensils therein. In addition to extensive founts of English types, one of Hebrew and two of Greek, there were destroyed no less than *fourteen* in the various languages of the East, among which were founts of Arabic, Persian, *Deva-naguroe*, Chinese, *Burman*, *Mahratta*, *Skikh* or *Punjabee*, *Telinga*, and *Tamul*. This calamity was heightened by the loss of about 1400 reams of English paper, great part of which had been deposited with us by the *Calcutta Auxiliary Bible Society*, for the sake of printing editions of the *New Testament* in *Tamul*, *Cingalese*, and *Malayalim*, and by the destruction of books and manuscripts which has cost nearly a thousand pounds. The nett loss, including the buildings, amounted to about sixty thousand rupees, or £ 7,500 sterling, exclusive of the paper belonging to the *Calcutta Auxiliary Bible Society*.

Yet amidst this melancholy dispensation of divine Providence it was easy to discern traces of its tender care. The *Presses*, which could scarcely have been replaced in *India*, being in a room adjoining, were got out unhurt; and to our inexpressible joy we, the next day, found uninjured among the ruins, the *Steel Punches* of the various *Indian* languages which had taken us nearly ten years to get made, and which it must have taken almost as many years to replace, independently of the expense, as they are made by only two artists in *Bengal*. Of above 4000, however, scarcely 70 were found missing. After maturely weighing this dispensation of divine Providence, we felt convinced that it did not free us in the least from the duty of pressing forward the work of publishing the *Sacred Scriptures*, but rather called for increased exertion therein. That the printing of them therefore might suffer as little delay as possible, we

resolved on immediately commencing the work anew in a commodious building we had formerly let, but which had been given up to us four days before the fire broke out. There, with the melted metal, we began casting afresh the various founts of types in which we were printing the Scriptures; and through the good hand of God upon us, we have been enabled in these four months to get ready a fount of large types in the Devanaguree for the Sangskrit Scriptures and of small ones for the Hindce; and also founts in the Tamul, Orissa, Bengalee, Mahratta, and Shikh languages, in all which we are now printing some part of the Scriptures: namely the New Testament in the Hindce, Shikh, and Tamul languages; (the last an edition of 5000 copies at the sole expense of the Calcutta Auxiliary Bible Society,) the Pentateuch in Hindce, Mahratta, and Bengalee; and the Historical Books in Orissa and Sangskrit. The Chinese moveable metal types we had brought into such a state of forwardness prior to the fire, as to be ready for printing the Scriptures with them; but they were then all melted down. We have however kept the Chinese type cutters incessantly employed ever since, and have now the first sheet of John in the Chinese press.

Nothing further remains but the pleasing duty of acknowledging the supplies by means of which divine Providence has carried forward the work this year. Part of these consists of a donation from the Corresponding Committee of the British and Foreign Bible Society of £1000; for which we beg you will tender the British and Foreign Bible Society our warm and cordial thanks.

Another most seasonable supply is the sum of \$901 received by you from a great number of friends to the Scriptures both in England and America, mentioned more particularly in your Periodical Accounts, No. XX. and to whom also we beg you to present our warm and grateful acknowledgments.

The last sum we mention, which demands our gratitude as evincing a love to the cause of God far above

the value of the sum given, is a present of 20 dollars sent us from America by a friend of the word of God.

The sums stand thus:

Dr.	EXPENDED.
To	learned natives for assistance in the various languages, 30 months,
	6034 4 7
	Balance, 9218 3 5
	<hr/>
	Sa. Rs. 15,252 8 0
	RECEIVED:
	By money collected in England taken from the Periodical accounts, No. XX. - - - - - 7312 8 0
	The British and Foreign Bible Society, - - - - - 8000 0 0
	By cash received from America, - - - - - 40 0 0
	<hr/>
	Sa. Rs. 15,252 8 0

The balance of last year we are unable to give with accuracy, as the account was burnt at the time of the late fire. As we previously sent a copy to you, however, we beg you will supply the deficiency.

We have to add, that although we have editions of various parts of the Scriptures in the press, we have been unable, through the late fire, to carry any of these to account, as we never place any version to the account of the public till it be wholly printed off. This in the present instance makes a difference in the balance of more than 8000 Rupees: that sum having been expended by us on the editions now in the press though not yet carried to account.

Extracted from the Panoplist.

The following letter was received by the Reaper. It is from the Rev. Dr. Marshman to Samuel Salisbury, Esq. of Boston, and was obligingly communicated to us, at our request, for insertion.

Scramore, Oct. 20, 1813.

DEAR SIR,

BY our brethren Mr. Jehus and Mr. Lawson, we have been favored with the fruits of the regard which our American friends bear to

the Sacred Scriptures—the sum of 4640 dollars. So large a sum subscribed for the word of God, almost wholly by two towns, Boston and Salem, fills us with equal gratitude and surprise. Nor can we pass by unnoticed your personal exertions in this almost unprecedented effort of Christian liberality, which you so much forwarded, both by your own liberal contribution, and, what was still more important to us, by your voluntary services in rendering the generous efforts of others efficient, through their confidence in your diligence and integrity in conveying the whole to us. We intreat you to add another favor to those for which we are already indebted to you, by conveying to our worthy friends with you, in any way you judge best, the deep sense we have of this their labor of love to the Sacred Word, and to the souls of the heathens who are sitting in darkness and the shadow of death for want of the light thereof;—and to acquaint them with a fact, which it would be unjust to withhold from their knowledge, that by this exertion of Christian liberality *two towns* have sowed the word of life for a *whole nation*: this sum being fully sufficient to defray the expenses of translating and printing a first edition of the New Testament in almost any one of the dialects of India so that the fruit of their Christian love may, through the Divine blessing (which we intreat them constantly to implore thereon) spring up from age to age in the country thus enlightened even to the day of Jesus Christ. Glorious thought! yet nothing less will be the fruit of this one effort of Christian liberality, (perhaps begun and ended in a month,) if it be wisely and faithfully applied, which it shall be ours to do to the utmost of our ability. We inclose the last statement of the Translations in our hands, which you are welcome to communicate to the gentlemen, to whom we feel so much indebted, in any way you like.

With our warmest thanks to them and to you, I remain, dear Sir: (for my brethren) your obliged friend and servant in our common Lord.

JOSE. MARSHMAN.

Mrs. Newell's Journal.

(Concluded from p. 239.)

“29th. A world of changes this! Early this morning brother Judson called at our room, unexpectedly from Calcutta. Capt. Chimminant has agreed to carry two of us in his vessel, to the Isle of France, for 600 rupees—Sail next Saturday. How can such a favorable opportunity be neglected? halted long between two opinions—If we go, we shall relinquish the pleasure of meeting the dear Brethren, and sister Roxana [Mrs. Nott.] Perhaps we shall never see them more. They may conclude to labor in some distant part of the Lord's vineyard, and we be separated from them through life. I shall go far away without *one single female* acquaintance—the dangers of a long voyage must be hazarded at a critical period—But here let me stop, and review all the way in which God has led me, since I left my mother's house, and the land of my birth.—How have I been surrounded with mercies! What precious favors have I received! And shall I doubt? Oh, no; my heart gladdens at the thought of commencing with my ever dear companion the missionary work, and of entering upon missionary trials and arduous engagements. So plain have been the leadings of Providence thus far, that I cannot doubt its intimations. I will go leaning on the Lord, and depending on him for direction, support, and happiness. We shall leave the dear mission family at Serampore, when another rising sun dispels the darkness of the night.—Have packed all our things to-day—fatigued much and very sleepy.—The wanderer and the stranger will ere long repose sweetly on the bosom of Jesus. It is sweet to be a stranger and a wanderer for such a friend as this.—A valuable present from my dear Mrs. Marshman. Thus are all my wants supplied. Oh, for more thankfulness. When will this heart of adamant be susceptible of stronger emotions of gratitude. Bless the Lord, O my dear American friends, for his kindness to me a stranger in a strange land. Oh, pray that these

abundant mercies may melt me into deep contrition, and sorrow of heart for sin.

"30th. I have this morning taken my leave of my dear Serampore friends. After a visit of six weeks I regret parting with them exceedingly. But such are the changes of this changing world. Friends must be separated; the parting tear will often flow. How consoling the hope, that there is a world where separation will be for ever unknown.—A pleasant time in going from Serampore to Calcutta in the budge-row with brother Judson and Mr. Newell—Went on board the ship—Much pleased with the accommodations—Our birth is on deck—a cool pretty place—Dined at Dr. Carey's—Spent the afternoon at Mr. Myers'—a charming family, willing to assist us in every thing—Mr. and Mrs. More now residing with them—Drank tea with Mrs. Thomason, one of the kindest, best of women—More money collected for us. Mrs. T. has provided me with many necessaries—Went to church with Mr. and Mrs. T. in the evening—a most elegant church—Heard Mr. T. preach."



Extracts from the Fifth Report of the Bible Society of Philadelphia.

THE Managers of the Bible Society of Philadelphia, with pleasure, meet their brethren, on this anniversary, to lay before them the result of their labors during the year past, agreeably to a provision in their charter. The important trusts confided to them they have endeavored faithfully to discharge.

The orders passed at your last meeting were duly executed.

The whole number of Bibles and New Testaments distributed, since your managers began their operations, is seven thousand two hundred and forty-five.

(Here follows a particular account of Bibles distributed the last year.)

The managers, with gratitude and praise to God, look back to the time when they resolved to procure

a set of stereotype plates for the sacred scriptures. Your funds were then low; and the question was, How shall the expense be met without impeding our operations in distributing the sacred volume? Not discouraged by the state of your funds, they determined to send an order to England for these types, and trust to Providence for ability to pay for them in due season. "It is good to trust in the Lord." He has carried us safely through our difficulties. The managers, without relaxing in their work of distributing the word of God, have been enabled, by the kindness of Providence, to extinguish the whole debt on the types; although it has amounted to much more than they expected, when their order for them was passed. These circumstances are related that we may take courage, and, depending on our God, go on, with increasing alacrity, in the good work in which we are engaged.

(The whole cost of the stereotype plates was \$ 3594, 67.)

The establishment of Missionary and Bible Societies forms a new era in the Christian Church; to which unborn generations will look back with gratitude and praise to the God of all grace. These Societies, nearly cotemporary in their origin, pursue, with growing ardour, the same glorious and benevolent object, the universal diffusion of the knowledge of the Son of God among our fallen and benighted race. To Missionary Societies, however, is due the praise of having taken the lead in this ennobling work of Christian charity; and probably to the excitement of public zeal for the cause of our great Redeemer produced by their labors, may be traced the origin of Bible Societies.

How sublime the conception announced at the formation of the London Missionary Society, that their design was nothing less than to effect a general movement of the Church on earth! Improbable as appeared the accomplishment of this exalted purpose, at that time when religion was throughout Christendom in a state so languid and

the efforts of infidelity so active and prevalent, we have lived to see it realized. A general movement of the Church of Christ on earth, has succeeded the establishment of that Society.

The man who first conceived the idea of forming a society for distributing gratuitously the Holy Scriptures, without note or comment, among the poor; by which the active exertions of Christians of all denominations have been harmoniously combined in diffusing abroad the pure light of heavenly truth; should be deemed a benefactor of mankind. The vast importance of this principle has been most interestingly displayed; first in the establishment and exertions of the British and Foreign Bible Society, and subsequently in the formation and labors of numerous similar societies in Europe, Asia, and America; by whose agency the word of God has been put into the hands of several hundred thousands of our race, who might otherwise have lived and died without possessing this invaluable and necessary treasure.

Nine years have this day elapsed since the British and Foreign Bible Society was formed; and, during that period, they have labored in the great cause of Christianity, with a zeal and liberality which will throw upon the present and the last century a lustre that will distinguish them in Christian History. The efforts of this Society are marvellous, and demand from every follower of Christ gratitude and praise to him who "worketh," in his people "both to will and

to do of his good pleasure." May the blessed Spirit ever preserve that Society, and, from time to time, renew and increase its zeal and liberality!

In imitation of the laudable example set by this PARENT Society, numerous auxiliary societies have been formed in Great Britain: and in this country Christians have shown a disposition to emulate the conduct of their transatlantic brethren.

What an interesting spectacle does the Christian Church exhibit in this day of confusion and convulsions! What a sublime attitude has she assumed! While the governments of this world are contending for the mastery, and are, in their mighty conflicts, desolating the earth; while thrones are tottering, kingdoms falling, and humanity bleeding at every pore; she lifts up her head amid the noise and the tumult; and, contemplating, with the compassion of her divine Lord, the miseries of mankind, she is meditating schemes for their deliverance. Animated by faith in the promises of her God, and looking forward, with holy exultation, to her latter day glory, she has commenced the noble enterprise, which will, we trust, issue speedily in that grand and long wished for revolution, by which nations shall be subdued to the Prince of Peace, and the oracle fulfilled, which announces the glorious period in these reviving words, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."

1813. *Donations to the Missionary Society of Connecticut.*

June, 7.	A Friend of Missions, Torrington East,	\$ 00 50
" 12.	Received from Jesse Root, Esq. a donation from him,	100 00
" 19.	Received from Rev. Samuel Sargeant, collected in New Settlements,	6 27
" 19.	Received from Rev. Holland Weeks, collected in New Settlements,	5 00
		\$ 111 77

1813. *Donations for Foreign Missions.*

June 1.	Received by P. W. Gallaudet, by the hands of Peter B. Gleason & Co. from the Harford (Pennsylvania) Female Cent Society,	2 52
	Towards the translations of the Scriptures,	20
		\$ 2 72

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[NO. 8.

On the doings of the Unregenerate.

[The following paper was written by an aged and venerable divine, whose praise is in all the churches, and whose writings have instructed many. It was the application of several Sermons. To shew the reader how the subject was introduced to those who heard, the text and heads of enquiry are inserted.]

Ed.

LUKE xiii. 24.

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

FROM the earnest exhortation, and alarming premotion, here given by our Saviour, three questions were proposed, and have been discussed.

What is to be understood, by entering in at the strait gate?

How are sinners required to strive, in order to this? and,

Why many shall not be able, who will seek to enter in?

It now only remains, that we make the application, Here,

I. We are hence naturally led to inquire, what objection can be made, against exhorting or directing sinners to be in the use of any outward means of saving grace while unregenerate.

Giving such directions and exhortations, has always heretofore been so universally customary, that many may think the propriety of it too indisputable to need any proof, or even so much as being mentioned. But now of late it is disputed, by some respectable divines, whether disputable or not. The warrantableness of it has been seriously called in question, both from the pulpit and from the press, by some worthy and faithful preachers. It seems to have become necessary, therefore, to vindicate it against their objections, if it can be fairly vindicated.

It is insisted that no answer should be given to the all important inquiry of sinners, "What shall we do to be saved?" except, "Believe on the Lord Jesus Christ;" or, "Repent, and believe the gospel." And that

nothing short of thus entering in at the strait gate, will insure their salvation, is readily granted: but that no striving is necessary in order to this, or that no externals of religion are to be directed to, as the means of repentance and faith, may not thence follow. Nor do I know of any other medium of proof, by which it has been made evident to my satisfaction, that directing to the use of any such means must be wrong.

The only text of scripture that I recollect to have seen or heard, alleged, as even an implicit, positive ground of this scruple, is in the viii. Chapter of Acts. Where we are told of one Simon, a famous sorcerer, who, when he saw the apostles conferred miraculous gifts by laying on of their hands, offered them money, saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." Upon which Peter said to him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. *Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.*"

These words, as they stand, doubtless intimate, what we are abundantly elsewhere taught, that repentance must precede remission of sins; but the circumstance that repentance is mentioned before prayer in one single instance, on so singular an occasion, can surely be no very strong proof, that sinners are not to be directed to use

any means of grace, or even to pray, till after they are true penitents. Indeed, from this text itself, I apprehend, the contrary may rather be concluded. From the very doubtful encouragement given Simon to hope for pardoning mercy in answer to his prayer, it seems natural to think that Peter expected he would pray in his present condition, that of an impenitent sinner. For had he first repented, his heart being right in the sight of God, the apostle might have assured him of forgiveness; without an *if*, a *may be*, or any *perhaps*.

It is said however, that we have no scripture example or precept, for directing sinners to seek pardoning mercy, by any other means than repentance, and faith in the blood of Christ.

But to this it may be answered, there are many directions given by express divine command, both in the old and new Testament, to the use of external means, with and by sinners, in order to their being brought to repentance, and a belief of the truth. Several of these have been mentioned in the preceding discourse. To this end, they are directed to consider their ways, to hear instruction, to search the scriptures, and to seek the Lord.

We are told, nevertheless, that it was always required and meant, that these external duties to which they were directed, should be done in sincerity, with a good heart, and in faith.

We answer to this; that godly sincerity in every action, is always required of all men, must undoubtedly be true; nor is this near the whole truth. It is al-

ways required of every rational creature, to do all things with a perfectly good heart, and to be perfect in every good work. But it was never *meant* that men should do nothing till they had a perfect heart; or that sinners should wait till a new heart was given them before they did any thing. It is to be observed, that the forementioned things were directed to be done, as the means of repentance and faith; and that, when God had declared his purpose to take away the stony heart out of his impenitent people, and give them a heart of flesh, he said, "I will yet for this be enquired of by the house of Israel, to do it for them." That is, by the same rebellious people who had this heart. The impenitent workers of iniquity, were also called upon to consider their ways, that they might be brought to repent of their sins; and unbelievers were directed to search the scriptures, that they might be led to believe in Christ. Is it to be thought that the ends proposed must be obtained, before the prescribed means were to be used? That the stony heart must be taken out of sinners, before they might enquire of the Lord to do it for them? That they must sincerely repent of their sins before they should consider their ways? That those by whom Jesus was despised and rejected as an impostor, must receive him as their Saviour, before they should search the scriptures, to get convinced of his being the promised Messiah, therein foretold and described? Or are we to think that sinners must be renewed in the spirit of their mind, before they may use any means of com-

ing to the knowledge of their need of redeeming grace? Any thing so preposterous, as that the necessary means of conversion, are to be used by those only, who are already converted, surely is not to be supposed the intention of scripture given by inspiration of God.

But the grand objection remains to be considered. It is said,

All the doings of the unregenerate are altogether sinful: to direct them to seek God, or to be in the use of the means of grace, while in their present condition, must therefore be directing them to sin.

This is thought plain and full demonstration. But in reply to it, we may observe, in the first place, that it is too strong; that if it proved the point intended, it would evidently prove too much.

According to it, the unregenerate must not be directed to do justly, show mercy, or ever to speak the truth. And not only so, but they should be directed not to do any of these things; and never to pray, nor go to meeting, nor read their Bibles at home; for it is certainly right to direct men not to commit iniquity, as well as wrong to give them directions to sin. Yea, according to this way of reasoning, even the regenerate must not be directed to do any of the common duties of religion, or of morality between man and man, but preachers, if any might preach, should direct them to the contrary: for good men, as we are plainly taught, are sinfully imperfect, in their best performances.

There must certainly be some

flaw in an argument, which, if sound, would necessarily prove so much. A sentiment, which, if followed, would inevitably lead us so far, must certainly be false.

But where shall we find the weak place? Can we discover the fallacy? The major proposition, that all the doings of the unregenerate are altogether sinful, is often denied: but this, it appears to me exceedingly evident, cannot be disputed, consistently with scripture. If any part of the argument can be denied, I think it must be the consequence: and this it may be seen will not follow, by only making an obvious distinction: a distinction between directing persons to do right things, and directing to do them in a wrong manner, though they cannot do them in any other. This distinction we make every day, without any difficulty, in other matters.—“The plowing of the wicked is sin;” yet a man need not direct his wicked servant to sin, when he directs him to plow. The wicked heart, with which the servant plows, may be no part of the master’s direction; nor is it ever so understood. Suppose the servant should ask him, Would you have me sin in plowing? He ought certainly to answer, No. But if the question should be, Would you have me plow, while I cannot do it without sinning? doubtless it might well be answered, Yes. These are plainly different questions: and unless they might be answered differently, in the case before us, no one in this fallen world, could be directed to do any thing, without being directed to sin.

When the direction to be given respects the *manner* of doing things, or the principle of action, or the disposition of the agent; no one should ever be directed to any thing short of sinless perfection; whether an imperfectly sanctified saint, or a totally depraved sinner. But when we direct to the performance of external actions, any one may warrantably be directed to do, “whatsoever things are honest, whatsoever things are just;” and to a constant attendance on those ordinances of religion which are adapted to one in his condition, let him be ever so imperfectly sanctified, or even totally depraved. Such are the plain directions, exhortations, and commands, in the Holy Scriptures. And to such things as these, the unregenerate are evidently excited, when under the awakening influence of the Holy Spirit.

This last, it is presumed, will not be denied by our good brethren, who say, they dare not give them any such directions. For when we object, that telling sinners thus, when under awakenings, will have a tendency to make them afraid to pray, if not to hear or read the word of God, their answer sometimes is, when the Spirit is striving with persons, you cannot make them neglect these externals of religion, say what you will. But if so, why should not the ambassadors of Christ be workers together with God, at such a time; in promoting the salvation of sinners? Can it be right for them to counteract his gracious operation on their hearts, because he is stronger than they, and will effect his

whole good pleasure, whatever can be said by them?

But another puzzling question is asked on the other side, if it can be called another. It is said, the whole duty which God requires of men, is comprehended in love. When this is wholly wanting, no real duty can be done; but of this, the unregenerate are totally destitute; and can it be right to direct to the doing of things, which, when done, are no real duties?

We answer as before; for it is the same objection, only in different words: The things directed to are commanded duties; and the essential deficiency in the manner of their performance, need no more be directed by ministers, than it is commanded of God. Many external things are required of the unregenerate, in the law and gospel, notwithstanding they have not that love in them, on which hang all the law and the prophets. These they certainly ought to do, and may warrantably be so directed, this notwithstanding. Men may have real duties incumbent on them, when they cannot be *such*, as done by them, by reason of the total unholiness of their hearts. Our being under obligation to any duties, certainly does not depend upon our having a dutiful disposition, though our doing them as duties, certainly does.

It was doubtless the duty of God's rebellious impenitent people, during their captivity in Babylon, to mourn for their sins, and to humble themselves by fasting; and so they were directed by the true prophets: but yet the Holy One of Israel said to them, as we read, Zech. vii.

5, "When ye mourned and fasted in the fifth and seventh month, even those seventy years, did ye eat all fast unto me, even to me?" It is the duty of all men, whether they eat, or drink, or whatever they do, to do all to the glory of God; yet it is the duty of those who cannot do any thing thus, not to starve themselves, and not to neglect all the externals of morality.

In former times, when the difference between natural and moral inability in point of excusing was not understood, or not admitted, it used to be supposed, that only the externals of religion and righteousness were required of men, while of that carnal mind which is not subject to the law of God, neither can be. Hence, to these only, the unregenerate were exhorted or directed. Whereas now, in consequence of that distinction, and of its being believed that the unregenerate would be able to obey the gospel, in sincerity; and even to be perfect, as the original law of the Lord requires; some seem to consider them as being under no inability at all; and hence treat them as if the question, whether there was any thing for them to do, previous to repentance and faith, were altogether superfluous and needless; because of their being as able immediately to repent and believe to the saving of the soul, as to do any thing else. These opposite extremes, it appears to me, are alike unscriptural and irrational. Since they are unable to love God, or to repent and believe the gospel, only by reason of an evil heart, or the want of a willing mind, there is no less propriety in com-

manding and exhorting them to do these, than to do any external duties. Nevertheless, since it is as really impossible for them to comply with the internal requisitions of the law or gospel, in their present condition, as for them to get the faith of miracles, so that they could remove mountains, though in the former case, the impossibility is their own fault: Since they cannot love God, or believe in Christ, till born of the Spirit; whether there are not duties incumbent upon them, which can be done by them before a new heart is given them, and which may be the means of their salvation, in my opinion, is a pertinent and an important question, and one which ought to have an explicit answer.

Still, against answering this question, explicitly or implicitly, in the affirmative, it is objected, that giving any directions to sinners, respecting what they shall do to be saved, which they may follow, and yet fail of salvation, cannot be right, and must be dangerous. That should a minister direct his unconverted hearers, to do all the external duties required of them, and any of them should do these ever so exactly, but never repent truly, and therefore perish, never believe in Christ, and therefore die in their sins, their blood would be required at the watchman's hand.

But why so? When the angels, after leading Lot out of Sodom, said to him, "Escape for thy life; look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed;" if Lot

had set out as directed, but the storm of fire and brimstone had overtaken him by the way, would the angels have been answerable for his unhappy fate? Or when the best medicines have been prescribed for healing the sick, and have been taken, if any of them die, is the physician guilty of murdering them? That no means for escaping evils can with propriety or safety be directed to, except such as will infallibly prove effectual, if used, no one ever thinks in other cases; and why should it be any more thought in this case.

This objection, it may be observed, like the foregoing, is grounded on the supposition, that if we direct the unregenerate to any external duties, they must be directed to do them in an unregenerate manner. That if men are directed to the use of any means of grace, while in a state of nature, they must be directed to use them as they are naturally disposed; that is, from merely selfish motives, and with self-righteous views and expectations.

On this supposition only, can it appear to be of any force.—Directing sinners to the externals of religion, as if these alone would secure their salvation, is doubtless wrong, and of very dangerous tendency. But not so, when they are directed to these only as the steps leading to the mountain, and are told not to look behind them, nor stay in all the plain: when we direct them to pray, and read and hear the word, only as the means of repentance and faith; and tell them never to think themselves out of danger, till

they have thus entered in at the strait gate of the kingdom of grace; till they have taken sanctuary in the gospel city of refuge: the only hiding place from the wind, and covert from the tempest; the only ark of safety from the deluge of the wrath to come.

The forementioned distinction, between directing the unregenerate to external duties, and directing to do them in an undutiful manner, though they will not, neither indeed can, do them in any other, as far as I can see, will fully and fairly obviate all further objections, which have come to my knowledge, as well as the two last that have been noticed. If this obvious truth were well kept in mind, that we may direct sinners to do evident duties incumbent on them, notwithstanding they will certainly sin in doing them, without directing them to sin, in my apprehension, it would free the subject of giving directions to unregenerate doings, from all the supposed difficulties in which it has been involved.

II. What has been said, will lead us to consider, what *encouragement* there is for the use of any means of salvation, in the case of unregenerate sinners.

This is a question respecting which, in my opinion, there is need of cautiously guarding against mistakes, both on the right hand and on the left. It has doubtless been the most common, and, I apprehend, is not the least dangerous, to err on the side of encouraging and being encouraged too much, or on improper grounds. To guard against this, I observe,

First, according to the scriptures, it is very certain and obvious, that the unregenerate should not be encouraged to a diligent use of any means of grace, or to any external duties, under a notion that they will thus render themselves at all more worthy, or less unworthy, of pardoning mercy, or of renewing or assisting grace.

This expectation they are ever apt to entertain, and their teachers have often comforted and animated them with this hope. In our most admired old sermon books, nothing is more common than to meet with such soothing addresses. When sinners, laboring and heavy laden under convictions, were supposed to complain that the gospel terms of salvation were too high for them; that they could not repent, nor believe as is required in order to pardon and peace with God, we find it said to them to this purpose; "Do what you can, and grace will be given to do what now you cannot."

"Faith is the gift of God: taking away the stoney heart, and giving a heart of flesh, a feeling contrite heart, is his work alone. But he will be inquired of to do it. You can pray; you can read his word; you can hear instruction, watching daily at the gates of wisdom, waiting at the posts of her doors. You can cease to do evil, and learn to do well, externally. Do your part, and God will not fail to do his." As if doing the best that sinners can, with such hearts as they have, were their part, their whole present duty. These pious authors seem to have supposed, that the

inability of sinners to love God, or truly to believe the gospel, was owing to weakness or blindness of the understanding, and not radically to depravity of heart. And hence it appeared to them, that if they did their external duty, as well as they could, since nothing more was in their power, it would certainly be accepted of a just and righteous God. And were their inability of this kind, reason would so teach; but how they could think this representation of the case consistent with scripture, it is hard to conceive. According to it, righteousness unto life would come by the law, and if so, as the apostle to the Galatians observes, "Then Christ is dead in vain." And nothing can be more plainly contrary to what we are expressly taught in many passages of the New Testament; particularly Rom. viii. 7, 8. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God." Nor can any thing be more evidently subversive of the declared scope and intention of the gospel ministry, than this flattering doctrine and mode of address. See 2d Cor. x. 4, 5. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing which exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Its manifest tendency is, to make sinners think themselves the whole, who have no need of the great physician.

It is directly to assist them in going about to establish their own righteousness which is of the law; and to keep them from submitting to the righteousness of God, for which Christ is the end of the law, to every one that believeth.

Secondly, Sinners cannot warrantably be encouraged to a diligent use of the outward means of grace, or attendance on external duties with the hope of thereby becoming entitled to any promise of mercy to sanctify, or grace to help.

Regeneration, and all antecedent influence of the Holy Spirit, in a preparatory law work, are unpromised blessings, as well as unmerited. In regard to these, God hath mercy on whom he will have mercy; holding himself at liberty in his word, to leave whom he will to hardness, impenitence and perdition. So the apostle to the Romans writes: and to the Corinthians, of Christ he says, "All the promises are in him yea, and in him Amen, to the glory of God:" implying that it could not be consistent with God's glory to give any promises to sinners while out of Christ. Also to the Ephesians, he represents those who are without Christ, as being aliens from the commonwealth of Israel, and strangers from the covenants of promise. All unbelievers, all impenitent sinners, all whose hearts are not right in the sight of God, we are abundantly taught, have no part nor lot in any promises of the gospel.

Thirdly, The unregenerate cannot warrantably be encouraged to strive to enter in at the strait gate, by a serious attention

to religion, with an assurance that if after all they should not be saved, their sin will thence be less, and their condemnation lighter.

The apostle Paul speaks of the gospel, as being to some, "The savour of death unto death," and the apostle Peter writes of them who had been attentive to the word of truth, and reformed by it, whose latter end was worse than the beginning. These were such, indeed, as had turned again like the dog to his vomit, and the sow that was washed to her wallowing in the mire. But no sinners while unregenerate, and out of Christ, can have any certainty that they shall not be left thus to apostatize: and if this should not be the case; if they should continue awakened and reformed, possibly their always inwardly resisting the Holy Ghost, and their native enmity against God, stirred up and strengthened under convictions, may exceed in criminality the open neglects, and more numerous external transgressions, of such as remain secure and careless, in ignorance and sin.

We will now turn to the affirmative side. Notwithstanding the unregenerate cannot please God, nor become entitled to any promise of mercy to pardon, or grace to help, by their supposed best doings: and notwithstanding, if they should spend all they have—all their time and strength in seeking the recovery of spiritual health, they may be nothing better but rather grow worse; yet there is certainly hope in their case: and just ground of encouragement, to be

in the diligent use of means, ordained unto life.

They may warrantably be told, that it is God's ordinary way to work by means, in effecting the spiritual salvation of men, from beginning to end, no less than in healing their bodily sicknesses, or in providing their daily food: and that hence there is much the same reason to hope, when appointed means are used, and the same necessity for the use of them, in this case as in any others. Thus we are taught, Rom. x. 13—17. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?—So then faith cometh by hearing." See likewise 2 Tim. ii. 15. "In meekness instructing those that oppose themselves; if God peradventure will give them repentance, to the acknowledging of the truth." This may well encourage the hearer of the word, no less than the preacher.

There is only a peradventure, it is true, of the conversion of any, whether open opposers of the gospel, or merely inward unbelievers, and let what means will be used with them, or by them. When Paul has planted, and Apollos watered, it is God that giveth the increase. And this, in particular instances, he hath not promised. But thus it is also, in regard to laboring for the meat which perisheth; and in all temporal matters. The blessing of the Lord maketh rich; and on the blessing of God, his unpromised

blessing, every one is dependent for daily bread. "The husbandman ploweth in hope:" not that he always pleases God; his plowing is often sin. Not that he has any express promise, or absolute certainty of a crop. But it is a proverb of Solomon, "He that tilleth his land shall be satisfied with bread." And another, "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing." These proverbs, the husbandman may have read or heard; or if not, he sees the observations commonly verified: and hence, unless a sluggard, he will plow and sow, notwithstanding the cold and other causes, by which he may fail of reaping the fruit of his labors. And if it be thought that the diligent labors of the husbandman for his subsistence, are more universally successful, then the means of grace prove effectual to salvation, when used in the manner of awakened, unregenerate sinners, yet we see many hopeful instances of the latter. But on the other hand, it is doubtless quite as certain that those who pay no attention in this their day, to the things which belong to their peace, will not be saved, as that the sluggard who does not plow in seed time, will have nothing to reap in the time of harvest.

The unregenerate may also be told, that as natural a connexion is discoverable between the use of means, and the salvation of sinners, in most parts of effectual calling, as between second causes and their effects, in any of the common works of providence. That the institut-

ted means of grace, are as evidently instrumental of the first awakening of sinners, of their progressive convictions, and of their active conversion, as means ever are in any case. And that although in their regeneration, or first quickening from spiritual death, or second creation after God in righteousness and true holiness, no means can have any proper efficacy; yet even this is by the word and prayer, as much as dry bones could have been raised into an army of living men, as represented in the vision of Ezekiel, by the prophet's calling upon them to hear the word of the Lord, and by his crying aloud to the four winds to come and breathe upon them. And as much as any supernatural works were ever actually wrought by men, and by their making use of means. That is, the raising to newness of life, those dead in sin, is effected by the immediate power of God, in consequence of using the appointed means of grace, and rarely, if ever, while no means have been used. Hence the apostle James might say, speaking of the Father of lights, "Of his own will begat he us with the word of truth."

Let not the unregenerate, then, neglect the outward and ordinary means of grace, because it is said by some able and good divines, they dare not direct any to be in the use of them, while in their condition. Nor let it be thought quite certain, that those preachers themselves, really believe what they say. Not that I would suppose their professed scruple a mere pretence: but it may be only a dark speculation in their meta-

physical heads, which is not believed by them in the bottom of their hearts. They rejoice and exult in it as much as others, if at any time the unregenerate flock to their meetings, and appear eager to hear them. They are as ready as their brethren, to circulate and read narratives of such attentions in other places. They are as forward as any to become members of societies, and to promote subscriptions for sending Bibles and missionaries to the heathen: and to the poor in new plantations, many of whom are doubtless supposed to be unconverted. Do these things look as if they really thought it very wrong, to put the unregenerate upon hearing or reading the word of God, or paying any attention to religion?



The Faithfulness of God in fulfilling his promises to his people.

GOD has always had a people in the world whom he has set apart for himself, and upon whom he has bestowed great and distinguishing favors. And it appears, from the history of his conduct in his word, that he commonly promised good things to his people, before he actually gave them. He promised Adam to provide a Saviour for his ruined posterity, four thousand years before he sent his Son into the world. He promised to distinguish the seed of Abraham, with great and peculiar favors, four hundred years before he formed them into a nation and planted them in the pleasant land. He promised to

raise up Solomon and Josiah in mercy to Israel, long before they came to the throne. When he sent his people captives into Babylon, he promised to bring them back again in seventy years. The Old Testament abounds with promises, which God made to his peculiar people long before he fulfilled them. And it appears from the New-Testament, that God has made many precious promises to Christians, which are fulfilling, and will continue to be fulfilling until the end of time. But besides these general promises of good, God has made particular promises of good to every true believer or sincere Christian. As soon as any person embraces the gospel, God promises to carry on a work of grace in his heart, to assist him in duty, to protect him from danger, and to conduct him to his heavenly kingdom. In a word, the promises of God to his people run through the whole Bible, from beginning to end, and some of the most important of them, still remain to be fulfilled.

It is worthy of inquiry, why God promises to bestow good upon his people, before he bestows it. There is certainly room for this inquiry, because He is under no obligation to his people, to promise them any good, which he intends to bestow in some future time. And we find he does continually bestow many favors upon them, which he never expressly promised. He might have determined to bestow all the blessings which he ever has, and ever will bestow upon his people, without giving them a single promise of good before hand. But we find,

that it has been his usual way, from age to age, to promise great and extraordinary favors to his people, long before he meant to put them into the possession of the good things, which he gave them ground to expect. But why has God taken this way to deal with his people? Several very good reasons may be assigned for this mode of the divine conduct.

1. God promises good to his people, before he bestows it, to make them more sensible, that the good they receive, comes from his hand. Saints as well as sinners are naturally disposed, to ascribe the good they enjoy to their own exertions, or to the exertion of their fellow creatures, or to the mere course of nature, and so to overlook the hand of God, in giving them every good and perfect gift. But when God promises them certain privileges, favors, or blessings of either a temporal or spiritual nature; he sets his seal upon them, and marks them for his own. His people are obliged to see and feel, that they come from the counsel, the hand and heart of the Supreme Disposer of all events. And though many inferior and subordinate agents have been concerned in procuring the blessings they enjoy; yet they are primarily and supremely indebted to God for the good they have received. It was the promise which God made and repeated so often to Abraham and to his seed, which constrained Joshua and his people to know in all their hearts and souls, that their arrival in Canaan, their triumph over their enemies, their religious privileges, and their outward pros-

perity, were the gifts of God, which he had long before pledged his veracity to bestow.— When they came to reflect upon their rich and distinguishing blessings, they found they had been described, predicted, and promised long before, by him who alone was able to bestow them. The case was the same, when God raised up Solomon to give them universal peace; when he raised up Josiah to purge them from their idolatry, and when he raised up Cyrus, to release them from their long and distressing captivity. Many of the good things, which God promised his people of old, were of such a nature, that he could not bestow them, without the instrumentality of whole nations and kingdoms. The Egyptians, the seven nations of Canaan, the Babylonians, the Persians, and the Romans were all employed as agents, in fulfilling the promises of good, which God made to his own peculiar people. And when his promises were fulfilled, his people could look back, and trace his counsel, his wisdom, his power, his sovereignty, and his faithfulness through the whole. And this great advantage results from God's promises in all cases. They make it appear that the good promised and conferred, comes from God, and not from any inferior or subordinate cause. When all God's designs and promises are consummated at the last day, it will appear the whole intelligent creature that it was owing to the divinity and faithfulness that a of mankind reached the heavenly Canaan, and were prepared

for the everlasting enjoyments of heaven.

2. God holds up promises of good to his people, before he bestows it upon them, to animate and encourage them to do their part, to bring the promises of good to pass. God usually employs his people as instruments of promoting the good, which he has designed and promised to give them. We know that he employed Abraham and his posterity, as active instruments of obtaining the land of promise. Abraham spent his life in preparing the way for the accomplishment of the promises made to him. So did Isaac and Jacob, and the sons of Jacob, and their numerous posterity in Egypt. Afterwards Moses and Aaron, Caleb and Joshua, and the whole people of Israel, spent forty years in fighting their way through hosts of enemies to their promised inheritance. It was the promise made to their fathers, that fired their breasts with courage, resolution, and zeal, to perform their part for the attainment of the good they had in view. They never would have displayed so much valor, fortitude, and activity as they did, if they had not been inspired with a lively trust in the faithfulness of God, to bestow upon them the rich blessings of Canaan, which he had so often promised to bestow.— And the promises of God under the gospel have the same animating influence upon Christians, to work out their salvation with fear and trembling, and to stand fast and unmoveable, always abounding in the work of the Lord, knowing that their la-

bor shall not be in vain in the Lord.

3. God holds up the promise of good to his people, not only to animate their exertions, but to comfort and support them under all their sufferings. Many are the afflictions of the righteous. Good men are called to suffer, as well as to act for God. And the people of God are always more or less subjected to sufferings, on account of their being his people, and espousing his cause, in the face of an opposing and frowning world—What severe trials were Abraham, and Isaac, and Jacob, and Joseph called to endure! How long did their posterity labor, and suffer, and groan in the house of bondage! What a complication of evils and calamities fell upon them through their long and distressing journey from Egypt to Canaan! They had nothing but the promise of God to console and support them through the dreary wilderness. And all those who refused to receive comfort from this source, fainted and perished by the way. It was by faith in the divine promise that the ancient patriarchs, cheerfully and patiently endured the dreadful evils and fiery trials, which are painted in such lively colors in the eleventh of Hebrews. By faith Abraham left his native country, and sojourned in a strange land, and by faith he offered up Isaac. By faith Moses refused to be called the son of Pharaoh's daughter, esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect to the recompense of reward. Through faith,

the pious patriarchs lived, suffered, and died in peace. They beheld the promises afar off and embraced them, which supported them under the severest trials and tortures, which the enemies of all righteousness could inflict upon them. It is still true, that those who will live godly in Christ Jesus, shall suffer more or less in his cause. God knows with how much tribulation his people must enter into his kingdom, and he has graciously adapted his promises of temporal, spiritual, and eternal good to their trying and suffering state. He gives them ground, in their darkest hours, to believe, that light is sown for them, and will spring up at the best time, for their comfort and consolation. His promises lay a solid foundation for them to live by that faith which overcomes the world, and which is the substance of things hoped for and the evidence of things not seen. He has promised never to leave nor forsake them, and this is suited to give them full confidence, that he will bring them out of all their troubles and afflictions, purified and prepared for the good he has promised to them that love him. It was a lively and constant trust in his Father's faithfulness to give him the joy, which he had promised to give him, that supported and enabled Christ to endure all the reproach and pains of the cross. And it is for the sake of supporting and comforting his people in all their trials and tribulations, that God has promised beforehand the good he intends to bestow upon them. How often would his children faint under their heavy burdens and afflic-

tions, if it were not for the support which they derive from the precious promises of God.

4. There is another good reason why God promises good to his people before he bestows it upon them, and that is to make them sensible of his peculiar love to them. He causes his enemies to share largely in the bounties of his providence, and often gives them as much as heart can wish of the good things of this life. But he never promises to bestow any good upon them, as a token of his peculiar favor. What he gives them, he gives as a sovereign, and as an expression of his mere benevolence to the evil and unthankful. But the good which he promises to his people, he promises as a token of his peculiar love to them. He loved Abraham as his friend, and therefore promised to grant him rich and signal favors, as a token of his love to him. The same is true of all the promises, which he makes to his people. And it is this design in his promises, which gives his people a peculiar sense of the divine love in their reception of divine benefits. The good they receive in consequence of a divine promise, unspeakably heightens the value of it. A sense of God's love in giving affords them a far higher enjoyment, than the good given. Besides, the longer they wait, and the more evil they endure, before the promised good is bestowed, the better they are prepared to receive and enjoy. Long desired and long expected favors are much more esteemed than those which come without any ardent desires and painful fears. Pain gives a value to

ease, sickness to health, and adversity to prosperity. By promising good long before he bestows it, God tries the faith, and hope, and patience of his people, and thereby prepares them to receive the good he has promised, with peculiar satisfaction, joy, and gratitude. All the evils, and dangers, and hopes, and fears, which Israel experienced in the wilderness, had a direct tendency to increase their joy and happiness in the land of promise. This God knew would be the happy effect of his promising so long before hand the good which he intended to bestow upon them. And this is the wise and benevolent end he always has in view, in promising good to his people, before he puts them into the enjoyment of it. Thus we see good reasons why God promises before hand the blessings, which he means to bestow upon his people.

Having shown why God makes promises of good to his people before it is bestowed, it may not be improper to reflect on the reasons for believing that he will certainly fulfil these promises. God has given his people clear and convincing evidence of his faithfulness from age to age, so that they have known he has never failed to do them all the good which he has promised. This is a strong, presumptive evidence, that he will always fulfil his promises. Besides, there are several strong reasons to believe, that he will certainly fulfil all his promises, which remain to be fulfilled.

1. He has never promised any thing, but what he was willing to fulfil. He was under no obligation to make any promises

to his people; and therefore he made them of choice, or merely because he was willing to bestow the good he promised. Had he been constrained, as his creatures often are, to make disagreeable promises, there might be a doubt, whether he would certainly fulfil them. But since he made all his promises of choice, and was really willing to bestow the good, which he promised, there is not the least ground to doubt, whether he will eventually bestow any promised blessing upon his people. He often told his people in former ages, that it was owing to his peculiar love to them, that he made them his people, and that he had engaged to distinguish them from the rest of the world by his peculiar favors. And the same love that prompted him to make any promise of good to his people, must be a constant prevailing motive to fulfil his promises. If his love does not cease, his faithfulness will not fail. But his love to his people is unchangeable and everlasting, and therefore he will certainly bestow upon them every favor and blessing, which he has ever promised and given them ground to expect.

2. We may be assured, that God will certainly fulfil his promises to his people, because he has promised nothing but what he is able to perform. It is true, he has promised to do exceeding great and difficult things. He promised to do great things for Israel, and such as no created power could effect. He promised to take them out of the hands of one powerful nation, and to put other powerful nations into their hands. And

in order to bring about these events, it was necessary for God to work wonders, and to do such things as his people were ready to think could not be done. But he was able to do all the great and astonishing things, which he had promised to do, and never failed in a single particular. It looks, indeed, still more difficult for God to fulfil some of his promises, which remain to be accomplished in favor of his people. He has promised to restrain the power and influence of Satan, to enlighten, to reform, and to subdue the hearts of all nations, and to spread holiness and happiness through the whole world. It seems next to impossible, that such great natural and moral changes should be effected, when there are so many great natural and moral obstacles, that lie in the way, and must be surmounted. But God is able to do every thing. He can turn obstacles into instruments to fulfil his promises. And since he is abundantly able, as well as willing, to fulfil his promises, his people may rest satisfied, that they will be faithfully and punctually fulfilled. Especially, if they consider,

3. That God has promised nothing, but what his own glory requires him to bestow. It is his glory to do good, and to do as much good as possible. The greater his promises are, the greater will be his glory in fulfilling them. He displayed great glory in fulfilling his promises to Abraham, Isaac and Jacob and all the children of Israel. And he can display much greater glory, by fulfilling his much greater promises to his people, which remain to be accomplish-

ed both in this world and in the world to come. He will not therefore, be slack, as men count slackness, in fulfilling his promises. He is infinitely more zealously engaged to promote the good of his people and the interests of his kingdom here on earth, than mankind are to promote their own personal good. And since his power, pleasure, and glory unitedly require him to bestow all the good upon his people, that he has promised, it is morally impossible that his faithfulness should fail. The preceding observations suggest the following remarks—

1. Since God has made promises of good to his people and has been constantly fulfilling them, he has been, and still is giving increasing evidence of the truth and beauty of the Bible. Those who have doubted of the divine inspiration of the scriptures, have acknowledged, that if the accomplishment of the promises and predictions therein contained, can be made evident, then they would allow the Bible must be the word of God. And it seems that this evidence must be completely satisfactory. Now it certainly appears from what has been said, that the Bible contains promises, which God has made to his people and that he has constantly been fulfilling them. This appears to be true of the great promise made to Abraham in particular. He did promise, and he did give him a numerous posterity. According to his promise, he did protect and deliver them. He did also plant them in the land of Canaan. He did raise up from among them Jesus of Nazareth the Saviour of the world. He

has made the blessing of Abraham come upon the Gentiles. This is confirmed by sacred history and by profane. Other promises and predictions have been fulfilled and are fulfilling all over the world. Now is it conceivable, that any man should foretell and promise so many things without divine inspiration? The fulfilment of divine promises, which are recorded in the Bible, is a constant and unceasing evidence of its divine origin and authority.

2. From what has been said it appears extremely absurd for any to doubt whether God has

ever had, or has now a peculiar people in the world. This some have doubted; and they have published their doubts. And this many still profess to doubt. But if God has made promises to his peculiar people, and been continually fulfilling them; and in fulfilling them has been governing the whole world in reference to them—it is absurd for any still to think, or say, God has no peculiar people. He has said and done as much as he could, to make it appear that he has a peculiar people, whom he means to favor and bless in time and eternity.

At a Meeting of the General Association of Connecticut, at Watertown the third Tuesday in June, A. D. 1813.

(Concluded from page 264.)

The Committee, "of correspondence on the subject of preventing the intemperate use of ardent spirits," made a report which was accepted as follows:

The Committee of enquiry and correspondence on the subject of the intemperate use of ardent spirits appointed by the General Association at their last session submit the following report:

THE recommendations of the General Association, on the subject of the intemperate use of ardent spirits, have been followed with apparent and salutary consequences. They have been cordially seconded by most of the district Associations; and ardent spirits have been almost uniformly excluded from all ecclesiastical meetings. Ministers, to a considerable extent, have preached on the subject of intemperance, and in many cases with manifest and good effects; the churches have generally approved of the design, and the attention of sober thinking people has been turned to the alarming prevalence of intemperance, and other vices which threaten the welfare of our country. These recommendations have opened the door to those who have long "sighed and cried for the abominations" which are practised among us, and were only waiting a favorable opportunity to put forth their energies more publicly, for the suppression of vice; they have invigorated some who deplored the evils which afflict us but had not resolution openly to stem the torrent of licentiousness; and they have aroused to action others who would sincerely deprecate the prevalence of intemperance and its kindred vices, but were insensible of our danger; they have produced a powerful impulse on the public mind, and given a spring to the energies of the virtuous part of the community, while they have excited far less opposition than might have been rationally expected.

Your Committee know not that the measures of the General Association have produced reformation in any confirmed drunkards; yet they have greatly diminished the use of ardent spirits in the social circles of sober people, in private families, and have thus shut a broad avenue to temptation; they have so far turned the tide of public opinion against hard-drinkers, that farmers and manufacturers have found it practicable to procure laborers, and carry on their business, without the use of ardent spirits; some who had entered on the way to ruin, but who still retained some regard to character, have been arrested in their progress; and many, who, in all probability, would have been enticed and overcome, have been prevented from commencing this downward course.

We notice, with gratitude and pleasure, that the legislature of the state have deeply felt the evil and the danger resulting from the prevalence of intemperance, and have passed a law which is admirably calculated to promote the desires of the General Association; and also that men of the first character, of different professions and denominations in the state, have formed a society for the promotion of good morals, and that the virtuous in different parts of the state are beginning to rally around the standard which they have erected. We mention also, with peculiar satisfaction, that the hands of the General Association are greatly strengthened by the exertions of their brethren in different parts of the Union. The several ecclesiastical bodies with which the General Association is connected are making vigorous and well directed efforts against the common enemy. A society has been formed in the state of Massachusetts for the suppression of intemperance and its kindred vices, which promises much.

The experience of one year furnishes lucid evidence that nothing is impossible to faith; that the "Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear;" that when his people begin to awake to a sense of their duty, he will bless their humble endeavors, and exceed their most sanguine hopes; and that if we perish our destruction will be owing to our own unbelief, despondency and sloth.

Much however remains yet to be done. We have but just entered the field; and though we have been successful in the first onset, yet if our success be not followed up with spirit and perseverance, we may yet be driven back with disgrace, and our condition rendered more hopeless by defeat.

It is therefore most earnestly recommended, that ministers continue to preach occasionally on the subject of intemperance, as circumstances may require; that churches keep up a brotherly watch and efficient discipline with special regard to this vice; and that all sober citizens associate for the suppression of every species of immorality and the promotion of good morals. It is further recommended, that a Committee of investigation and correspondence, on the subject of morals generally, and especially on the observation of the Christian Sabbath, be appointed, who shall report to the next session of the General Association.

The providence of God marks the present as a favorable, perhaps the only period of making a successful stand against the torrent of iniquity, which threatens to sweep away our dearest institutions and to overwhelm our country in ruin. Our own vices have become glaring, and the machinations of the enemies of our peace, which have been long undermining the foundations of our social happiness and the hopes of our posterity, have become apparent, and the thinking part of the community perceive their menacing effects; the judgments of heaven are descending upon us in quick succession and increasing severity; the people begin to feel that these are indeed the visitations of a holy God for our sins, and that the only hope of their removal or mitigation is in a speedy repentance and reformation. If these circumstances and this opportunity be not improved, we shall probably sink into a state of increased stupidity, and God will send upon us judicial obduracy and irrevocably seal the destruction of our

country. The stream of our prosperity will have passed away, to know no reflux, till the light of millennial glory shall cover the earth. We may observe, on the other hand, for our encouragement, that while the enemy is coming in like a flood, the Spirit of the Lord is lifting up a standard against him; that he is remarkably blessing and succeeding all the efforts of his people to promote happiness, and advance the Redeemer's kingdom. Under his banner, one may chase a thousand, and five may put ten thousand to flight. The violence of the struggles of the great adversary are the sure harbinger of his speedy defeat and bondage. We may therefore be animated with the hope that the battle will be short; that the great Conqueror will soon appear, and bring forth judgment unto victory.

Now therefore is the time to rally round the institutions of our forefathers, to build up the breaches, to fortify the walls, and strengthen the standards.

Per order of the Committee,

LYMAN BEECHER, *Chairman.*

Voted, That the Rev. Messrs. Lyman Beecher, Abel M'Ewen, Roswel R. Swan, Thomas Robbins, and Aaron Dutton be a Committee of investigation and correspondence, on the subject of morals generally, and especially on the observation of the Christian Sabbath; and that they make report to the General Association, at their next session.

Upon the report of a Committee appointed "to consider the subject submitted to the General Association, relative to the expediency of requiring persons to study Divinity a definite time, previous to their being examined for license," the following preamble and vote were passed:

The General Association, feeling the importance of uniformity in the Churches, the necessity of some general rule on the subject, and also the importance of Students in Theology being under the care of some particular Association,—

Voted, To recommend to the respective Associations in the State, that they express to this Body, at their next annual meeting, their opinions relative to the time, during which it is expedient for persons to be employed in the study of Theology, previous to their examination for licence to preach the gospel; and also relative to their being under the care of some particular Association, whose recommendation shall be necessary to qualify them for license by any other Association belonging to this Body.

The Committee, appointed "to prepare a summary account of the state of religion, &c." made a report, which was accepted as follows:

The Committee, appointed to report concerning the state of religion in this State and the Churches in connection with us—beg leave to report,—

THAT from the accounts given by each Association it appears, that Hartford North Association contains 19 churches, 4 of which are vacant; that the churches are harmonious in doctrine, no new errors having interrupted their peace; that meetings for special prayer are usually holden weekly; and that in several places, especially in East Hartford and

West Suffield, there are happy indications of special divine influence.

The Association of Hartford South reported, that they consist of 14 churches, all in peace; that they have no revivals of religion; and that they have to lament the flagrant violation of the Sabbath, by the travelling both for amusement and business through their bounds.

The Association of New Haven West reported, that they consist of 28 churches, 3 of which are vacant; that the state of religion generally is at present low, though they have to record with great gratitude to God, the commencement of an attention to religion among the Students in Yale College, which still continues, and some special divine influence in several churches besides; that the good effects of former revivals are still manifest; and that there seems to be an increased disposition among the people and civil magistrates to resist the violation of the Christian Sabbath.

The Association of New Haven East reported, that they consist of 13 churches 2 of which are vacant; and one long desolate has been lately supplied with a pastor, and is blessed with some special influence of the Holy Spirit. Generally they have no revivals, though the state of morals is better than in former years, in consequence of past effusions of the Holy Spirit. Especially there is an increasing disposition to resist the sin of intemperance and the violation of the Christian Sabbath.

The Association of Fairfield West reported, that they consist of 16 churches 4 of which are vacant; that the public worship of God on the Sabbath is generally well attended; that a missionary spirit has manifested itself with happy effects upon the churches; that numerous female charitable associations have been formed for the education of poor and pious youth for the ministry; that they have been annoyed by the sin of intemperance and the prophanation of the Sabbath; and that the public mind is beginning to array itself against these sins. In several places, there are appearances of a begun work of the Holy Spirit in the conversion of sinners to God; and the prosperity of several churches has been essentially advanced by the establishment of funds for the support of the gospel.

The Association of Fairfield East reported, that they consist of 13 churches 5 of which are vacant; that there has been in their bounds the past year some attention to religion in several congregations; that one of the churches is endangered by hurtful errors not checked in season by a firm and vigilant discipline.

The Association of New London reported 15 churches, 2 vacancies; that although they have no revivals of religion, there is within their bounds an increased disposition to attend the public worship of God on the Sabbath; that vacant churches, which have been long desolate, are reviving and beginning to provide for themselves the enjoyment of gospel ordinances; that intemperance and the violation of the Sabbath have been opposed with good effects; and that the vacant churches acknowledged that they had been encouraged and benefited by the special attention of the ministers of the Association in visiting among them.

The delegates from the Middlesex Association reported, that they consist of 16 churches; that the public worship of God on the Sabbath is generally well attended in their limits; that there is in one place an appearance of a begun work of the Holy Spirit; that meetings for social prayer are often held; and that, except one or two difficult cases of discipline, the churches enjoy quietness.

The delegates from the Association of Tolland reported, that they consist of 13 churches; that religion has greatly declined in all of them; and that the Association had recommended it to the churches to keep a special fast on that account. Several of their vacant churches are however arising from the dust, and are preparing, it is believed, again to enjoy gospel ordinances.

The delegates from Windham Original Association reported, that though there be in their limits a general declension of religion, and an

alarming profanation of the holy Sabbath, by travelling and labor, there are recently more favorable appearances, particularly in the increased attention to meetings for social prayer, and the increased religious enterprise of the pastors of the churches to promote a revival of religion. They state that in Killingley there has been the past year a revival of religion.

The Association of Litchfield North reported, that they consist of 19 churches of which 2 are vacant; that there have been recently fewer breaches of the Sabbath than had been common before; and that there had been a manifest diminution of the quantity of ardent spirits consumed, and less appearance of intemperance; that pleasing revivals of religion have taken place in Kent, New Hartford, Canton and Torrington; and that in several other places there have been desirable tokens of the divine special presence.

The delegates from the Association of Litchfield South reported, that they consist of 15 churches 3 of which are vacant; that they are peculiarly harmonious as to the doctrines and discipline of the gospel; that they have been favored with special tokens of the divine favor in revivals of religion, particularly in South Britain, Southbury, Plymouth and Litchfield; that the itinerations of the pastors in the churches within their limits, and their attention to remote villages and destitute neighborhoods, have apparently been crowned with signal success.

From the General Assembly of the Presbyterian church, we learn, that during the past year the number of churches within their bounds has considerably increased; that great harmony prevails in their churches; and that in a number of places, particularly in the Presbyteries of Onondaga, Albany, Hudson, and Jersey, there have been extensive revivals of religion. We further learn, that, notwithstanding these favorable circumstances, there are yet many places, within the bounds of the General Assembly, where lukewarmness, and a neglect of religious ordinances prevail and the vices of profane swearing, drunkenness, and Sabbath breaking exist, to an alarming degree.

It appears, that in Massachusetts, the state of religion, in many respects, is unhappy; but on the whole, things are encouraging. Though in the Commonwealth in general there is an alarming stupidity as to divine things, yet God has been pleased to bless a number of places with the copious effusions of his Holy Spirit. Williams College, Stockbridge, Haverhill, Bradford, Hadley, South Hadley, Granby, Belchertown, Ware, Amherst, Monson, and some other places, we learn, have thus been specially distinguished by sovereign grace. It likewise appears, that very laudable measures are vigorously and successfully used for the promotion of evangelical knowledge and the interests of Zion. Essentials of the truth use their efforts; but the great Head of the church has added to the numbers and graces of his people and faithful servants. Benevolent institutions are multiplied; the Theological Seminary, and other evangelical colleges are blessed; sectarians are stated to be on the decline; missionary exertions are pursued with increasing ardor, and the friends of the Redeemer have occasion to thank God and take courage. A great work, however, still remains to be performed.

The churches in New-Hampshire have not been left without a token for good. Several of them have been visited by the special influences of the Holy Ghost. Yet thousands and thousands of precious souls, in destitute parishes, are in perishing need of instruction, reformation, and religion. There is a Bible, Cent, and Tract Society in this state, which have recently been formed, and by which it is expected considerable will be done to promote the cause of religion.

In Vermont the ways of Zion mourn. The churches are covered with a cloud. Special exertions are used by the Missionary, Bible, and other benevolent societies and institutions for the promotion of the interests of the Redeemer's kingdom. But instances of religious revivals have been much fewer than in years that are past. Though an affectionate and in-

creasing union subsists between the Pastors of the flocks, yet many of the professing friends of Zion are unhappily disagreed. Some, in this day of trial and rebuke, have even apostatized from the faith. Such however as have passed the fiery trial, are purified and made white. There is in this state a broad field for missionary exertions, in which there are many infant churches hungering for the bread of life. The harvest truly is great but the laborers are few.

On the whole, it appears that the cause of religion and good morals have manifestly been promoted extensively the past year, and that all the friends to religion and good order have abundant encouragement to pray without ceasing, and do with all their might what their hands find to do, not doubting that they will reap in due time if they faint not.

The following letter to the churches in connection with this Association, on the subject of raising money to defray the expenses of Delegates to the other ecclesiastical Bodies, drawn up by a Committee appointed for the purpose, was accepted and approved :

The General Association of Connecticut, to the Church of Christ in

BRETHREN,

It having been found difficult to support the delegation of the General Association, to the several ecclesiastical Bodies out of the State, with which they are connected, we have thought proper, presuming upon your interest in the common cause of the Redeemer, to request your co-operation in the manner hereafter expressed.* Should the liberality of the churches render contributions unnecessary for any particular year, the Association will give to the churches due notice of the fact.

Whereas, in the providence of God, the demand for able and faithful ministers in the church is much greater than any supply which can reasonably be expected, without special exertions for that purpose, and many vacant churches and new settlements, and millions of poor heathen, must be deprived of the gospel ministry, unless supplies can be provided : And,

Whereas Female Charitable Associations, for the education of indigent and pious youth for the ministry, exercise a charity burdensome to none, nor interfering with other charitable purposes, and which brings the opportunity of efficacious charity within the reach of multitudes, whose single pittance might not otherwise be given, or attended if given, with little effect : And,

Whereas the combined charity of such Associations, if extended to all the congregations in the State, might be expected to produce a great effect in supplying the destitute with faithful pastors : Therefore,

Voted, That it be earnestly recommended to the several Associations belonging to this Body, that they promote, by all practicable means, the formation of Female Charitable Associations for the education of indigent and pious youth for the gospel ministry.

The Rev. Maltby Gelston was appointed to preach the *Concio ad Clerum*, at the Commencement in New Haven, in September next.

* See *Votes of the Association on the subject*, page 263.

The following persons were appointed to certify the regular standing of preachers travelling from this into other parts of the United States, *viz.* Rev. Messrs. Nathan Perkins, D. D. William Robinson, Benjamin Trumbull, D. D. John Elliot, Joseph Strong, D. D. Isaac Lewis, D. D. David Ely, D. D. Moses C. Welch, D. D. Samuel J. Millē, Lyman Beecher, Frederic W. Hotchkiss, and Nathan Williams, D. D.

The following persons were chosen receivers of money in their several Associations, for the treasury of the General Association, *viz.* Rev. Messrs. Henry A. Rowland, William Robinson, Samuel Merwin, Timothy P. Gillet, Samuel Nott, Roswell R. Swan, Elijah Waterman, Ludovicus Weld, Charles Prentiss, Amos Chase, David D. Field, and Ephraim T. Woodruff.

List of unsettled ministers in the State, and of licentiates from the several Associations, *viz.* *Of unsettled ministers,* Rev. Messrs. David Avery, Mansfield; Simon Backus, Bridgeport; David Bacon, Cheshire; Daniel C. Banks, Trumbull; Jonathan Bartlett, Reading; Gershom Bulkley, Middletown; Aaron Cleveland, Suffield; Oliver Hitchcock, Cheshire; Calvin Ingals, Stafford; Gordon Johnson, Killingley; William Lockwood, Glastenbury; William F. Miller, Windsor; Samuel Munson, Huntington; John Noyes, Weston; Daniel Parker, Sharon; Samuel Stebbins, Simsbury; Samuel Sturges, Danbury; Zephaniah Swift, Roxbury; John Taylor, Enfield; Daniel Waldo, Suffield; Simon Waterman, Plymouth; Elijah G. Wells, Sterling. *Of licensed candidates,* Messrs. Samuel Backus, Canterbury; Daniel Banks, Weston; John Clark, Washington; Chester Colton, Hartford; John G. Dorrance, Brooklyn; Matthew B. Dutton, New-Haven; Cornelius B. Everest, Cornwall; John H. Fowler, Guilford; Asahel Gaylord, Norfolk; Nathan Grosvenor, Sturbridge; Nathaniel Hewit, New London; Francis King, Vernon; Ammi Linsley, Branford; John Marsh, Jr. Wethersfield; Alfred Mitchel, Wethersfield; Asahel Nettleton, Killingworth; David A. Sherman, New-Haven; Joseph Treat, New-Milford; Joseph Vaill, Jr. East-Haddam; Hezekiah G. Ufford, Stratford; Cyrus Yale, Lee.

Voted, That the next meeting of the General Association be at Fairfield, at the house of the Rev. Heman Humphrey, the third Tuesday of June, 1814, at 11 o'clock, A. M.

After a prayer by the Rev. Joseph Emerson, adjourned, *sine die.*

ELIJAH WATERMAN, }
BEZALEEL PINNEO, } *Scribes.*

*Means of Religious Instruction
in the United States.*

Mr. Editor,

In your Magazine for July, you have given your readers much instructive entertainment in the letter from Mr. Samuel J. Mills, Jr. respecting the religious state of the western country. I take the liberty to send you a few reflections upon that letter which are at your disposal.

N.

Mr. Mills and Mr. Schermerhorn, in their late mission through the south-western parts of the United States, have performed a very important service to the Christian public. Their tour must have been laborious, and the greater part of it difficult, not to say dangerous. A journey through the states of Ohio, Kentucky, and Tennessee, in the winter season, is incomparably more difficult and fatiguing, than in New-Hampshire and Vermont. To the care of a merciful Providence, by which they have been preserved, their friends must be highly indebted.

The letter from Mr. Mills gives a very interesting account of the religious state of the western country. This is a subject to which the attention of the friends of the Redeemer, and the friends of the best interests of our country, has not been sufficiently called. The exertions of the Missionary Societies in New-England in consequence of the limited state of their funds, have been confined principally, to the new settlements in New-York, Vermont, New-Hampshire, and the district of Maine.

In this measure they have acted upon the most correct principle, as the objects of charity most contiguous always have the first claim upon our attention. In proportion to the attention which these parts of the new settlements have received from our Missionary institutions, their religious state has been made known. The western country properly so called, that is, that part of the Territory of the United States, west of the Allegany Mountains, containing about one million of inhabitants, with the exception of some small districts, having been almost wholly destitute of Missionary labors, from this quarter, its religious state is very little known. As it was a very important part of the design of Messrs. Mills and Schermerhorn's mission to obtain information respecting the state of religion in the western country, this object seems to have been constantly in view, and the result of their exertions must be productive of the most beneficial effects.

From the facts furnished by Mr. Mills' letter, it appears that the western country is most deplorably destitute of religious instruction, and the ordinances of the gospel. The bible is very little known, the number of worshipping assemblies on the Sabbath is very small, and still less is the number of persons devoted to the work of the Christian ministry. Without public worship, the Sabbath is disregarded; without the ordinances of gospel instruction, family religion and the religious education of children are neglected; the bible is forgotten and unknown,

religious books are not procured or read, prayer is unpractised, and the Saviour of the world is scarcely noticed with a transient thought.

The causes of this great destitution of the blessings of the gospel are sufficiently obvious. The western country has been settled by emigrants from the older parts of the United States and from Europe. It is always true that a great portion of emigrants to all new countries, wish to be liberated from all the bonds of religious habits and instruction. And the prospect of such exemption is no inconsiderable motive to their removal. In addition to this, many of the settlers of new countries, who may have been orderly observers of religious institutions, have been such from habit, and the influence of prevailing custom; and when they find themselves in situations where practices of this kind do not prevail, and where they cannot be maintained without effort and self-denial, their former habits are very easily laid aside. A small portion of the settlers of all new countries are the true friends of Christ. For the holy wisdom of heaven always disseminates the church, and a little of *the salt of the earth* is scattered abroad to prevent universal ruin. But there are many reasons why Christians in new settlements do but little for the cause of truth. Destitute of gospel ordinances, destitute to a great degree of a knowledge of the general dealings of God with his church, their graces languish, their affections are cold, their stupidity and corruptions increase, and their loved Saviour is almost forgotten. They are

greatly burdened with the cares of life; the necessary labors for a comfortable living, and for a desirable provision for their families, are great, engaging their constant attention, and they find themselves little disposed to attend to the more important concerns of the life to come. In the new countries, Christians do not have their usual proportion of influence; in the general efforts for pre-eminence which necessarily prevail in an unestablished state of society, the virtues of the Christian character must be obscured. Thus, though God has his witnesses in the new countries, their efforts are feeble, and their success is small. Of the foreigners, who compose no small portion of the population of our western country, some few, with strong attachments to particular modes and forms in religion, appear to be humble Christians. But the greater part of them left their native countries with the desire of an emancipation from all the bonds of social order, civil and religious.

The state of the settlements in the western country is such as to render it very difficult for the people to procure the ordinances of divine instruction. The people are widely dispersed over extensive territories; most of the settlements are small, and frequently, at a distance from each other. Usually there are not more than twenty or thirty families, seldom more than fifty or sixty within a convenient distance for public worship. Of this number, a considerable part, in many settlements the majority, wish to have no religious service, and no religious obser-

vation of the Sabbath. The residue are frequently attached to different systems of religious sentiments, frequently to such as are very erroneous, and thus are unable to unite in any uniform mode of Christian practice. Such a state of things being favorable to the progress of error, errorists of various descriptions readily improve the opportunity to inculcate their favorite notions, which, however variant from each other, are all prejudicial to the cause of truth. Under such circumstances, it is not to be wondered that the correct ministrations of the gospel are very little if at all enjoyed; that the ordinances of Divine truth are almost unknown. The difficulty of procuring qualified teachers of religion, where there is a disposition to make the attempt, is great; and the obstacles and disappointments attending such attempts, often produce discouragement.—The difficulty of procuring religious books greatly diminishes their circulation. They are scarce and dear, the most of the people feel unable to bear any expense beyond the necessities of life, and no charitable or literary establishments encourage the diffusion of religious knowledge.—While not a small part of the people, from a want of early education, are unable to derive any benefit from the use of books, a general neglect of those means of information becomes in a degree habitual with those who are better able to improve them.—With all these obstacles to the propagation of religious knowledge, it is not to be forgotten that the western country derives no assistance from the pro-

visions of public law. A people, who have long been used to the aid of civil institutions for the support of the ordinances of religion, do not perceive, and cannot appreciate their salutary effects. Without the influence of the laws of this State, which require that every family should be furnished with a bible, that every apprentice and every indented child, male or female, becoming of age shall have a bible, and that the bible shall be constantly used as a school-book in common schools, it is impossible to say how many families in Connecticut would be destitute of the word of life. With all these provisions, the agents and members of the Bible Society often find families who have not the sacred volume in their house. The western states, generally, have no laws to encourage the diffusion of religious knowledge, or the maintenance of Christian institutions, but rather they studiously avoid every thing of the kind.

From this cursory view of the religious state of the western country, we need not be surprised at the unfavorable facts, which are disclosed in Mr. Mills' letter. It is rather a matter of pleasing thankfulness, that divine Providence has provided for them, against so many obstacles, such a portion of gospel instruction as they appear to enjoy. Some particulars contained in the letter may very properly be noticed. In the state of Ohio, excepting New-Connecticut, he states that there are twenty-four Presbyterian and three Congregational Ministers. These reside in seventeen counties, of which he gives the names.

The counties in which there is no minister, of which there is a number, he observes he does not particularly mention. These counties are as large in extent as the counties in New-England. He adds, "South of New-Connecticut, few bibles or religious tracts have been received for distribution among the inhabitants. The Sabbath is greatly profaned; and but few good people can be found in any one place." Of the country further down the river Mr. Mills observes, "There are in the Indiana Territory, according to the last census, 24,520 inhabitants, and there is but one Presbyterian minister, Mr. Scott living at Vincennes. The Methodists, and Baptists are considerably numerous. In the Illinois Territory, containing more than 12,000 people, there is no Presbyterian or Congregational minister" Of the largest and oldest of the western states, it is said, "There are, in the state of Kentucky, as nearly as we could ascertain, 83 Presbyterian ministers, 61 churches, and 1,200 communicants." He mentions a separate Presbytery, a part of which is in Tennessee, containing eleven ministers and about 1000 communicants.— "The Baptists are very numerous in this state. They have 142 preachers, 263 churches, and 21,660 communicants.— The denomination called New-Lights have 15 ministers, 20 churches, and 1000 communicants. There are also 6 Roman Catholic priests, and 12 places of worship."—"In the state of Tennessee, there are 23 Presbyterian ministers, and 45 churches. The Methodists are much

more numerous; about 80 ordained preachers, 125 licentiates, 13,500 whites in society, and 500 blacks. The Baptists have in this state a number of societies." Respecting the Mississippi Territory, the letter observes, "There are at present 4 Presbyterian ministers in the territory, and five or six churches. Whole number of communicants 113. The Baptists have 6 ministers and 5 licentiates, about 15 churches, and 494 communicants. The number of the Methodists is about equal to that of the Baptists." In the Orleans Territory, with the exception of one Methodist preacher, there was no minister of any protestant denomination. The whole number of Presbyterian and Congregational ministers mentioned, is 98. As the most of these have two Congregations in an individual charge, the number of congregations supplied, including those supplied by candidates, will be about 200. These cannot be estimated to contain on an average more than 60 or 70 families. For all those who do not voluntarily attach themselves to a congregation, are considered as having no connexion with it. There are thus about 78000 people supplied with religious instruction, by Presbyterian and Congregational ministers. But this supply is partial, as the most of the ministers preach to two different congregations.—A considerable number of preachers and congregations of other religious denominations are mentioned. But on the examination of the statement it will appear that the supply of Christian instruction ven

from these is but small. The Baptists prevail principally in Kentucky. Of these it is said there are 142 preachers, 263 churches, and 21,660 communicants. The greater part of these preachers sustain that character but partially, preaching or exhorting as circumstances or a disposition may afford opportunity, pursuing the work of the ministry, not as the business, but merely as an occasional duty of life. A considerable part of them do not preach steadily on the Sabbath, and the greater part do not sustain the ministerial character on any other day of the week. In saying this, I mean no intimation concerning their moral or Christian character, but merely to show in what sense they are to be considered as teachers of religion. Their churches have 21,660 communicants. It is well known to be the practice of that denomination, particularly in the western country, to receive to their communion the greater part of those who are considered as belonging to their congregation, including many youths and children. In this number we cannot reasonably include more than seven or eight thousand families. Probably about 45,000 people.—The Methodists are the most numerous in Tennessee. Mr. Mills mentions that they have about 80 ordained preachers, 125 licentiates, 13,500 whites in society, and 500 blacks. The most of these preachers are termed "local preachers," and preach but little. They are generally engaged in mercantile, mechanical, or agricultural employments, and some of them in the con-

cerns of civil life. Their circuit preachers, which constitute the smaller part of their number, are generally laborious, and preach much. Those who are considered as connecting themselves with this denomination, are received into their classes, or societies. Many belong to the classes, who are not communicants in the churches. Of those who are said to be in society there are 14,000. Twice that number of people may be considered about the amount of their connexion. The other religious denominations are few. The number of preachers mentioned, besides what have been noticed, are 43. It is also observed there are a considerable number of preachers of the denominations which have been noticed, in different parts of the country, whose numbers could not be ascertained. According to the inferences which have just been made, the number of Baptists in Kentucky, and the number of Methodists in Tennessee, including all the people belonging to those denominations, amount to 73,000. Of these and the other denominations which are mentioned, excepting the Presbyterian, in the countries taken into the account, it may be concluded there are about as many more. About 146,000 people who may be said to enjoy religious instruction. Yet a great portion of those who administer this instruction, without detracting at all from the purity of their intentions, must be very indifferently qualified for the sacred employment.—But few have been educated with a view to the ministerial office, and the greater part are

necessarily engaged in the ordinary employments of life.

According to the census of 1810, the States of Ohio, Kentucky, and Tennessee, and the territories of Indiana, Illinois, and Mississippi, contained 976,152 inhabitants. At the time Mr. Mills collected his account, the number must have considerably increased, and after deducting New-Connecticut, probably exceed one million. (The countries of Orleans and Louisiana, we do not take into the account.) Of this population, by the result of the information procured by Messrs. Mills and Schermerhorn in their laborious researches, two hundred and twenty-four thousand may be said to be supplied with Christian instruction and the ordinances of the gospel.— Yet this, as we have seen, is necessarily partial and imperfect. Of the remainder of this extensive population, including more than three-fourths of the whole, the greater part occasionally hear a sermon, by casually falling into a place of worship, by the means of a Missionary, an itinerant preacher, or at their sacramental occasions, which are commonly public, and attended by a great concourse of people. Some of these have a Bible in their house, yet seldom does it have opportunity to present its heavenly truths to their view. But while this is the case with the better part of those who do not enjoy stated gospel ordinances, great numbers are, in all respects, *without God in the world.*

After presenting this account of the religious character of the western parts of the U. States, it may be proper, previous to

any particular remarks, to give a sketch of the external state of religion through our country.—

I know of no better criteria to determine the religious character of any people than the number of worshipping assemblies on the Sabbath, and the number of professed teachers of religion. According to an estimate which was made about a year ago, from a careful examination of the best lights that could be obtained on the subject, the number of religious congregations in the United States, exclusive of Louisiana, including all Christian denominations and Jews, was 3800. The number of professed preachers of the gospel was about 2850. The number of worshipping assemblies on the Sabbath, who meet to praise and pray, was estimated at 3036.— By the census of 1810, our population, without Louisiana, is 7,142,502. There is, therefore, one religious worshipping assembly on the Lord's day to 2352 inhabitants. For though our population is regularly increasing, there is not an increase of the proportionate number of worshipping assemblies. In G. Britain and Ireland, the number of assemblies for worship on the Sabbath, are as many as one to every eight or nine hundred inhabitants. In France, Spain, Portugal, Italy, Austria, and Switzerland, aside from the temporary suspensions of war, the number is supposed to be still greater. In Holland, Prussia, Denmark, and the states of Germany, the number is something less, perhaps one to 1100, or 1200 inhabitants. The proportion in the northern kingdoms, probably, is still less; but

cannot be estimated lower than one religious assembly to 1400 or 1500 inhabitants. The events of war during the last year, unfolded a state of things in Russia more favorable than had been generally believed to exist. Of many facts, I notice one only. The number of churches in Moscow was 1600. The population of that city could not be estimated higher than 160,000, or possibly 200,000.— These facts are not stated to produce an unfavorable impression of our native country, which we all love; but that we may have a correct view of our national religious character.— We have been so long in the practice of eulogizing our own country, as distinguished in all excellencies, that we have imbibed a variety of mistakes.— Our Christian standing is lamentably low, such indeed as provokes the holy frowns of a righteous heaven, and such as it is, it ought not to be concealed.

There is indeed a great difference in different parts of our country. In Massachusetts and Connecticut there are as many worshipping assemblies on the Lord's day, as there are thousands of people. But it is unnecessary to make comparisons.— The number of professed teachers of religion, in European countries, is generally greater than the number of worshipping assemblies on the Sabbath. In our country it is less.

The religious state of our country demands the most attentive consideration of every friend of Zion, and every friend of the best interests of man.— To the readers of a Christian Magazine, it need not be ob-

served that the Church of Christ is a nation's bulwark.— Our statesmen may devise the wisest measures of human sagacity for their country's welfare; the executive officers of the laws may use every effort to resist the torrent of corruption; but if there be not faithful servants of Emmanuel laboring to restore Zion's desolated walls; if there be not many penitent suppliants daily kneeling at the mercy-seat of a divine Saviour, our political watchmen will watch in vain, and our ruin will be remediless.

In some things, the aspects of our country are favorable, and afford grounds of encouragement and hope for the friends of Zion. The Missionary Societies, which have been formed within a few years past, to supply the destitute parts of our country with the blessings of the gospel, do not discontinue, and, generally, do not remit their exertions, to extend the knowledge of our common salvation. The Bible Societies, which are institutions of a more recent nature, have been multiplied, and are making vigorous and most useful exertions, for the diffusion of the Holy Scriptures. It may be safely calculated that the number of Bibles owned in the United States in 1815, will be double the number owned in 1810. These means, which God has appointed for the salvation of immortal beings, will never be wholly unattended with the divine blessing. They will be made effectual, in some degree, of rescuing the slaves of sin from the bondage of iniquity, and bringing them to the enjoyment of Christ.

The exertions which have been made to convey the knowledge and the ordinances of the gospel to the western country, are deserving of the most honorable mention, and have been signally distinguished with the divine blessing. That those extensive settlements are not at this time wholly destitute of the blessings of salvation, is owing, under the divine favor, to the benevolent exertions of the friends of truth. The General Assembly of the Presbyterian Church, and the Synod of Pittsburgh, acting as Missionary Societies, have sent Missionaries over that extensive country, and though their own extensive limits could well employ all their exertions, they have ever been mindful of the infant settlements who were forming and extending our frontiers. The western Presbyteries also, as they have been organized from time to time, though composed of a few members, and these widely separated from each other, have paid a laborious attention to the famishing flocks in the wilderness, multiplying around them; and though able to do but little, have not withheld the crumbs of the bread of life. Individual ministers, of whom many that are pious and faithful, God has disposed to sit down in most inhospitable stations, have labored through extensive regions, generally, without any compensation except a small pittance derived from the voluntary donation of the people. The work of God's good spirit which overspread that country in 1802 and 1803, raised up laborers for the vineyard, and disposed many to hunger and seek for the bread of life.

The part of the State of Ohio, denominated New-Connecticut, is particularly noticed in Mr. Mills' letter. He observes, "that is, in my opinion, far the most desirable part of the state; certainly as respects the moral and religious habits of the people living there. They are far advanced above any country of equal extent and population; west of the mountains." This is believed to be a correct statement, and the reason of this favorable distinction is to be found in the systematic and persevering exertions of the Connecticut Missionary Society in supplying those settlements with Missionary labors. Missionaries were stationed there at a very early period of the settlement, and have continued without interruption to the present time. The difference in the state of society, in that and some other parts of the state, is not because of the number of New-England people. Other parts of the state have had as great a proportion of New-England settlers as that. There has been no time in which the majority of the people of New-Connecticut have been natives of New-England. The state of things to which we refer is owing, primarily, to the blessing of God on the labors and the influence of Missionaries. They knew the benefit of systematic regulations, of religious and literary establishments, and their exertions to put them in operation in those infant settlements, have been singularly successful. The judicious method which the Connecticut Missionary Society have adopted, of encouraging the small settlements

to call and settle ministers for such a portion of time as they are able, and to employ them for the residue of their time in Missionary service, affords a most powerful encouragement to those who are disposed to make exertions, and defeats the efforts of such as would oppose all gospel ministrations. There are now in New-Connecticut ten or twelve respectable and laborious ministers of Christ, that are settled, whereas without the aids of Missionary exertions, it could hardly have been expected that there would have been any. These things show sufficiently the immensely beneficial effects which have been produced by the Missionary efforts which have been made by the pious and liberal people of our country for fifteen years past.

With all that is done at present, or that has been yet done in the Missionary service, the calls of the western country and of the various parts of our land, immensely exceed the ability to supply them. If the annual resources of all the Missionary Societies in the United States were five times greater than they now are, they could be most profitably and effectively employed. What a vast population in the western country are destroyed for lack of knowledge. Their destitution is in a great measure their own fault. Bet it so. *The carnal mind is enmity against God.* The human heart loves not the gospel of salvation. Men will not seek for the knowledge of that truth which teaches that they must deny ungodliness and follow Christ. But it must be carried to them, and left with God to be

rendered effectual. *Go ye, and teach all nations.* Christ taught his disciples to carry the gospel to their fellow-sinners, to carry it to their eyes, their ears, their consciences, their hearts, not waiting for them to apply for it, and he would accompany it with a divine success.

Our country needs the exertions, and all the exertions of the friends of the gospel salvation, not merely in consideration of the needy state of the new settlements, but of the great destitution of gospel privileges in many of the older parts of the United States. In a paper lately addressed to the public by "The Massachusetts Society for promoting Christian Knowledge," it is stated that in the counties of Rockingham and Strafford, the two oldest and principal counties, in N. Hampshire, "containing according to the census of 1810, (exclusively of Portsmouth and Exeter.) 75 towns, and 83,047 inhabitants, 46 towns were, in December last, destitute of the public stated means of grace; and their inhabitants, 40,286 souls, not only precluded from the blessings of a regular ministration of the word and ordinances, but exposed to the errors of enthusiastic and false teachers by whom the remaining friends of the religion of their fathers are counteracted, depressed and discouraged. Of these 46 towns, some have been destitute ten, some twenty, some thirty, some forty years, and in several the gospel ministry has never been stately enjoyed." The older counties in the Southern States are hardly less destitute of the knowledge and ordinances of

the gospel than the western country, of which we have given a particular account. Indeed it is questionable whether the most popular parts of the states south of the Potomack, including all the flat country, are better furnished with religious instruction, in proportion to their population, than the states adjoining the Ohio.— They feel a great indifference to the gospel of Christ, because they know not what it is. Destitute of the ordinary means of learning its nature and worth, they have the most inadequate or erroneous conceptions of its true character. The people of Richmond, weeping over the smoking ashes of their nearest friends, could subscribe but 2000 dollars for the erection of a Church in the fatal enclosure, because they knew not that the gospel brings effectual consolation to the afflicted. And their first people could speak of those who were suddenly consumed, as going necessarily to heaven, not so much from adoption of errors, as from a want of just instruction concerning the truths of God. Many of the southern planters are men of hospitality and of amiable character, and would afford encouragement to any discreet faithful minister of Christ. The itinerant Methodist preachers are generally treated with much kindness in the southern states; and it is not because they are Methodists, but because they are ministers of the religion of heaven. Could pious and judicious ministers be sent as Missionaries, and directed to fix their stations in the large towns and most public places in the southern states,

with an understanding that they were to be supported from abroad so far as they could not be from their hearers, there is sufficient reason to believe that they would in a little time rear and establish respectable congregations, and faithful evangelical churches for Christ.— There is every reason to believe that similar measures, could they be adopted and pursued with steadiness, would produce surprising effects in all the destitute parts of our country, to the honor of God, and to the glorious enlargement of our Zion. For these desirable objects, the resources of our Missionary Societies are insufficient; but the exertions and the prayers of God's people will be directed to this most interesting subject that the efforts for the restoration of our beloved American Israel may continually increase, that the salvation thereof may go forth as a lamp that burneth.

In the present state of the Foreign Mission gone from this country, while its operations are necessarily embarrassed by the events of war, and while the resources of the Board of Commissioners for Foreign Missions are amply sufficient for the prosecution of the experiment that is now making, it may be worthy of the consideration of the several Auxiliary Foreign Mission Societies in this state, whether the older parts of our country, which are destitute of gospel ordinances, may not be very proper objects for their charitable attention. In all their efforts for the church's prosperity, may the blessings of the Holy Spirit rest upon them.

RELIGIOUS INTELLIGENCE.

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The following extracts are taken from the Report of the Trustees of the Massachusetts Missionary Society, which met in Boston the 25th of May.

Brethren,

THE return of this anniversary brings along with it many and grateful impressive recollections. Many and precious have been our opportunities of meeting for the most interesting purposes;—of taking sweet counsel together, and going to the house of God in company;—of mutually kindling and enlivening the holy flame of Christian love;—and of uniting our hearts and hands in measures for promoting the kingdom of our Lord and the salvation of those for whom he died. Many have been the smiles of God upon our deliberations and endeavors; and great our obligations to Him for the privilege granted us, from year to year, of doing something, by our combined exertions, for the advancement of his cause and the glory of his name. May these obligations be duly felt by us all; and with one heart may we pay our devout acknowledgments, and implore the continuance of the Divine favor.

[From their account of the Missionaries employed the last year, we have selected Mr. PETTENGILL'S narrative of his own labors. It is a lively picture of the miseries attending this unhappy war.]

Mr. Pettengill had for several years been settled in the ministry at Champlain, a town upon the west side of the lake of the same name, and on the Canada line: but, in consequence of the war, his settlement was broken up, and his people thrown into a state of confusion and dispersion. Deeply afflicted by the event, and earnestly desirous of ministering to the spiritual instruction and consolation of his people in their distressed circumstances, and

of thousands of others on the frontiers similarly situated, he came down and made the case known to some members of the Board, and the duty of appointing him to the mission appeared peculiarly clear and urgent.

By the communications received from him, it appears, that his labors in the service of the Society commenced about the middle of August, and were continued without interruption into December; and after a suspension of about two months, they were resumed, and continued until the latter part of March; when finding the travelling extremely difficult, and his strength much exhausted, he judged it expedient to return to his family. His whole time in the service of the Society was about five months. His labors were performed under circumstances and amidst scenes which called for all the wisdom and fidelity of the minister of Christ; there is reason to believe that he was enabled to commend himself to every man's conscience in the sight of God.

"My mission," he says, "while it was attended with many depressing occurrences, introduced me into an extensive field of labor, and afforded me opportunity for communicating religious instruction to persons, in a great variety of distressing circumstances, who would otherwise have been almost entirely destitute of the means of grace. Though prohibited by my instructions, as well as by a sense of duty, from entering into political controversy, I considered it expedient to use my exertions to prevent depredations and bloodshed among neighbors, now viewed as enemies to one another, being divided by the provincial line. For this purpose I frequently passed into Canada, in such a manner, as not to offend either government, and preached to the destitute British subjects, and urged them by motives of religion, humanity, and personal safety, to restrain themselves, their Indians,

and all unprincipled persons, from molesting, under any pretext, our defenceless inhabitants. When it was practicable I held meetings near the line, composed of persons from both sides, and endeavored to address them in an appropriate manner, and impress it upon their minds, that a state of war does not alter the law of Jehovah, which requires us to love our neighbor as ourselves, and to do to others, as we would that others should do to us. I prayed repeatedly with different companies of the militia, and entreated them to enlist under the banner of Christ: frequently conversed and prayed with the sick and dying; spent considerable time in hospitals, conversing and praying with sick soldiers, and in distributing, among such as were able to read, the Bibles and tracts, left in my care by Mr. Osgood. The distressed, perplexed, forlorn inhabitants—the scattered companies of militia, collected from destitute settlements—the loathsome hospitals, filled with the sick and dying, claimed particular attention. I generally met with cordial reception; and I hope that the serious addresses to the young, the solemn warnings to the impenitent, the declaration of the promises of the Gospel to mourners in Zion, and the great doctrines of grace to thousands of attentive hearers, through destitute settlements extending about two hundred miles, have by Divine blessings produced effects, in some measure answerable to the benevolent design of the Society.”

[The Trustees thus close their Report.]

THE Trustees cannot close this report, without expressing their earnest hope, that the members of this Society will not grow cold in their charity, languid in their zeal, or weary in well doing. The cause in which they are engaged is incalculably important; and the success, which has hitherto attended their efforts, is such as should inspire them with increased animation. The times we know are dark, and many circumstances in the state of our

country are depressing; but those who profess to trust in the Lord, and to be engaged in his work, should never faint or be discouraged. While in view of the judgments with which the nation is visited we bow with reverence, humility, and submission, it should not be overlooked, that the fearful aspects of the times, instead of deterring the friends of Zion and of the true interests of mankind from exertion, should rouse them to augmented zeal, and more strenuous activity. If we lift up our eyes and take an extensive survey of our country, we shall see that the harvest truly is great, but the laborers are comparatively few. We call ours a Christian land, and are accustomed to consider it as being eminently enlightened, and blessed with religion; and, to be sure, we cannot entertain too high a sense of the many and inestimable favors of Heaven, with which it has been distinguished. It is, however, a melancholy and alarming fact, that great as our privileges are, and kindly as the Sun of righteousness has shone upon us, there are many thousands of people in these States, who visibly live without God in the world, and are really sitting in darkness, and in the region and shadow of death. Large sections of our country, more or less advanced in settlement, and some of them even populous, are without the stated ordinances of divine worship, without Sabbaths, and almost without Bibles. We need not go to the extensive, and destitute regions of the South and West to awaken our commiseration; we may look nearer home. In the District of Maine, that important part of our own state, more than two hundred towns and parishes are destitute of the regular and stated ministry of the Gospel. The call for the exertions of Christian benevolence are solemn, urgent, and deeply affecting; and it deserves very serious inquiry, whether our remissness in imparting the blessings of the Gospel, and promoting the cause of truth, piety, and virtue, among the thousands and millions in the land, who either willingly, or unwillingly, live with-

out regular religious instruction, may not be among the principal causes of that divine displeasure under which the nation is mourning and trembling. Great as the numbers are of those who are famishing for the bread of life, the means for supplying them are ample; and were Christians to feel as they ought to feel, were all to be done by them which might be done, no part of our country would long be left unsupplied.

Let us then, beloved Brethren, one and all, bring this subject home to our own hearts, and endeavor to press it upon the hearts of others. Let us not shut our eyes upon the wants of the multitudes ready to perish, nor withhold ourselves from doing whatsoever our hands find to do for their help. As a society let us stir up the spirit of Christian benevolence and zeal in our own body; be more enlarged in our views, more fervent in our prayers, more strenuous in our exertions; and be always ready to co-operate with other similar bodies in every eligible measure for advancing the common cause. And as individuals, let us call to mind the blood which was shed to redeem us, the price of all our hopes, and feelingly recognize our infinite obligations to Him who will have all men to be saved, and to come to the knowledge of the truth. Let us enkindle our hearts at his holy altar, and carry home the sacred fire to our friends and neighbors; and let us never cease to pray for the peace of Jerusalem, or think that we have done enough, that we have done any thing indeed, for her prosperity and increase, so long as any thing remains to be done.

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The TREASURER, and
Mr. JOHN JENKS.



British and Foreign Bible Society.

[We impatiently wait for the Ninth Report of this Society, which was made at the Annual Meeting, on the 5th of last May, in London. The following is taken from an English newspaper, and though not expressed in the most fit terms for a religious publication, informs us of the continued success of the Institution, and will warrant the Christian reader in anticipating great satisfaction from a more detailed account of the meeting.] Ed.

AT the Annual Meeting of this Society, held at Freemason's Hall, Great Queen-street on Wednesday the 5th inst. Lord Teignmouth was in the Chair, supported on his right by the Duke of Kent, the Bishop of Salisbury and other Ecclesiastical Dignitaries, Lord Gambier, Messrs. Thornton and Hoare; on his left by the Duke of Sussex, the Chancellor of the Exchequer, and Mr. Wilberforce; and behind there were many Members of both Houses of Parliament. His Lordship read with much feeling, a long and very interesting Report regarding the powerful effects which had been made in the dissemination of the Gospel throughout different parts of the Globe, which our limits will not allow us even to recapitulate. It was stated that in the course of the last twelve months 135,500 copies had been distributed, and 40,000 in Ireland. That a similar Society had been established in Petersburg, under an express Ukase of the Emperor, where subscriptions had been raised to the amount of 60,000 rubles, and that monarch had personally given 10,000. His Lordship also read a list of the liberal donations, legacies, and subscriptions

which had been made for the support of the "British and Foreign Bible Society," by all ranks and religious denominations in different parts amounting to 70,000*l.* sterling 55,000*l.* of which, much to their honor, had actually been furnished by the Auxiliary Societies throughout the United Kingdom.

His Royal Highness the Duke of Kent apologized for the absence of his Royal Brother, York, engaged in urgent military duties; and, after moving that the Report be printed and published, said, he was glad that the fundamental ground of the Society was, that the Sacred Volume was to be distributed without any annotations or comments and every individual left to put his own construction upon it. And it now fell to his share to perform the pleasing duty of proposing a vote of thanks to his Lordship, who so ably filled the chair, and always acted with a modesty inseparable from himself; "and (said his Royal Highness) had I been appointed to that situation I should certainly have apologized for intrusion. His Lordship's exertions have deserved praise far beyond any that this meeting can confer, and I have been only an humble imitator of his Lordship as a fellow laborer in the vineyard." His Royal Highness then sat down amidst shouts of applause.

The Bishop of Salisbury seconded the motion and paid a proper compliment to his Royal Highness.

His Royal Highness the Duke of Sussex then rose, amidst acclamations, and said, he was proud to add his applause and join in the vote of thanks; that he entered warmly into the opinions expressed by his dear Relative, and might weaken the cause he had so ably advocated, if he added many words. What he had heard read from the Report [which was done by Lord Teignmouth, in honest simplicity] confirmed the opinion he had entertained of this Society, to which he had not given his name without the most mature deliberation. The Society, his Royal Highness said, felt as grateful for the smallest subscription as for the greatest donation, for Christian charity ought to be in the

breast of every man.—All now assembled contributed by their *presence* to that great cause going forth, which was of such incalculable benefit, not only to the world at large, but to this country in particular; and the eye of God must look down and bless the work!—"I never have felt," added his Royal Highness, "such an impulse of national pride and gratitude to the Society as I do at this moment; and, in becoming linked to such a Society, I consider my exertions only as a brotherly act."—His Royal Highness then moved thanks to the Vice President, &c. amidst shouts of applause.

The Chancellor of the Exchequer addressed the Meeting: as did also Mr. Wilberforce, who remarked in his speech, that although the Chancellor had changed his place, he had not changed his *opinion* of the Society. Others addressed the Meeting at great length, amidst thunders of applause from an immense assemblage.

It is impossible to do justice to the humility and urbanity which was exemplified in the conduct of the Royal Dukes, and to the general unanimity and co-operation displayed on this interesting occasion by all ranks and persuasions. To every similar Institution we have only to say "Go thou and do likewise!"

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Sir Matthew Hale on the Excellency of the Bible.

"As the rule to attain our chief end, must come from God; and as the Scriptures of the Old and New Testament are the word of God; so we say, *that these Scriptures* are the rule, and *the only rule*, to attain our chief end. Good books of other men, good education, good sermons, the determinations of the church, are good helps; but there is no other *rule* but this. It is by this rule that we must try other men's books and sermons, yea the very church itself. Thus the Bereans tried the doctrine of the Apostles themselves, by the Scriptures which they then had, and are commended for it.—

And Peter prefers the evidence of the Scriptures before a voice from heaven.* And Christ himself appeals to the Scriptures, to justify himself and his doctrine.† And if the Scriptures be the only rule,

"1. Then, not a natural conscience, especially as the case now stands with mankind; for this is many times corrupted and false principled, puts good for evil, and evil for good. It is, and may be, a great help, guide, and direction, not a perfect rule.

"2. Then, not the writings and traditions of men: God, that appoints the ends and means, must be the discoverer of the means of our salvation.

"3. Then, not pretended revelations: those may be men's imaginations, or the devil's delusions; to prevent and discover which, God hath set up this great and standing revelation of his Scriptures.

"4. Then, not the church: for that may err; and it hath no way to evidence itself; but by the Scriptures, which are its foundation.

"The business of man's salvation is of that importance, and the wisdom of God so great that he will not commit so weighty a matter to such uncertain rules as these, but hath provided one of his own making, the Holy Scriptures."

Daily resolutions of J. C. Lavater, an eminent and pious Clergyman in Switzerland.

"I will never, either in the morning or evening, proceed to any business, until I have first retired, at least for a few moments, to a private place, and implored God for his assistance and blessing.

"I will neither do, nor undertake any thing, which I would abstain from doing if Jesus Christ were standing visibly before me; nor any thing of which I think it possible that I shall repent in the uncertain hour of my certain death. I will, with the Divine aid, accustom myself to do every thing, without exception,

* 2 Peter i. 18, 19. † John v. 39.

in the name of Jesus Christ, and as his disciple; to sigh to God continually for the Holy Ghost; and to preserve myself in a constant disposition for prayer.

"Every day shall be distinguished by at least one particular work of love.

"Every day I will be especially attentive to promote the benefit and advantage of my own family in particular.

"I will never eat or drink so much as shall occasion to me the least inconvenience or hindrance in my business; and between meal times (a morsel in the evening excepted,) I will abstain as much as possible from eating and from wine.

"Wherever I go, I will first pray to God that I may commit no sin there, but be the cause of some good.

I will never lay down to sleep without prayer, nor, when I am in health, sleep longer than, at most, eight hours

"I will every evening examine my conduct through the day, by these rules, and faithfully note down in my journal how often I offend against them.

"O God! thou seest what I have here written. May I be able to read these my resolutions every morning with sincerity, and every evening with joy and the clear approbation of my conscience."

It is reported that Mr. RICE, an American Missionary to the East is at St. Salvador, in Brazil, waiting for a cartel to return to this country.

INSTALLATIONS.

On Wednesday, the 7th of July, was installed the Rev. WALTER KING, (late of Norwich Conn.) over the Church and Congregation in Williamstown, (Mass.) The introductory prayer was offered by the Rev. Mr. Dorrance, of Windsor. Rev. Dr. Hyde, of Lee, preached the

sermon. Rev. Mr. Shepard, of Lenox, offered the consecrating prayer. Rev. Mr. Packard, of Shelburne, gave the charge. Rev. Mr. Marsh, of Bennington, gave the right hand of fellowship. And the Rev. Mr. Jennings, of Dalton, offered the concluding prayer. The exercises throughout were appropriate, and uncommonly interesting. The solemn delight and satisfaction, bearing from the countenances of a large assembly, were calculated to impress the heart deeply, and inspire a cheering hope that a divine blessing might rest upon the solemnities of the occasion; and upon this part of the Vineyard of our Lord and Saviour Jesus Christ.

INSTALLED, in New-York, Rev. Mr. MATTHEWS, as pastor of the Dutch Church, in Garden-street.

ORDINATIONS.

ON Wednesday the 16th June last, Mr AMASA LOOMIS, Jr. of East-Windsor, was ordained to the pastoral office over the church and congregation of New-Salem Society in Colchester. The introductory prayer, by the Rev. Salmon Cone, of Colchester; Sermon by Dr. William Lyman, of Haddam; consecrating prayer by the Rev. Zebulon Ely, of Lebanon; the charge to the Pastor, by Dr. Joseph Strong, of Norwich, and the charge to the People by the Rev. Samuel Nott, of Franklin; the right-hand of fellowship, by the Rev. Nathaniel Dwight, of Westchester; and the concluding prayer, by the Rev. Hubbell Loomis, of Willington.

The Society, on account of division and other circumstances, has, for about sixty years, been destitute of the sacred ministry and ordinances of the Gospel.

ON the 16th of June last, at the Baptist Meeting House, in Hartford, was ordained to the work of the ministry, Mr. ELISHA CUSHMAN.

Sermon on the occasion by the Rev. Stephen Gano, of Providence; consecrating prayer by the Rev. Rufus Babcock, of Colebrook; charge by the Rev. Asahel Morse, of Suffield; right-hand of fellowship by the Rev. Jonathan Goodwin, of Mansfield, and concluding prayer by the Rev. Eliada Blakesly, of East Hartford.

ORDAINED, in Palmyra (N. Y.) Rev. HYPOCRATES ROWE: Sermon from 2 Tim. iv

ORDAINED, in Whitesborough, (N. Y.) Rev. JOHN FROST. Sermon by Rev. Dr. Backus, President of Hamilton College, from Isa. lviii. 1—

OBITUARY.

DIED,—In Bennington, Hon. MOSES ROBINSON, aged 72, formerly Governor of Vermont.

In Hardwick, (Ma.) Rev. DAVID BATES, pastor of the Baptist Society in Dana, aged 52.

In EXETER, (N. H.) Hon. WILLIAM PARKER, aged 82.

In New-Haven, JAMES MERRIMAN, Esq. Brig. Gen. 2d. Brig. Con Militia, aged 52.

In Middleburgh, (N. J.) Rev. JOHN M. VAN HARLINGEN, Professor of the Hebrew Language and Church History in the Theological Seminary of the Dutch Reformed Church of North America.

In Holliston, Rev. TIMOTHY DICKINSON, aged 52.

At Buntzlaw, in Prussia, the 28th April, the celebrated Russian General Prince KUTUSOFF SMOLENKS. aged 70—One of the most renowned warriors of the age.

In Prussia, AUGUSTUS FERDINAND, Prince of Prussia, son of Frederick William I. and great uncle of the present reigning King, aged 83.

In Pulteneyville, (N. Y.) Rev. DAVENPORT PHELPS, aged 58.

In Boston 8th July, Dr. SHIRLEY ERVING.

In Providence (R. I.) Hon. JOHN DORRANCE, aged 66.

At Niagara, 6th of June last, Dr. SAMUEL SCOFIELD, one of the Surgeons of the Department for that District, aged 30.

In Franklin county, (Penn.) Rev. Dr. JOHN KING, aged 73.

In Isle of France Mrs NEWELL, wife of Rev. Mr. *Newell*, one of the Missionaries which went from Salem to Calcutta, in Ship Caravan.

In Baltimore, Hon. JOHN SCOTT, Chief Justice of the Court of Oyer and Terminer for Baltimore County.

In Augusta, (Maine,) on the 9th ult. Mr. JOHN GILLEY, at the advanced age of 124 years!

On board the United States frigate *Chesapeake*, the 6th of June last, JAMES LAWRENCE, Esq. Captain of that frigate, aged about 30; leaving an amiable and bereaved widow, and three infant children to the protection of Heaven, and the gratitude of his Country.—Every page of our Naval annals

bears record to his gallantry, science, genius and humanity.

In Halifax, 13th June, of the wounds received in the action with the *Shannon*, AUGUSTUS C. LUDLOW, first Lieut. of the *Chesapeake* frigate, aged 21.—

On board the *Chesapeake*, during the action, with the *Shannon*, WILLIAM A. WHITE, aged 26, Sailing Master—a native of Rutland, (Ms.)

Also, in the same action, JAMES BROOME, 1st Lieutenant of Marines, three midshipmen, and forty-three officers and seamen beside those above named.

At Richmond, (Vir.) Gen JAMES WOOD, an officer of the revolutionary war, and a member of the executive Council in that State.

At Geneva, (N. Y.) the Rev. JEDIDIAH CHAPMAN, aged 72, in the fifty-second year of his ministry.—

At Wethersfield, July 23d, Rev. JOSHUA BELDEN, aged 89.—*Some Memoirs of this venerable father in the Church will appear in our next number.*

Donations to the Missionary Society of Connecticut.

1813.

July 12. From Rev. Nathan B. Darrow, collected in New

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CONNECTICUT
EVANGELICAL MAGAZINE;
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RELIGIOUS INTELLIGENCER.

VOL. VI.]

SEPTEMBER, 1813.

[NO. 9.

The Doctrine of Election.

THIS world plainly appears to be the workmanship of a perfectly wise, and powerful, and benevolent being. Such a being could not make such a world as this, without having some ultimate end in view; and that ultimate end must endear the world to him. God must set more by the *whole* world, than any of its inhabitants set by a *part* of it. God feels infinitely more interested in the world than the farmer does in his farm, or the mariner in his ship, or the master in his servants, or the parent in his children, or the prince in his subjects. God values the world in exact proportion to the ultimate end, which he has to answer by it. And he must have a vastly more important end to answer by all the world, through all its periods of existence than any created being can have to answer by any created object. Hence his heart must be engaged to attain his ultimate end in the creation

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of the world. But in order to attain any end, means are necessary. God cannot attain his end in creation without the proper and necessary means to attain it. If, therefore, God had an ultimate end in the creation of the world, he must have ordained all events from eternity. We have precisely the same evidence of God's foreordaining all things, as we have of his making all things. If he made the world, he must have had an ultimate end in making it; that ultimate end must endear the world to him, and that endearment must have led him to ordain all events, necessary to obtain his ultimate end. We come to the knowledge of the divine decrees in general in the same way in which we come to the knowledge of the being and perfections of God. The light of nature, which teaches us that a wise, and powerful, and benevolent being made us, equally teaches us that he determined before the foundation of the world what he would do with us, and

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how he would dispose of us, so as to answer the ultimate end for which he brought us into being. But though the light of nature teaches us that God has foreordained whatsoever comes to pass, yet it does not teach us what he has ordained, until it does come to pass. Whatever God does, we may know that he intended to do; and whatever his creatures do, we may know that he intended they should do. So far the light of nature unfolds the divine counsels, and no further. It leaves all men in the dark, with respect to the doctrine of personal election to eternal life. It is out of the power of the heathens to determine whether God will save any, or all mankind. And it is equally out of the power of all other men to determine this point by reasoning upon the character, perfections and works of God.—As no created beings can comprehend the wisdom, and power, and benevolence of the Deity; so they cannot possibly by any mode of reasoning, discover the purposes which he has formed. And from this it clearly follows, that there is no other way of knowing whether God has ordained only a part of mankind to eternal life, than by the medium of divine revelation. If God has formed his purposes respecting the eternal state of mankind, he is certainly able to reveal his purposes. And if he has revealed his purposes in his word, there we may certainly know what they are.

Now there is no doctrine more clearly revealed in the Bible, than the doctrine of personal election to eternal life. God has expressly declared, that he

has ordained a part, and only a part of mankind to future and eternal happiness. I will recite a few plain passages to this import. Christ says, "Many are called, but few are chosen."—In the thirteenth of the Acts, it is written, "As many as were ordained to eternal life believed." Again it is written, "The election hath obtained it, and the rest were blinded." And the apostle Peter says, "This is contained in Scripture; behold, I lay in Zion, a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you, therefore, who believe, he is precious: but unto them, who be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them that stumble at the word, being disobedient: where unto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should show forth the praises of him, who called you out of darkness into his marvellous light." In each of these passages, the elect are set in direct contrast with the non-elect, and are represented as ordained to eternal life, in distinction from those who are appointed to eternal destruction. Thus God has told us, in the most plain and unequivocal manner, that he has ordained a part of mankind to eternal life.—And this is the way, and the only way, by which we know, that the doctrine of personal election is certainly true.

But it may be asked, even by those who admit that the doc-

time is true, *Why God has ordained only a part of mankind to eternal life?* The most easy and certain way of coming to the proper answer to this question, is to mention some things which could not be the reasons of God's ordaining only a part of mankind to eternal life. And it must be granted by all, that it was not owing to want of wisdom. God was perfectly wise from eternity. He knew himself; and he knew all things possible. He knew how many worlds it was best to make.—He knew how many creatures it was best to create. He knew how many of mankind it was best to bring into existence.—And he knew all the relations, connections and circumstances, that would attend them. And when their nature, number and circumstances were seen, he knew whether it was best, that the whole, or a part of them should be for ever happy. He could not, therefore, ordain a part rather than the whole of mankind to eternal life, for want of wisdom.

It must be granted by all, that it was not owing to a want of benevolence that God elected only a part of the human race to salvation: The same benevolence which prompted him to bring them into existence, and to give his Son to die for them was great enough to save the whole. It is not conceivable that the kind Parent of the universe should be wanting in affection to his rational offspring. God was love from eternity. His affection towards mankind was infinitely strong. He viewed them in all their importance, through every period of their eternal existence,

and valued their happiness according to its worth. He had no partial feelings towards the elect, more than towards the non-elect. He had as much benevolence towards the non-elect, as towards the elect. He did not, therefore, choose a particular part of mankind to salvation for want of love to the whole, nor because he was partially affected towards those whom he set apart for himself.

It must be granted by all, that it was not owing to want of power, that God determined to save only a part of mankind. It was as easy, or to human view much easier to have formed all the human race holy, and preserved them so for ever, than to suffer them to become sinners, and then to restore a part to holiness and happiness, through the death of Christ and the influences of the Holy Spirit.—Yea, after they had all become sinners, it was easy to omnipotence to sanctify and save the whole as a part. For by saving only a part, God has to govern and restrain the rest, who are perfectly opposed to every step he takes to save the elect. Besides he has the hearts of all men in his hand and can turn them withersoever he pleases, with infinite ease. Want of power, therefore was no reason why he did not ordain all to eternal life.

It must be granted by all, that want of worthiness in men, was not the reason of his choosing some and rejecting others.—He saw them all equally dead in trespasses and sins, and equally opposed to all good. He saw the elect as unworthy of eternal life as the non-elect. He did not choose the elect, because

they were holy, but he chose them that they might be holy. Indeed, there was nothing in either the elect, or non-elect themselves, which was the ground or reason of his choosing the former, and rejecting the latter. For aught that appears to the contrary, the elect and the non-elect were perfectly equal in themselves considered. Both were capable of eternal happiness; both were capable of eternal misery; both were unworthy of eternal happiness; and both were deserving of eternal misery.

The plain and important question now recurs, *Why did God ordain only a part of mankind to eternal life?* And it appears from what has been said, that there is but one plain and sufficient answer to be given to this question. The answer is this, *the good of the universe requires God to ordain only a part of mankind to eternal life.* An infinitely wise and benevolent being was under infinite obligations to promote the highest good of the universe; and to ordain all things in the best manner to reach this end. As God clearly saw from eternity what would promote the highest good of the universe, so he was perfectly disposed to promote this great and glorious design. And as he saw that this design could not be answered without giving up the eternal happiness of some of mankind; so he ordained that a part and not the whole of mankind should be saved. He preferred the good of the universe to the good of individuals. This was a sufficient reason, why he should choose some of mankind to eternal life, and leave others to per-

ish in their sins for ever. But here, perhaps, some may be ready to ask, what is meant by the good of the universe? The universe consists of God and his creatures collectively considered.

And the good of these collectively considered, is of more importance, than the private, personal good of a few, or even of many individual creatures.— But some may still ask, how is it possible to conceive, that the highest good of the universe should be promoted by God's ordaining part of mankind to eternal life, and leaving the rest to an eternal state of sin and misery? The highest good of the universe consists in the highest degree of holiness and happiness; and it is easy to see, that both these may be promoted by God's saving some and destroying others of the human race. For,

1. By saving only a part of mankind, he can give the highest display of his moral perfections; and especially of his justice and grace. This the apostle suggests as the very reason why God saves some and destroys others. "What if God willing to show his wrath and make his power known, endured with much long-suffering the vessels of wrath, fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?" He gives the same reason for God's electing a part and not the whole of mankind, in his epistle to the Ephesians. "According as he hath chosen us in him before the foundation of the world; that we should be holy and without blame before him in love: having predestina-

ted us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, *to the praise of the glory of his grace.*" And again he says, he preached the electing love of God, "to the intent that unto the principalities and powers in heavenly places might be known by the church the *manifold wisdom of God*, according to the *eternal purpose*, which he purposed in Christ Jesus our Lord." The election of some of mankind to eternal life was directly suited to display the grace and the sovereignty and the manifold wisdom of God, in the clearest and fullest manner, to all intelligent beings. And the clearest display of these divine perfections was calculated to promote the highest degree of holiness in the intellectual system. God is the moral Sun of the moral world: and it is in his light that holy beings see light and feel love.— There is nothing, which so much tends to increase the holiness of creatures, as the clearest display of the perfections of God. And as these shine the brightest in the electing love of God, so this electing love tends to raise the holiness of the moral world to the highest possible degree.

2. God's ordaining a part of mankind to eternal life serves to promote the greatest degree of *happiness* as well as holiness, among his intelligent creatures. Holiness is naturally productive of happiness; and of course the more holy God makes his creatures, the more happy they must be. If the love, the joy, the gratitude, the admiration and the praise of all the heavenly world will be increased by the

display of God's electing love to the vessels of mercy; then the universal happiness of heaven will be greatly increased, by God's saving a part, and not the whole of mankind. The sins and miseries of the damned will be so far from diminishing the holiness and happiness of the universe, that they will raise both to the highest possible degree. The inhabitants of heaven are represented as praising God, not only for the displays of his grace towards the vessels of mercy, but for the displays of his justice towards the vessels of wrath. And though they rejoice not in the misery of their fellow creatures, yet they feel that the universe has lost nothing, but gained much, by God's saving only a part of the human race. And a full conviction of this effect of electing love will satisfy the minds of all holy beings for ever, that God originally ordained only a part of mankind to eternal life.

Respecting the subject before us, there is one enquiry, which we would briefly consider. We are uniformly taught in the scriptures that all, who were ordained to eternal life, shall believe the gospel, and be saved. But why shall they in distinction from others, who enjoy the gospel, believe it in a saving manner. And we may observe that the certainty of this does not arise from the natural disposition of the elect. They have by nature the same carnal mind which other sinners have, and are as totally opposed to God and the scheme of salvation revealed in the gospel. They are dead in trespasses and sins, and are unwilling to take one step towards heaven.

Who was ever more opposed to Christ than Paul and the three thousand, who were converted on the day of Pentecost. It is not, therefore, certain the elect will believe, because they are naturally more friendly to God and the gospel than the non-elect.—Nor is it certain they will believe, because more means will be used with them to induce them to come and embrace the Saviour. God often does more, by the way of means, for the non-elect than he does for the elect. He gives them more light, more conviction, greater sense of their danger and guilt, and waits longer upon them in the course of life; he often does more of these things for the non-elect, than the elect. The best means afford no certainty, that those with whom they are used will believe and be saved. Why then, it may be still enquired, is it certain that they, who are ordained to eternal life will believe? The general answer is, because God has ordained them to eternal life. This decree implies two things, which insure the faith and salvation of the elect.

The first is, that God is willing, all things being considered, to make them believe. He would not have decreed their salvation unless he were willing to do all things on his part, necessary to bring them to the enjoyment of eternal life. God knows what it is necessary for him to do to bring the elect to a saving belief of the gospel. And since he is willing to do it, as his decree respecting their salvation implies, he most certainly will do it. Because,

Secondly, He is abundantly

able to do it. Faith is said to be the gift of God, and to be of his operation. He is able to give faith to the elect; and this he has ordained to be the means of their salvation. For we are told "he has chose them to salvation, through sanctification of the Spirit and *the belief of the truth.*" Faith worketh by love; that is, it flows from love. And it is the part of God to shed abroad his love in the hearts of the elect, which will invariably lead them to embrace the gospel with joy. In this way God is abundantly able to make all, whom he has ordained to eternal life, heartily willing to accept of salvation upon gospel terms. And he knew from eternity that he was able to do this, otherwise he would not have absolutely appointed any to eternal life. Hence the decree of election which implies God's power and willingness to give faith to the elect absolutely insures their coming to the knowledge and love of the truth, and their final entrance into his heavenly kingdom.

From the view we have now taken of the doctrine of election, several reflections are suggested to our consideration.

1. Since God has clearly revealed his purpose to save only a part of mankind there is no mystery in the doctrine of personal election. Many who partly believe this doctrine, and some who profess fully to believe it; yet seem to imagine it is very mysterious. And it is a common saying that no preacher ever undertook to explain and prove it, but he left it darker and more mysterious than he found it. But from what has been said, it is evident there is no more mystery

in the doctrine of election than in any other doctrine. *For this doctrine is clearly revealed.* It is carried into execution, like every other divine purpose. It is as consistent with men's activity and moral agency as the execution of any other purpose of God. The reason of it is as plain and as satisfactory, as the reason for God's doing any thing in the work of creation and providence. If it be said it is mysterious, because we do not know who are elected: to this it may be said, that the same mystery attends the providence of God every day. Though it be known that God decrees every event, yet it is never known by us what events will take place from day to day, until they are unfolded in the volume of divine providence.

2. Since God has ordained a part of mankind to eternal life, with an ultimate view to promote the highest good of the universe, the doctrine of election gives the highest display of the divine glory. The decree of election is no blemish in the divine character; but the greatest beauty. It purposes and secures the most benevolent end. Hence the apostle says to the elect among the Thessalonians—"We are bound to give thanks always to God for you,—because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth."

* By *simply considered*, the writer doubtless means viewing the person by himself, as capable of happiness or misery, without relation to the general intelligent and moral kingdom. But such a relation does subsist, and therefore the general

3. God may sincerely invite all, where the gospel comes, to accept of salvation. For he is as really willing, simply considered,* that one should be happy as another. And this is all that is ever implied in a sincere offer. A man is always sincere in his offer, when he is really willing, simply considered, that the person to whom it is made, should accept it. God desires the salvation of the non-elect as much as the salvation of the elect. And in offering salvation to the non-elect, he expresses the real desires of his heart respecting their salvation, simply considered. Hence the general offers of the gospel will answer an important purpose with respect to those who are lost.

Finally,—No religious affections are genuine, which disapprove of the doctrine of election. If this doctrine be opposed, it is opposed by a spirit of selfishness.

The Doctrine of Total Depravity.

No. 1.

THE moral depravity of mankind is a principal subject among the doctrines of the gospel.

In the first part of the scriptures, we are informed of the beginning of human wickedness, in the offence of our first parents. And from the history of their children, as it is given in the word of God, we must con-

good furnishes a controlling motive in the divine dispensations. Ed.

clude that they have in all ages, been sinful creatures. The Scriptures do also contain many plain and express declarations on the subject of human depravity. Yet some persons, who profess to believe the divine origin and authority of the Scriptures, appear to be insensible and ignorant of the nature and extent of human depravity. While they err on this subject, they do equally err on all the leading doctrines of the gospel. It is therefore very important to form and maintain correct sentiments respecting the depravity of mankind. On this important subject many persons form erroneous opinions, and then they deny and oppose their own false notions. Yet they imagine they are opposing, with success, the doctrine of total depravity.—As it is common for those persons who disbelieve the doctrine to misrepresent it, it is very necessary to show what is meant by the total depravity of mankind.

By this doctrine it is not meant that all mankind are equally sinful. It is sometimes objected, that all mankind are equally sinful, if they be totally depraved. But for this objection there does not appear to be the smallest foundation. The heart of the sons of men may be full of evil, and yet there may be more evil in the heart of some men than there is in the heart of others. For some men do greatly exceed others in the extent of their natural capacities and in their knowledge of their duty. According to the extent of their ability to know and do their duty, is the extent of moral depravity in sinful creatures. God the Father and

the Lord Jesus Christ, the holy angels and the spirits of the just-made perfect, are perfectly holy. But can it be supposed that they are equal in holiness? No one supposes that there is as much goodness in holy creatures as there is in the Creator. Yet there are many creatures, who are perfect in holiness. Nor does any one suppose, that all such creatures as are perfect in holiness, are equally holy. As some perfectly holy beings exceed others in holiness, so some totally depraved and sinful creatures exceed others in depravity and wickedness. All will admit that the great number of fallen angels and wicked men, who shall be for ever punished in hell will be totally depraved and sinful. Yet no one supposes that they will be equal in wickedness. It is then evident that the doctrine of total depravity does not imply that all mankind are equally sinful. Nor does it imply that any are so sinful, that they cannot become worse. It is sometimes pretended, that if mankind are totally depraved, they are as bad as they can be. Here it is supposed the doctrine of total depravity cannot be true. For we are taught in the Scriptures that the most of men do grow worse. And we plainly see that wicked men do greatly advance in wickedness. It must be allowed that the doctrine of total depravity cannot be true, if it imply that any of mankind are so sinful, that they cannot become worse. But this doctrine affords no foundation for such an opinion. Holy beings may be perfectly holy; and yet they may greatly advance in holiness. As their natural capa-

city may be enlarged by increasing knowledge, their holy affections may be greatly increased in their extent and ardency.— And if perfectly holy beings may increase in holiness, totally sinful creatures may increase in wickedness. Totally depraved creatures may greatly advance in their doctrinal knowledge of God and the law, of Jesus Christ and the gospel. As they increase in knowledge, the evil of their hearts becomes greater in proportion to the knowledge of their duty. The heart of a man may be full of evil, and yet there may be more evil in his heart at one time than at another. For what constitutes the heart may be enlarged and always is enlarged in proportion to the natural capacity of rational beings. As a creature, that is totally depraved, may constantly increase in knowledge, he may constantly increase in wickedness. “To him that knoweth to do good and doeth it not, to him it is sin.”— The doctrine of total depravity does not imply, that any of mankind are so sinful, that they cannot become worse. Neither does this doctrine imply that the natural faculties of mankind, are depraved in the least degree. It is very certain that men are not destitute of such faculties as are necessary to perceive the difference between truth and error, right and wrong, on moral subjects. On these subjects, they are able to perceive, to reason and to judge with clearness and correctness. Their natural faculties of perception, reason, and conscience are not depraved nor impaired. That moral evil, which fills the

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hearts of the sons of men, does not destroy nor impair, though it perverts their natural faculties, otherwise they could not be the subjects of moral depravity. For then they could not know what was true or false, what was right or wrong. And if they could not know the nature of duty, they could not be required to do it, any more than the beasts of the field or the fowls of the air. If mankind be depraved and sinful creatures, they must possess the natural powers which are necessary to moral agency and accountability. The doctrine of total depravity is so far from implying that the natural faculties of mankind are destroyed or impaired, that it implies that they exist in their full strength.

Nor does this doctrine imply that mankind are destitute of sensibility. The feelings of men are as lively and vigorous, as the feelings of any beings in the universe. They are, in some manner affected by every object that passes before their minds. They are affected by the works of creation, the events of providence, and the instructions of divine revelation. They who heard divine instruction from the ancient messengers and prophets of God, were not void of feeling. Cain, Pharaoh, Ahab, and other wicked men had very deep and lively sensations under the instructions and dealings of God. They who heard Christ preach and saw his miracles, had their feelings excited to the highest degree. Mankind, however depraved, are not destitute of sensibility. They are alive to their own concerns. They are tenderly affected by

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the concerns of their families and connections. They are affected by the concerns of the communities to which they belong. And they are affected according to the nature of the objects which they perceive.—By some objects they are pleased. Some objects excite their pity, others excite their anger. Some excite their hope, others their fear. Some excite their admiration, while others excite their contempt. The worst of men have as deep and lively feelings as the best. Mankind are not rendered insensible by their depravity. If they were in all respects, insensible, they could not be morally depraved. Though they are said in the scriptures, to be deaf, and blind, and dead, on account of their moral depravity, yet they hear, and see, and feel, with the quickest and liveliest sensations.—Their total depravity does not imply that they are in a state of total, or even partial insensibility.

Nor does it imply that they are incapable of performing useful services. Such men as have never been renewed in the temper of their minds, have been eminent for their attainments in useful knowledge and for their services in different professions and employments; such men have been able and useful physicians. They have been able and successful statesmen and generals. They have acquired property, influence and authority. And they have often employed their talents in such a manner as to be extensively beneficial to their fellow-creatures during successive generations.—Since men do often perform use-

ful services, they are apt to imagine they are not wholly, if indeed they be partially depraved. Yet the moral nature of human actions cannot be determined by their effects, but by their motives. Men may be useful from pride, from ambition, or from self-righteousness. The worst of men are capable of performing very useful services. And such services may be performed from depraved and corrupt motives. But whatever may be the truth respecting the doctrine of total depravity, it must be admitted that none of mankind are depraved in such a manner, as to be unable or unwilling, in many instances, to perform such services, as are highly useful.

Now allowing what has been said to be true, it may be asked, What can be meant by the total depravity of mankind by nature? And while some may be disposed to say it can have no proper meaning and must be a false notion, we will venture to observe—That by the total depravity of mankind, it is meant that their hearts by nature are wholly sinful. We mean by total depravity exactly what Solomon meant when he said—“The heart of the sons of men is full of evil.” The heart is something, which is wholly distinct from the natural faculties of rational beings. It is what constitutes their moral character, and consists in voluntary exercises and affections. The heart is the will or choice. In willing and choosing, every rational being is perfectly free; and is therefore holy or sinful. We are conscious of having moral feeling or voluntary exercises. And we are conscious

that our moral feelings are good or evil; right or wrong. We know what is meant when it is said of a person that he feels right, or feels wrong; that he has a good heart or a bad heart. Should we be informed that the heart of a certain person is full of evil, we should at once know what was meant. We should know that according to such an account the person had no goodness in himself; but that he was, in a moral sense, wholly evil, sinful, corrupt or depraved.—When Solomon says—“The heart of the sons of men is full of evil,” it is evident, that he intends, that as mankind are born into the world, and as they are by nature, all their moral feelings are wrong or sinful; and that their moral character and conduct are totally depraved. This moral depravity consists in the transgression of the law.—John says—“Sin is the transgression of the law” The law which sinners transgress, requires us to love God with supreme affection, and to love our fellow-creatures as ourselves. Now if a person, instead of loving God with supreme affection, and of loving his fellow-creatures as himself, loves himself supremely, he transgresses the law and is a sinner. Selfishness, or a supreme love of themselves, constitutes the moral depravity of sinful creatures. When it is said that all mankind are by nature totally depraved, it is meant that they are wholly selfish, or that they love themselves with supreme affection. We have now so fully explained what is meant by total depravity, that every attentive person must know what we mean, when we

say that all mankind are by nature totally depraved. To explain what is meant by total depravity is nearly sufficient to prove that the doctrine is true. For every person has a conscience and is capable of deciding respecting the true nature of his own moral feelings. Let every reader then, allow his conscience to decide respecting his heart; and to determine whether he is not by nature wholly selfish—whether he does not by nature, supremely love and regard himself in all his feelings and actions. Every person, who is conscious that, by nature, he loves himself supremely, is conscious of having in himself what is meant by the total depravity of mankind. But lest the hearts of some may not allow their consciences to judge and condemn themselves, we shall attempt in a future number to prove, by other considerations, that all mankind are by nature totally depraved.

SERAIAN.



The following piece was received in connection with one on the *Use of Means*, published in the last number of this Magazine. Ed.

On True Repentance and Saving Faith.

THOUGH all should be in the diligent use of instituted means of salvation; yet both the unregenerate and the regenerate have need of caution, what means they make use of, or what opinions and directions they follow. In Isaiah, it is said by

the Holy One of Israel; "O my people, they which led thee, cause thee to err, and destroy the way of thy paths." Nor was this peculiar to those times or to those people. It is evidently the case still, in many instances, even where the Sun of Righteousness has arisen, and most clearly shines. In this land, at the present day, widely different doctrines are taught, in books at least, concerning the strait gate of conversion, and the narrow way of holiness: some of which must be false, and may be very dangerous.—One author confidently affirms, that the faith by which a man is justified, is "the simple belief of the simple truth." That is, a bare persuasion, deeply impressed, of the gospel's being a true report. Others tell us, with equal confidence, that saving faith is nothing more nor less than the full assurance that we are in a state of grace, and shall infallibly be saved.—Thus they earnestly call upon every sinner instantly to believe without fear or doubting.—If it be asked what evidence every one can have of this, or how it can be true concerning every one; the answer given has been, There can be no evidence of it, from scripture, or sense, or reason; nor is it true till believed. But any one's believing it, makes it a truth; according to his faith, it shall be to him. This is a great mystery, they own, but no greater they tell us, than was always the faith of miracles. With men, indeed, it is impossible; but with God, all things are possible. "He calleth things which are not, as though they were."

There is some difference; however, one would think between God's calling all things out of nothing, and his making a falsehood true, by the word of his power.

Nor is this glaring absurdity, in the last of these notions of truth, our only objection. Against both of them we have to object, that they are grossly antinomian. That they open so wide the gospel gate of life, that all men may enter just as they are. The most self-righteous, and most unrighteous, as easily as the poor in spirit and the pure in heart.

But to this, they will doubtless answer, that though indeed, they do open thus wide the gate of the kingdom of grace, yet not the way to the kingdom of glory. That although, according to this, a sinner is reconciled to God, or becomes entitled to his covenant favor, and love, by faith alone, while totally destitute of holiness; yet his faith will naturally and necessarily make him holy in heart and life. This is affirmed respecting the simple belief. Its great advocate asserts, that the general persuasion of God's good will towards men, in distinction from the fallen angels, and of his design to save multitudes of our fallen race, when a man is thoroughly pinched with the impossibility of hope from every other quarter, will give him comfort and joy, beyond what he ever felt in life before: will make him ashamed of his former rebellion, and "is the only spring of real holiness, of all true love and obedience to God." But much more certainly and effectually, the others

say, will a full assurance of one's own salvation, be productive of these joyful and transforming effects. Hence the first book which recommends this appropriating faith, without evidence, and contrary to truth, is entitled "*The Gospel Mystery of Sanctification.*" And it may be asked, must not being called out of the darkness of an overwhelming apprehension of destruction from the wrath of the Almighty; into the marvellous light of a full belief that one is a dearly beloved child of God, a vessel of mercy, and an heir of glory, be enough to melt the hardest frozen heart, to fill the distressed, desponding soul, with peace and joy unspeakable; and to transform the most ungodly, abandoned sinner, into an obedient, dutiful saint?

We answer; Undoubtedly, such an imagination, while warm and lively, may make a surprising alteration in the feelings, and looks, and language of almost any person; and possibly, in some instances, may cause a lasting reformation of life.— But whatever wonderful effects may thus be produced on the carnal mind, which is enmity against God, these cannot be the fruits of righteousness. There can be nothing in them of the nature of true holiness; nor any thing necessarily connected with salvation. We read of men's having strong delusions sent them, that they should believe a lie; but to what end? It was that they might be damned: not that they might be saved. To make the unregenerate believe that their sins are forgiven, that they are beloved of God, and heirs of the grace

of life, with man is very possible. In this there can be no great mystery; and certainly, no great sanctification. What looks the most like godliness or virtue, of any thing in such conversions, is a sense of gratitude, or a return of love for love. But even this is natural to man, and no more than what we often see in some of the worst of men. Accordingly, our Saviour says, "If ye love them that love you, what reward have you? do not even the publicans the same?" And says the apostle to the Corinthians, "though I bestow all my goods to feed the poor, and tho' I give my body to be burned, and have not charity, it profiteth me nothing." All men have self love enough; and no actions which proceed merely from this source, however much they may promote the good of others, or do honor to God and religion, can be worthy of any reward or praise. This is evidently agreeable to common sense, or to the unbiassed feelings of every man's conscience, as well as to the express declarations of scripture. To have our hearts overflowing, full of love to God and our Redeemer, merely from an apprehension of their wonderful and distinguishing love to us, or even to our race, can be no evidence, therefore, of a saving change from sin to holiness. Nor can even denying ungodliness and worldly lusts, and living soberly, righteously and godly, in this present world, when it is only from this belief, and from an expectation of a glorious recompense of reward.

But we may be told by the

advocates of the appropriating faith, or of the simple belief, that some of our own doctrines, and representations of a saving conversion, are no less liable than theirs to this objection. They may tell us that many of our approved preachers hold and teach that regeneration is no other than active conversion; and is effected by light, or by moral suasion: That in our standard of Calvinistic orthodoxy, which we all teach our children, repentance unto life, stands after saving faith; and is supposed to be owing to an apprehension of the mercy of God in Christ: and that in our most popular sermons, psalms and hymns, such are the common descriptions given of a sinner's passing from death to life.

It may be asked, Do not the forementioned doctrines, and similar representations, evidently imply, that faith in the mercy of God and love of Christ, is the cause of all the change of heart, which a sinner needs, and that this faith must be from an immediate divine discovery, without any evidence from scripture, or sense, or reason?

Be it so, we answer; "To the law and to the testimony if they speak not according to this word, there is no light in them."

That regeneration is not the same as active conversion; that the soul, dead in sin, has no voluntary agency in it, and that it is not effected by light, by moral suasion, or by any power of man or means, see John i. 13. where, speaking of Christ, and of as many as received him, the evangelist says, "Which were born not of blood, nor of the

will of the flesh, nor of the will of man, but of God." And to the same purpose, see 1 Cor. ii. 14. "The natural man receiveth not the things of the spirit of God; neither can he know them because they are spiritually discerned." Eph. iv. 18.—"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."—And Eph. v. 14, "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

A man must be awake, or at least alive, before light can be given him. And since the unregenerate are not merely asleep, but dead in sin, their recovery to the light of life, must be a supernatural work of God. Since also the darkening of the understanding, and all the peculiar ignorance in them, is owing to the blindness of their heart, this supernatural operation must be here, and not in the understanding, that they may be restored to a spiritual discernment of divine things. They need no enlargement or brightening of the intellectual powers; nor any additional objective light, by new revelations. All they want, is being renewed in the spirit of their mind; or having a taste given them to receive the truth in love already revealed. Those who maintain that regeneration is the effect of an enlightening of the understanding of a natural man, must therefore evidently be out of the way.

And that saving faith, instead of being necessary before, can never be till after true repent-

ance, appears to me very evident from scripture.

Our former divines, for a considerable time, seem to have thought it impossible that sinners should be brought to evangelical repentance any other way than by leading them to lay hold upon the gospel hope. And that it is impossible with men, to make themselves to be religious by any other means, we readily admit. But why it should be thought incredible, that making them truly so, some other way, may be one of the all things which are possible with God, we do not readily conceive. He can create them anew after his own likeness immediately, in righteousness and true holiness, as he originally made man upright. He can take the stony heart out of the most hardened sinners, and give them an heart of flesh, as he promised in the case of his ancient impenitent people. This certainly does not exceed his power; nor is it inconsistent with his moral perfections, like making a lie a truth. And when any are thus made new creatures, when they have once a feeling, broken, contrite heart in them, they will readily mourn for their past iniquities, and turn from them, with a sincere purpose of future obedience, whether they believe that God loves them, and has forgiven all their transgressions, or ever will forgive them, or not. Thus true repentance may possibly be, without the appropriating faith, calling each promise *mine*, and without antecedent saving faith.

But on the other hand, that a sinner cannot believe to the saving of the soul, till after he

has been brought to true repentance, we have several arguments to offer.

1. That this is the natural and necessary order of these exercises of grace, may be presumed, because they are thus mentioned, and never otherwise, in the holy scriptures.—To the people of Galilee, “Repent ye, and believe the gospel,” we are told, our Saviour himself preached. And the great apostle of the Gentiles, giving a narrative of his missionary labors in Asia, tells of his publicly and from house to house, “Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.”

2. That sinners must repent, before they can truly believe in Christ, or cordially embrace the gospel, seems evident from what we read concerning the mission and ministry of John the Baptist, the harbinger of the Messiah.

This is he of whom it was written in one of the prophets, as the promise of God the Father to the Son; “Behold, I send my messenger before thy face, who shall prepare thy way before thee.” Of this same John, it was predicted by the angel Gabriel, previously to his conception; “He shall be great in the sight of the Lord, &c. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.”

And how did he accomplish this design of his wisdom? The

evangelist Matthew tells us; "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand." We are also told "of his baptizing with the baptism of repentance, saying unto the people, that they should believe on him who would come after him, that is, on Christ Jesus."

3. That true repentance must be before saving faith, is further evident, from what we are taught concerning the import and end of these respective, necessary exercises of grace.

Saving faith implies a perception of the glory of God in the face of Jesus Christ, or in the salvation of men through his mediation, obedience and death. True repentance implies, a consent unto the original law requiring sinless perfections; that it is right and fit, infinitely important and necessary to be kept in force upon those who are not subject to it neither can be. But until this law is thus consented to, the glory of the gospel cannot be seen. For this plain reason; because there could have been no glory, no wisdom nor grace, in the gospel way of saving sinners, if the law by which they were condemned, had not been just and good, excellent and glorious; infinitely worthy of being thus wonderfully supported, magnified and made honorable.

Saving faith implies a cordial reception of Christ, in each of his mediatorial offices; but he cannot be so received by an impenitent sinner. It was the direction given by an angel, to his reputed father Joseph, "Thou

shall call his name *Jesus*, for he shall save his people from their sins." But thus, the impenitent workers or lovers of iniquity, do not sincerely wish to be saved. This appellation we also find applied to him, and his saving design thus represented by the apostle to Titus; "Our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify us unto himself a peculiar people, zealous of good works." But impenitent sinners, whose hearts are fully set in them to do evil, can never be cordially willing to have such a Saviour, to be so redeemed and purified, or to be such a peculiar people. "To you that believe," says the apostle Peter, "he is precious:" but precious he cannot be to the impenitent who put bitter for sweet and sweet for bitter.

Until sinners have repentance given them, to the acknowledging of the truth, they cannot receive Christ as their prophet; to teach and instruct them; because they love darkness, rather than light. They cannot thus receive him as their priest, to obtain pardon and peace for them with God, by his atonement and intercession; because they are ever going about, or wishing at least, to establish their own righteousness, for that end. And certainly they cannot so receive him in his office of a king to rule and govern them; because they are of that carnal mind which is not subject to the law of God, neither indeed can be. So long as this is the case, of God's only begotten and well beloved Son, whom he hath sent, they always say in their hearts,

"We will not have this man to reign over us."

What need is there of any further scripture witness, that sinners cannot have saving faith in Christ till after true repentance. Yet,

4. We have still one more argument, which, were there no other, in my opinion, would be enough to settle this point beyond all dispute.

Repentance is required in order to remission of sins; yet justification, which comprehends remission of sins, is by faith alone: but that alone by which a man is justified, must certainly be the last thing pre-requisite to his justification.

Can any part of this argument be denied? Will any deny that repentance is made necessary in order to remission of sins? Will any deny that remission of sins, or deliverance from the curse of the law, is implied in justification? Will any deny that a man is justified by faith, and by that alone? Or will any say, that after a man is justified by faith, and so his sins are forgiven, still he must repent, before he can obtain the forgiveness of his sins? If there be any place for the necessity of repentance, before pardoning mercy, certainly it must be before saving faith.

Other Christian tempers and exercises, besides repentance, by which no man is justified, are spoken of as prerequisites to a title to the blessedness of the righteous. Thus our Saviour says in the beginning of his sermon on the mount: "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek for they shall

inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God."

Not that any child of Adam, who was born in sin, and is still but very imperfectly sanctified, can be entitled to these precious promises on the ground of personal holiness. The only reason why persons of these descriptions are thus blessed, in distinction from others, of opposite characters, is because they, and they only, will or can, become true believers in Christ, or comply with the terms on which salvation is offered to sinners. And undoubtedly, this is all the reason why sincere penitents are pardoned, rather than the impenitent. Certainly it cannot be, that repentance makes atonement for transgressions. If that had been the case, there could have been no necessary reason for the death of Christ. As none but the poor in spirit, the meek, they who hunger and thirst after righteousness, the merciful, and the pure in heart; so none but those who repent, and turn in heart from the ways of sin, can cordially accept of the gospel offers of pardon and peace. A man is justified by faith, rather than by any other grace merely because by this alone a sinner becomes united to Christ, as one of his disciples, and so, with propriety can have a participation in the rewards of his obedience unto death, which is all in all, the meritorious ground of justification. It is by faith, that it might manifestly be altogether of grace; and

as far as merit was requisite merely on account of a merit to which no sinner can have any just claim. See Rom. iii. 24.—51. "Being justified freely by his grace, through the redemption which is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins, &c. that he might be just and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith, without the deeds of the law.—Do we then make void the law through faith? God forbid: yea, we establish the law."

Thus abundantly evident is it, from various scriptural arguments, that our Saviour himself, and the great apostle of the Gentiles, preached repentance and faith, in their proper order. It also appears that our retaining this order of them, is a matter of very great importance.—That transposing the order of these graces, gives essentially different ideas of the nature and necessity, both of the one and of the other. That it represents the faith of God's elect, as being only either an assurance of their own election and salvation; or else the simple belief of the truth of the gospel report, supernaturally impressed on the carnal mind of the natural man, of which assurance, that it may not be groundless, or of this impression, that it is from God. there can be no evidence from scripture or reason. And it supposes repentance unto life, as

being the offspring of the totally depraved human heart, begotten by one of these kinds of faith. Which repentance, it leads to conceive, must be the ground of a sinner's pardon, and covenant title to the favor of God. Thus making void the law, and frustrating the grace of the gospel. According to it, all religion must originate in self-love, and consist in self-righteousness.

It need not be concluded, nevertheless, nor do I believe, that those who have made this transposition, or who have given the foregoing representations of regeneration and conversion, have generally been at all sensible of these necessary consequences, or would by any means adopt them. It is no uncommon thing for good and great men to advance or abet opinions subversive of some fundamental truth of Christianity, not apprehensive of their dangerous and fatal tendencies. This was done by the first Christians, in the days of the apostles; and even by some of the apostles themselves. An instance of it is revealed, Gal. ii. 11—14. "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came James, he did eat with the Gentiles, but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto

Peter before them all, If thou, being a Jew, livest not after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

Many of the Jewish Christians, through the prejudice of education, believed an observance of the abolished rites of their former ceremonial law, still so indispensably required, that without it none could be saved. And others, who were not thus conscience-bound, even Peter and Barnabas, seem to have looked upon this as a non-essential error, in which it was right to become all things to all men. Paul, however, was of a quite different opinion. He considered it as substituting ancient types and shadows, for the substance of the great atonement. Hence he says, in the last verse of the chapter, "If righteousness come by the law, then Christ is dead in vain."

The truly pious and benevolent often carry the matter too far, of giving offence to none, and seeking to please all. And in no case is there greater danger of this, perhaps, than is the one now before us; that is, in healing the heart of sinners slightly; saying, Peace, peace, when there is no peace. Thus multitudes may be superficially converted, very suddenly; without regeneration; without genuine conviction; without any just ideas of law or gospel, of God, or Christ, or of themselves. Thus a preacher may easily get the name of an extraordinary successful and good minister; and verily think himself, that he does God eminent service,

and turns many to righteousness.

In this instance, however, we have powerful enforcement of our Saviour's caution, "Call no man upon earth your father."—It may hence be seen, that implicit confidence may be placed only in the word of God.



FOR THE CONNECTICUT MAGAZINE.

THE missionary object is the cause of Christ. The missionary labor, is, therefore, a branch of the best work in the best cause on earth. For more than twenty years, the people of Connecticut have been employed in the advancement of this cause.

To as many as affectionately regard the well-being of mankind, and devoutly observe the operations of a divine hand in the enlargement of Zion, it must be pleasant, sometimes, to turn the eye back, and trace this work from the commencement of our present missionary system. It may likewise be useful.

In 1774, the cloud of the revolutionary war was manifestly gathering, and many hearts trembled in view of the tempest which it threatened to pour upon our land. That year, however, the duty of missions to the new settlements, arrested the attention of the public in this, then colony of Connecticut. The General Association, at their session in Mansfield, expressed their concern upon this subject, and pass-

ed a resolution in the following words:

" This Association, taking into consideration the state of the settlements now forming in the wilderness, to the westward and northward of us, who are mostly destitute of a preached gospel; many of whom are of our brethren, emigrants from this colony; think it adviseable that an attempt should be made to send missionaries among them: and, for obtaining a support for such missionaries, would recommend it to the several ministers in this colony to promote a subscription among their people for this purpose:

" Upon which it was voted. That the preceding conclusion, together with the form of a subscription, be printed and sent to the several ministers in this colony."

That General Association adjourned their session, to be resumed in the chapel of Yale College, the day after commencement. They met accordingly, and transacted as follows:

" The Association entered upon further consideration of the subject of sending missionaries to the scattered settlements in the wilderness, to the northward, and came into the following conclusions:

" 1. The General Association find so much encouragement relative to the support of missionaries, to be sent into the back settlements, that they think it adviseable to appoint two missionaries to go upon this business, the next spring.

" 2. That one person be appointed in each county to receive the subscriptions, or dona-

tions made, or that shall be hereafter made for this purpose, in said county—they to give their receipts to the person from whom they receive them.

" 3. That a committee of three persons be appointed to receive these donations from the receivers in the several counties, and to give their receipts therefor; this committee to appoint the missionaries their support; to pay such sums to them as they may see proper to appoint, from the donations received by them; to direct the missionaries in any thing they shall judge necessary, where not particularly directed by the General Association. They also may appoint other missionaries in case of the failure of any appointed by this body. They are to account to the general association yearly, for the disposal of the monies received by them; to lay before this body the proceedings of the missionaries—their success—the state of the places, wherein they may discharge their missions, &c.—This committee to continue, during the pleasure of the General Association."

Pursuant to these arrangements, a receiver of donations in every county, and a superintending committee, were appointed—as, also, were missionaries to be guided by the following specific directions:

" These missionaries are directed to travel through the settlements in the wilderness, to the northward of this colony; but not to proceed further northward than the northern boundary of the province of New-York;* where they shall

* Now Vermont.

judge their services most likely to be beneficial; excepting so far as they shall be more particularly instructed by the committee. They are directed to perform all parts of the ministerial office, as Providence shall open a door. They are directed to set out upon their mission, sometime next spring; to spend five or six months in their mission if the committee are able to provide for their support so long; to keep an exact journal of their proceedings; and to give as accurate an account as possible of the several places they pass through; that the General Association may be better able to determine where to send their missionaries in coming time.

“Voted, That the following advertisement be published in the several newspapers of this colony:

“The General Association of the colony of Connecticut, convened by adjournment at New-Haven, Sept. 15th, 1774, have appointed the following gentlemen to receive the subscriptions made, or that may hereafter be made, for supporting missionaries to be sent to the settlements of the wilderness in the north-westward of this colony.”— [Here follows their names, not necessary to be inserted.]— “To be by them transmitted to the Rev. Messrs.—” [superintending committee]—“who are appointed a committee for carrying this purpose into execution; and the several ministers in this colony, who have received, or may hereafter receive, subscriptions for his purpose, are desired to send whatever donations they shall collect to the

gentlemen above mentioned as receivers in the several counties, taking their receipts for the money delivered.”

Thus, nearly forty years ago, was a foundation very carefully and judiciously laid for missions to the settlements then forming in the wilderness. But the hopes of God's people were not extensively realized. The war was in a few months interposed, and little could be done in carrying on the heavenly enterprise. The objects of this pious zeal was driven back from their settlements in the wilderness; or they fell victims to the devastations inseparable from the contest.

The following extract from the doings of the General Association, in 1775, shows that though disappointed for a time, they were not wholly discouraged, and that the cause was still dear to their hearts.

“— At present, affairs are in such a situation, that the general association can give no particular directions to the committee for the management of the business; but would have them use their best discretion, having regard to what was done by the former General Association, as nearly as circumstances will permit; and, however dark present appearances are, they cannot but hope, God will yet give opportunity of executing the scheme proposed, to his own glory, and the spread and increase of the Redeemer's kingdom.”

Such was the pressure of the war upon the people at large, and especially upon every part of the new settlements, that nothing further, in sending forth

missionaries, appears to have been done, till 1780; when two from the county of Hartford were appointed to labor in Vermont. Nor, for the next twelve years, were any systematic measures adopted, by which the efforts of the good people, through the State, could be concentrated and rendered efficient in favor of missions.

It was, indeed, the subject of frequent and serious conversation in smaller circles, and in the district associations. It was likewise repeatedly before the General Association. Small, however, was the number of missionaries that went; and these by the appointment of district associations, without any means of support. The services performed were, in amount, volunteered, and at the expense of the missionaries themselves.

On the subject of religious institutions—the observance of the Lord's day as enjoined in the Bible—and the regular preaching and ordinances of the gospel—the war for Independence had greatly unsettled the public mind. Years, therefore, must have passed, and many souls must have entered upon that night "when no man can work," before the general sentiment could again become so favorable to missions, as to provide for their support, upon a liberal scale. But discouragements gradually diminished and disappeared.

In 1792, the system of 1774 was, in part, revived. Improvements were made, adapted to the new circumstances of the congregations and churches. Such plans were adopted as united the

exertions of those who felt the importance of the work. Authority was obtained for inviting an annual contribution through the state. Numbers of missionaries took the field, and the happiest effects soon cheered the people of God. The system which commenced that year, continues, in substance still.

No missionary society however, as yet, existed in the state. The General Association, partly, themselves conducted the work. They appointed missionaries and assigned them their compensation. But they managed principally, by their committees.

It was not till 1798, that a Constitution was formed, and a Society established in the state. In 1802, the Trustees were incorporated by an act of the Legislature. From that time the missionary system of Connecticut has proceeded under the advantages of a complete organization.

But it is needless to prolong this statement. For a considerable number of years, an annual account has been published and extensively circulated, of receipts and expenditures—of missionaries employed—of the fields in which they have labored—and of the salutary effects.

Doubtless, the people of Connecticut may look back with satisfaction, upon the work they have thus done by the missionaries they have sent forth.—Doubtless, also, they may anticipate, with the joys of hope, the effects of what they are now doing, and will hereafter have opportunities of doing, in this "labor of love."

We know, that the kingdom

of Christ is to be extended over the inhabitable globe. This is the revealed decree of heaven. "The knowledge of the glory of the Lord shall fill the earth, as the waters cover the seas." We know with equal certainty, that the designs of redeeming love, are to be accomplished by the instrumentality of means. "The Captain of salvation" has constituted the prayers, and alms, and labors, of his people as his way of "bringing many sons and daughters to glory." By the well directed zeal of the obedient "He will cause his name to be made known among the nations, and his saving health among all people."

Christ selected seventy of his disciples first, and sent them to declare his salvation "unto the lost sheep of the house of Israel." He then commissioned twelve with a great enlargement of powers. He constituted them missionaries of the gospel, to both Jew and Gentile without "respect of persons." By them he "added many to the number of those that would be saved"—and greatly enlarged his kingdom among men. In every following age, his church and cause have been preserved by his blessing on the exertions of the righteous.

Our age is distinguished by these exertions. The missionary spirit has warmed the hearts of Christians more extensively, within fifty years, than in any period preceding. Neither the Croisaders, of the 11th, 12th, and 13th centuries—nor the zeal of the Jesuits proselyting to the half pagan superstitious of Rome in the 16th, and 17—can be admitted, as an exception to

this remark. In most things essential to the distinguishing temper of the gospel, they were the reverse of the missionary spirit, now abroad among the nations. In this spirit, and in the success which Christ causes to accompany the exertions it calls forth, the people of God rejoice, as eminent tokens for good to our country and world. Unless we are greatly deceived, we see the way preparing for the universal prevalence "of the truth, as it is in Jesus."

In numerous missionary societies, domestic and foreign—in successful efforts to circulate the scriptures and books of Christian piety, both near and afar off—we behold evidence to support the joyful hope, that the prayers and the alms of millions come up together with ours, "for a memorial before God."

The people of Connecticut, we see, in comparison with others in America, stepped forward, and took an early and an active part in this work of the Lord. By the smiles of Zion's King, they have continued it, with increasing energy and effect, to the present hour. Who will doubt their perseverance in this holy service of their Redeemer, until the whole earth shall be illuminated with the splendor of Millennial glory?



Singular instance of Christian Forgiveness.

WE extract the following affecting relation from the *Literary Panorama*. It is a part of a conversation, which the Rev. Mr. Wilson had with Belling-

ham, (the assassin of Mr. Percival,) the day previous to his execution.—“I told him I had an anecdote to relate to him, which was sufficient, I thought, to melt the heart of a stone; and then read to him a letter, stating that the afflicted Mrs. Percival, with her orphan children had knelt round the corpse of her murdered husband, and had put up earnest prayers to God for his murderer. “Thus,” said I, “while you, on a mere presumption of injury in your own mind, have assassinated a man who had never personally injured you, and whose amiable and benevolent character you cannot but acknowledge;—his widowed partner, whose injuries from you are incalculably greater, than any you can even pretend to have received from Mr. Percival, has, in all the poignancy of her anguish, been offering up prayers to God, on your behalf.”

“As I was standing up to read the letter, by a dimly burning candle, against the wall of the cell, my friend took particular notice of the murderer’s countenance; and distinctly observed that, on hearing this touching account, he hung down his head for an instant. (for he had before been steadfastly looking at us) as though he was much affected. He soon, however, resumed his former attitude, and said, as one recollecting himself, “This was a Christian spirit; she must be a good woman. Her conduct was more like a Christian’s than my own, certainly.”

This anecdote needs no comment!—To return to the prisoner; Mr. Wilson’s friend “afterwards asked him, whether he

had received a religious education, and whether his parents were pious persons?

“He said, that his father died when he was young; but his mother was a very pious woman. At the mention of her name, he was sensibly affected: he wept. He added, that his mother was a truly good woman, and that her dying words were, that she wished to meet him in heaven. He was greatly moved, when he gave this account.

“His pious mother had long fallen a victim to afflictions, occasioned chiefly by her unprincipled child. She died at Liverpool, weighed down with trouble, in the year 1802.”

Mr. Wilson very justly observes,

“The neglect of the religious instruction of his mother, may be considered in his case, as if undoubtedly is in that of thousands, the first step which he took in the way of evil. How considerable the influence of his mother originally was, may be gathered from the poignant regret which the mention of her name excited, even after all the obduracy he had manifested on every other point. It is certain that few depart very far from the paths of rectitude, so long as they continue to cherish any due reverence for their parents. And we may fairly regard his rejection of this sacred yoke, as the one great cause of his future ruin.”

To this we add from another part of the same work, the observations of the editors, respecting the religious character of the deceased. To a Christian, it will afford no small pleasure, thus to be told, that he who was

so suddenly cut off from the enjoyment of life—had been active in the duties of religion, and had left behind him, to his afflicted friends, the consolatory belief that he was “righteous before God, walking in the commandments and ordinances of the Lord, blameless.”

“And now when the catastrophe has demonstrated the fate that awaited him, is it too much to ask whether Mr. Percival was not infinitely wiser and happier for his steady attention to religion and piety? The momentary stroke of his death left him no time for preparing his heart had it been unprepared; no interval for contrition for past follies, for what is properly termed “making his peace with God.” He was struck at the instant, pious or impious—a believer or an infidel—renewed, or reprobate.—Let those who formerly ridiculed his ‘preciseness,’ his ‘superstitious attendance on religious forms’—let them say now what could he have done better.—And especially let a writer, whom we have in our eye, who in terms little short of opprobrious, enlarged on ‘the mighty minister of a mighty nation!

who followed by half a score of lank haired, young methodists, paraded in sanctified ostentation to the church at Hamstead. &c.—let him, or any other, determine—does Mr. Percival now repent of it?—Does any one of his family repent of it, for him? Is there one among his friends, one among his enemies, who wishes he had been less devout, less punctual in his devotions? Even in town, while involved in the vortex of public business, there were sacred hours, when the minister was inaccessible, and the man was engaged in duty to no earthly power. Who now regrets the hours thus spent? Let him stand forth who dare avow his conviction that the departed Premier, could his voice be heard, would forbid that practice in which he persevered and delighted. Whether succeeding times will applaud the conduct of Mr. Percival, as a great minister must be left to events—and by events will the superficial not fail to judge on it: but to the venerated list of good men who have adorned our country, the public voice will, with deep regret, but without reserve, unite the honored name of SPENCER PERCIVAL.”

RELIGIOUS INTELLIGENCE.

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Extract of a letter from the Rev. Alfred Ely.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

DEAR SIR,

WE have been favored with another season of refreshing from the presence of the Lord. The
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work of divine grace has been powerful. Some bitter opposers and the wild leaders in sinful amusement have become apparently the meek and humble disciples of Jesus. It commenced about the 1st of April, and spread with great rapidity, in a number of families. Immediately previous to this, we seemed to have relapsed into a state of great stupid-

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ity. But from this time, during nearly three months, instances of conviction and conversion were considerably frequent. The character of the work is much the same of that with which we were favored the last year. The subjects of it have, however, generally had more clear and affecting views of their total depravity, and opposition of heart to the ever blessed God, than was the case before; and they have been soon made willing to yield to the methods of his grace and to renounce all things for Christ. In some instances, God has, in a remarkable manner, suddenly humbled the proud objector, and brought the open enemy to the truth, into sweet subjection to himself. Opposition has been considerably excited, while the riches of divine grace have been displayed, and the power and necessity of true godliness appeared, to the view of unbelievers. The first Sabbath in June, 9 persons, and yesterday 21 were received into the communion of the Church. A number more have expressed a hope that they have passed from death unto life. The work has not yet entirely subsided, though visibly and greatly abated. "God has done great things for us, whereof we are glad." And may Christians every where be excited to more earnest prayer, that God would pour out his Spirit, so that the wilderness may become a fruitful field and the desert as the garden of God. A. E. *Monson, (Mass.) Aug: 2, 1813.*

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London Missionary Society.

The London Missionary Society held their annual meeting May 13, 1813, when the Directors made the following Report:

Dear Brethren,

Among the various pleasures derived from true religion, that which arises from the exercise of Christian benevolence is certainly not the least. The consciousness of having done good, or the information that

good has been effected by others, affords a high degree of mental enjoyment. We may reasonably suppose that the primitive Christians experienced in a very high degree this sacred delight; for as the conversion of the Gentiles formed a new epoch in the history of the Church, so it opened a new source of pleasure to the disciples of Christ. When Peter reported to them the conversion of Cornelius and his friends at Casarea, with what exultation did they exclaim, "Then hath God also to the Gentiles granted repentance unto life." And when the missionaries sent from Antioch returned and announced their success to the assembled church, how great was their satisfaction when assured that God had opened the door of faith to the Gentiles.

Professing, as we humbly hope, the same faith, and actuated, as we trust, by the same Spirit, the members of the Missionary Society, forwarded for the sole purpose of spreading abroad the glorious Gospel among the heathen nations, are now convened, to hear from the Directors the transactions of the past year, which, it is presumed will excite emotions of pleasure and gratitude, and satisfy every member that his prayers and his pecuniary aid have not been offered in vain.

AFRICA.

THE number and importance of our Missionary stations in South Africa, naturally direct our first attention to that quarter. The lamented death of Dr. Van der Kemp, the increase of our Missionaries, and the derangement of some of our northern settlements by the violence of a lawless plunderer, induced the Directors to determine on sending one of their own body, if possible, to regulate the concerns of the Society, and to place them on a proper footing for the time to come. They were happy in prevailing on the Rev. John Campbell to undertake this labor of love; with great satisfaction they confided in his steady and prudent zeal; and the information they have already received of his proceedings, has fully convinced

them that their confidence was well placed. They have the pleasure of reporting that Mr. Campbell reached the Cape (with his associate Mr. George Thom, intended for the East,) on the 24th of October last. Mr. Campbell's health appears to have suffered at first, from a tedious voyage and the heat of the climate; but his last letters are written with so much spirit and cheerfulness as lead us to hope that it is completely restored. He has been favored with the most friendly intercourse with the Colonial Government, and the Society is under the greatest obligations to his Excellency Sir John Craddock, the Governor, who has assured both Mr. Campbell and Mr. Read, "that every practicable aid, consistent with the expanded views of Government will ever be given to advance the real interest of a community, (referring especially to Bethelsdorp,) that professes such sacred principles—provided that the indispensable habits of industry and useful employment, are inculcated with zeal and care as the most important object, next to the concerns of religion." In these wishes of the Government, we are certain that the Missionaries most heartily concur, as is evident by the advances already made in civilization and social improvement, particularly at Bethelsdorp: and in pursuance of this great design, we are confident that Mr. Campbell will steadily follow the example of Dr. Van der Kemp, as far as his advice and influence can extend in all our African Missions.*

* In a work, written in German, and lately translated into English, entitled "Travels in Southern Africa, by Henry Lichtenstein," some very unjust reflections are thrown on the late Dr. Van der Kemp, which we cannot forbear to notice. Speaking of the Mission at Bethelsdorp, he says "its utility was lost by the over pious spirit, and proud humility of its head; the people," he adds, "were certainly daily instructed for some hours in the Christian religion, but these instructions made much more impression upon

With regard to Bethelsdorp, the Directors have to report that Mr. Read, assisted by Mr. Ulbricht, Mr. Smit, Mr. Wimmer, Mr. Bart-

their memory than upon their understanding. They could sing and pray, and be heartily penitent for their sins, and talk of the Lamb of atonement, but none were really the better for all this specious appearance. No attention was paid to give them proper occupations, and excepting in the hours of prayer, they might be as indolent as they chose." Page 236.

In refutation of this calumny, we refer to our former Annual Reports and to the Missionary Transactions. When this traveller visited Bethelsdorp in 1805 or 1806, the new settlement was in its infancy, having been commenced only in 1802. It was therefore extremely unfair to contrast, as the author does, the state of Bethelsdorp with that of the Moravian settlement at Bavians Kloof, which had been cultured many years. Our Journals will shew how assiduously and successfully Dr. Van der Kemp and his valuable associate Mr. Read (whom the author unjustly styles "an ignorant man,") attended to the civilization of the natives, so that in the year 1809, the following report was made to the Directors by Dr. V. and Mr. Read.

"Our external circumstances are much as usual. The knitting school still continues, but misses its founder (Mrs. Smith.) The number however, increases and prospers beyond expectation; about 30 children in it have earned the whole year their daily food, without touching our funds: and the call for stockings and night-caps is more than we can supply, especially of short stockings or socks, to which the officers of the military service are very partial.

"The industry of our people in general continues to increase. Mats and Caffer baskets are made in great abundance, and sold at Fort Frederick, and different parts of the country.

"Considerable traffic in salt has been carried on this year, which

lett, and William Corner (the negro from Demerara) continues to labor with his accustomed zeal. The news of Dr. Van der Kemp's

our people fetch from the salt pan, pile up in heaps, and is fetched from hence by the farmers, who otherwise have often a journey in vain not being able to get fine salt, or even in that case prefer to give a reasonable price for it dry, than to take it wet from the pan. Our people likewise carry it to different parts of the country themselves for sale, and barter for wheat, &c. Soap boiling, sawing, and wood-cutting for waggons, &c. is carried on at a considerable rate, by which means they are enabled to earn a good deal of money with the greatest ease. Besides this, they earn much by frequent journies to the Cape with the farmers.

"The success of our harvest of 1808, gave vigor to our agriculture, so that in the months of June and July we began again, and have been able to get upwards of 40 sacks of wheat into the ground, besides some barley, rice, Indian corn, beans, peas, pumpkins, &c. &c. so that the wants of our poor people are more and more likely to be supplied."

Let the world now judge of the truth of what the author affirms, page 239—"Dr V." he says, "never turned his thoughts seriously to instilling habits of industry into his disciples: but all ideas of their temporary welfare appears with him to be wholly lost in anxiety for their eternal salvation." And again, "It appears to me that Vanderkemp is of little value as a Missionary"—"he is too learned"—"hence comes his total neglect of husbandry." What the author says of "a swarm of Missionaries" (three or four at most) at Rodezard is equally false. H. affirms "that they have introduced bigotry, which has very much changed the frankness of character and goodwill which was once so prevalent here." The pious Edinburgh Reviewers referring to this passage, have kindly improved it by saying, "Both the happiness and the morals of the colonists of this district

death deeply affected his congregation; and Mr. Read, in a letter dated soon after that event took place, says, "I consider the Society, and Bethelsdorp, yea, the whole Church has, by his death, experienced the severest loss it could have sustained. We are not ashamed to declare our belief that his equal is not to be found upon earth, and that he was little behind the chiefest apostles of our Lord."

Notwithstanding the removal of this excellent man, religion appears still to prosper at Bethelsdorp. In a letter dated August 8, 1812, Mr. Read says, "It will afford no small pleasure to the Directors and friends of the Society to hear that the Lord continues his kindness to Bethelsdorp, and that we have visible proofs that the Gospel of Christ is the power of God to the salvation of sinners," of which he relates some singular instances, and adds, "I have baptized nine adults since my return from the Cape, and there are many more who give us pleasing hopes of their interest in Christ."

Mr. Read also says, "We have in contemplation several plans by which the expenses are not only likely to be lessened, but wholly done away. Indeed, if the Institution continue to flourish as it has done, the people will soon be able to support the Missionaries themselves."

Mr. Albrecht and the other Missionaries who left Warm Bath in the Great Namaqua, on account of the depredations of Africaner, arrived, after toilsome removals, at the

seem to have been injured not a little by the intrusion of a swarm of Missionaries." No. 41, page 64, But it is thus that the servants of Christ who forsake all and follow him, must, like their apostolical predecessors, "go through evil report as well as good report;" but "blessed are ye when men shall say all manner of evil against you, falsely, for my sake." The infidel-writers of the present day, disliking Christianity itself seize every occasion to vilify those devoted men, whose sole object is the diffusion of it through the world.

Cape, where they staid for some months. They then took their journey northward, through the great wilderness, towards their former residence, and arriving at a place called Bezonder Meid, they found that a considerable number of their former congregation, who had been driven from Warm Bath, were again collected. There they had an opportunity of hearing particulars of the distresses endured by their Namaqua friends, who were still persecuted and robbed by Africaner. When Mr. Albrecht and the other brethren, had with great difficulty reached the krall, called Silver Fountain, they were received in the kindest manner by Cornelius Kok, who earnestly intreated one of the brethren to abide with him; promising, after a time, to remove with his large family into the country of the Corannas, and settle in the neighborhood of the brethren Anderson and Janz.

On the 13th of April, 1812, it pleased God to remove by death, that truly valuable and excellent Missionary Mrs. Albrecht, formerly Miss Burgman, of Rotterdam. She was a woman of superior talents, of eminent piety, remarkable fortitude and steady zeal. Before she left Holland, she had, for several years, been strongly inclined to assist the Missionary cause; and long waited for a convenient opportunity to proceed to Africa, having been engaged to Mr. C. Albrecht, before he left Rotterdam. When she was in England, on her way, she gained the esteem and Christian affection of all who knew her, who fondly hoped that she would, for many years be eminently useful in Africa; but soon after she had reached the place of her destination, which with all its inconveniences, she hailed as the scene of her future, self-denying labor, she was driven from it to traverse the wild wilderness with uncommon sufferings; and when, after all, she was just returning as near the spot as circumstances would admit, in order to renew the scattered mission, the Lord, who had thus fully tried the fidelity of her heart, was pleased to release her from all her toils,

and admit her to his presence to receive the gracious recompense of her sufferings in his cause. Her loss is considered not only by her afflicted husband and associates as unspeakably great, but by this Society at large, who have been thus deprived of a woman of uncommon endowments and worth.* We are sorry to add that other letters mention the death of Mrs. Kramer also.

The Journals of the brethren Schnielen, Ebner, Helm and Sass, detailing their difficulties in passing through the dreary wilderness in their way to Bezonder Meid, are truly affecting. Their labors, perils and sufferings were peculiarly great. They were sometimes without water for themselves or cattle; their oxen, weakened by want of sustenance, refused to draw their waggons, and many of them died of thirst; some of their sheep were destroyed by the wild beasts; they were without bread for nearly a month, and were in danger of utterly perishing in the desert, had not at length Cornelius Kok, who was informed of their distress, sent

* *The brethren in their Journal, April 12th, say, "This morning Sister Albrecht was suddenly seized by a violent fit, which lasted more than an hour. When she recovered she said, "it seemed to her as if she had been in a large town; and was unable at first to recollect where she then was. She was attacked in a similar manner, about an hour afterwards and never recovered. At midnight she was delivered of a still-born child. Frequently on her journey she would say to her husband and to us, that her work on earth would soon be finished, and she should soon be called home to dwell among the saints in heaven. Yet she determined, on the very day she died, to resume, as soon as possible, her labors among the female Hottentots. She was interred at Silver Fountain, April 14th; almost all the people followed her to the grave. Brother Sass delivered a sermon on Rev. xiv. 13, and made a suitable application to the people of her sudden death.*

men and oxen to their relief. With great joy and thankfulness they joined their friends at Bezonde Meid.

The Directors are sorry to say that they received no intelligence for a long time from the Missionaries Anderson and Janz at the Orange River; they are therefore unable particularly to report the condition of that station; but Mr Campbell informs us that Mr. and Mrs Messer had agreed to go thither to strengthen it; and Mr. Kramer is to go to a krall of Hottentots at a little distance.

Mr. Campbell has been peculiarly happy in obtaining information concerning Madagascar, which he has transmitted to the Directors.—Mr. Pacalt and others were willing to attempt a Mission to that great island.

The Landrost of the district of George, is desirous of a Missionary settlement there. Mr. Read, with some of the Hottentots, was at that place two or three weeks. Mr. Campbell will determine on this matter, when he stops there in his way to Bethelsdorp, as it is on the road about mid-way between that settlement and the Cape. Mr. C. intended to commence his journey thither about the middle of February.

(To be continued.)

The following Letters and Extracts are taken from the 'Panoplist.' They contain the latest intelligence we have seen of the state and the prospects of the American Missionaries to India.

The following extracts of a letter from Mr. Rice contain the latest intelligence received from the Missionaries. With Mr. Newell the Christian public will cordially sympathize. We anxiously wait for letters from him.

Extracts of a letter from Mr. Rice to the Rev. Dr. Forcesler, dated at Bama, in the Brunsils, June 5, 1813.

Rev. and dear Sir,

Some news from your missionaries in India, have undoubtedly been received before now. Probably you are already apprized of brother Judson's change of sentiments in relation to baptism, and the consequent division of the mission into two branches. A division in point of locality, might perhaps have been deemed expedient had not a change of sentiment previously made a division in point of religious denomination.

Brothers Hall and Nott embarked at Calcutta near the last of November, in a ship bound to Bombay; but would touch at Ceylon—Perhaps one of them might proceed to Bombay, as they were anxious to commence missionary labors in that very important field. But should they fail in that region, still an important field, bounded, generally speaking by the Tamul language, is easily accessible. This language may be acquired in Ceylon, where, without the smallest obstruction, missionaries are permitted to reside, and to exercise freely their functions. "About the middle of January, I arrived in the Isle of France, having been under the necessity, as was also brother Judson, of hastily taking passage from Calcutta for that place. There we found brother Newell borne down under an exceeding pressure of affliction. He had departed from Calcutta previously to the arrival of the Harmony there; and the ship in which he embarked being obliged to put in at Coringa in distress, made the passage long as well as unpleasant. During the passage he had been called to the painful office of consigning to the waves an infant daughter, which died at five days old: and in about three weeks after reaching the Isle of France, was summoned to the deeper affliction of resigning Mrs Newell to the arms of death. She died of

a consumption the last of November; was comfortable in her mind till her decease; and desired Mr. Newell to state explicitly to her friends, that she never felt the smallest regret for having gone out in the mission. Brother Newell embarked at the Isle of France, the 24th of February, in a brig owned at Bombay, but might touch at Ceylon."

"I abstain from stating many things which I should deem it my duty to state, had I not the prospect of being able to communicate them in another manner soon. I cannot, however, refuse myself the freedom to observe with deference, that if other missionaries are ready to proceed, the uncertainty respecting a reception at Bombay need not detain them at a painful distance from the missionary field. Whatever may be the success or failure in that important region; and even should it be judged inexpedient for them to join the others at Ceylon, in case they should there fix their residence; still the Isle of France itself presents an inviting, and by no means unimportant, object of missionary effort. And there, from communication actually had with his Excellency Governor Farquhar, through the Rev. Chaplain, Mr. Jones, I feel authorized to say, that missionaries would be favorably received and countenanced.

"It is with peculiar pleasure and gratitude, I have often to acknowledge, on behalf of my venerable and beloved patrons, my great obligations to the kind attentions of individuals. Here I am particularly indebted to Mr. Consul Hill and his lady, who have politely and kindly given me a home in their house and family, during my detention in that place.

"With the sincerest respect I remain dear Sir,

Yours in our blessed Lord,
LUTHER RICE,
Rev. Dr. WORCESTER.

Mr. Rice also states that he left the Isle of France, March 15th, having taken passage to the Brazils in a Portuguese vessel; that Mr. Judson and his wife were

waiting for a passage to Penang, or Prince of Wales's Island, intending there to effectuate a mission, if practicable; that himself was expecting to sail for New-York, in a cartel, about the first of July, and hoped to reach this country about the last of August; and that he was peculiarly anxious to arrive at Boston before the annual meeting of the Board in September next.

LETTER FROM MR. NEWELL.

Since the foregoing extracts were in type, a letter has been received from Mr. Newell by Mrs. Atwood of Haverhill, (Mass.) the mother of Mrs. Newell. We have obtained leave to publish such extracts, as will exhibit the closing scene of this excellent and promising woman's life.

*"Port Louis, (Isle of France,)
Dec. 10, 1812.*

"My dear Mother,

On account of the unhappy war between us and England, it is probable I shall have no opportunity for a long time of sending directly to America. I enclose this letter to Joseph Hardcastle, Esq. of London, depending on his benevolence to pay the postage at the General Post Office there, without which it would not be forwarded. I beg your particular attention to this circumstance because it is the reason why my letter is not longer, and also the reason why I do not write to my other friends. You will oblige me by informing my friends of this; particularly Drs. Wood, Griffin, and Worcester.

"When I sit down to address you, my dear mother, from this distant land, to me a land of strangers and a place of exile, a thousand tender thoughts arise in my mind, and naturally suggest such inquiries as these. How is it now with that dear woman, to whom I am indebted for my greatest earthly blessing—the mother of my dear Harriet? And mine too; (for I must claim the privilege of considering you as my own dear mother.) Does the candle of the Lord still shine on her tabernacle, and is the voice of joy

and praise yet heard in her dwelling? Or, what is not improbable in this world of disappointment, has some new affliction, the death perhaps of a dear child, or of some other beloved friend, caused her heart again to bleed and her tears to flow? Ah! my mother, though we may live many years and see good in them all, yet let us remember the days of darkness, for they too will be many. It is decreed by Infinite Wisdom alone, that through much tribulation we must enter into the kingdom of heaven. You my dear mother, have had your share of adversity,—and I too have had mine. But we will not complain. Sanctified afflictions are the choicest favors of heaven. They cure us of our vain and foolish expectations from the world, and teach our thoughts and affections to ascend and fix on joys that never die. I never longed so much to see you as I have these several days past.—What would I now give to sit, one hour, by that dear fire side, where I have tasted the most unalloyed pleasure that earth affords, and recount to you, and the dear children, the perils, the toils, and the sufferings, through which I have passed since I left my native land. In this happy circle I should for a moment forget

“Yes, my dear friends, I would tell you how God has disappointed our favorite schemes, and blasted our hopes of preaching Christ in India and has sent us all away from that extensive field of usefulness, with an intimation that He has nothing for us to do there, while He has suffered others to enter in and reap the harvest. I would tell you how He has visited *us all with sickness*, and how He has afflicted me in particular by taking away the dear little babe which He gave us, the child of our prayers, of our hopes, of our tears. I would tell you—but O, shall I tell it or forbear—

“Have courage, my mother, God will support you under this trial; though it may for a time cause your very heart to bleed. Come, then, let us mingle our griefs and weep together; for she was dear to us

both; and she too is gone. Yes, Harriet, your lovely daughter is gone, and you will see her face no more! Harriet, my own dear Harriet, the wife of my youth and the desire of my eyes, has bid me a last farewell, and left me to mourn and weep! Yes, she is gone. I wiped the cold sweat of death from her pale, emaciated face, while we travelled together down to the entrance of the dark valley. There she took her upward flight and I saw her ascend to the mansions of the blessed! Oh, Harriet, Harriet, for thou wast very dear to me. Thy last sigh tore my heart asunder and dissolved the charm which tied me to earth.

“But I must hasten to give you a more particular account of the repeated afflictions with which God has visited me.

“Harriet enjoyed good health from the time we left you, until we embarked on our voyage from Calcutta to the Isle of France; (excepting those slight complaints which are common to females in her situation.) During the week previous to our sailing for this place, she went through much fatigue in making numerous calls on those dear friends in Calcutta, who were anxious to see her, and who kindly furnished her with a large supply of those little things which she soon expected to want, and which on account of her succeeding illness, she would not have been able to prepare on the voyage. The fatigue of riding in a palanquin, in that unhealthy place, threw her into a fever, which commenced the day after we were on board. She was confined about a week to her couch, but afterward recovered and enjoyed pretty good health. We left Calcutta on the 4th of August, but on account of contrary winds and bad weather, we were driven about in the bay of Bengal without making much progress during the whole of that month. On or about the 27th it was discovered that the vessel had sprung a leak; and on the 30th the leak had increased to such an alarming degree, as to render our situation extremely perilous. A consultation of the officers was called, and it was determined to put about

immediately, and make the nearest port, which was Coringa, a small town on the Coromandel coast, about 60 miles south of Vizagapatam. We got safe into port on Saturday Sept. 5th. The vessel was found to be in a very bad case."

[Four days before the arrival of the vessel in port, Mrs. Newell was seized with severe pain in the stomach and bowels, the disease of the country; but in three days after going on shore she was so far recovered as to write thus in her journal: "Have been able to sit up most of the day. Begin to look around me a little—find myself again surrounded with Hindoo cottages, and the tawny natives as thick as bees." On the 19th of September they re-embarked, and Mrs. N. enjoyed comfortable health till nearly three weeks after leaving Coringa and about three weeks before reaching the Isle of France, when she became the joyful mother of a fine healthy daughter. Four days after, in consequence of a severe storm of wind and rain, the child took cold, and died on the evening of the next day, after having been devoted to God in baptism.

On the 14th of October, Mr. N. writes thus in his journal: "About 8 o'clock last evening our dear little Harriet expired in her mother's arms. A sweet child. Though she had been but five days with us, it was painful, inexpressibly painful, especially to the mother, to part with her. To-day, with many tears, we committed her to a watery grave. "So fades the lovely blooming flower," &c. May God sanctify this bereavement to us, and Oh, may he spare my dear wife."

About a week after Mrs. N.'s confinement, the symptoms of a consumption appeared. Though Mr. N. feared the worst, he did not consider her case as fatal, till the last fortnight of her life, which commenced about ten days after their arrival at the Isle of France. Mr. N. immediately on their arrival called in the aid of Dr. Burke, the chief surgeon of the British army in that island, and of Dr. Walluz, a Danish physician, a friend with whom they had become acquainted at Se-

rampore, who had lately buried his wife in Bengal, and had come to the Isle of France for his health. There was but little alteration in Mrs. N.'s health, (except that she gradually lost strength) till about a fortnight before her death, when she declined more rapidly and all hope of her recovery was extinguished. About 4 o'clock, P. M. on Monday the 30th of November, her eye-sight failed her, soon after which she calmly, and with apparent ease, expired, seven weeks and four days after her confinement. These events with all the attending circumstances, are related by Mr. N. with great tenderness and particularity. He then proceeds as follows.]

"There my dear mother, I have finished the story of Harriet's sufferings. Let us turn from the tale of woe to a brighter scene; one that will gladden your heart as I am sure it does mine. During this long series of sufferings, the bare recital of which must affect every feeling heart, she meekly yielded to the will of her Heavenly Father, without one murmuring word. "My wicked heart," she writes, "is inclined to think it hard, that I should suffer such fatigue and hardship. I sinfully envy those whose lot it is to live in tranquillity on land. Happy people! Ye know not the toils and trials of voyagers across the rough and stormy deep. Oh, for a little Indian hut on land—But hush, my warring passions, it is for Jesus who sacrificed the joys of his Father's kingdom, and expired on a cross to redeem a fallen world, that thus I wander from place to place and feel no where at home. How reviving the thought! How great the consolation it yields to my sinking heart! I will cherish it, and yet be happy."

"In view of those sufferings which she afterwards experienced, she writes thus: "I hope to reach the place of our destination in good health. But I feel no anxiety about that. I know that God orders every thing in the best possible manner. If He so orders events, that I shall suffer pain and sickness on the stormy ocean, without a female friend, exposed to the greatest in-

conveniences, shall I repine, and think he deals hardly with me? Oh, no. Let the severest trials and disappointments fall to my lot, guilty and weak as I am, yet I think I can rejoice in the Lord, and joy in the God of my salvation."

"In the first part of the sickness, which succeeded the birth of our babe, she had some doubts, which occasionally interrupted her spiritual comfort; but they were soon removed, and her mind was filled with that peace of God which passeth all understanding. When I asked her, a few days before she died, if she had any remaining doubts respecting her spiritual state, she answered with an emphasis that she had none. During the whole of her sickness she talked in the most familiar manner, and with great delight, of death and the glory that was to follow. When Dr. Burke one day told her, those were gloomy thoughts, she had better get rid of them, she replied, that on the contrary they were to her cheering and joyful beyond what she could express. When I attempted to persuade her that she would recover (which I fondly hoped,) it seemed to strike her like a disappointment. She would say, "You ought rather to pray that I may depart, that I may be perfectly free from sin, and be where God is."

"Her mind was from day to day filled with the most comforting and delightful views of the character of God and Christ. She often requested me to talk to her on these interesting subjects. She told me that her thoughts were so much confused, and her mind so much weakened, by the distress of body she had suffered, that she found it difficult steadily to pursue a train of thought on divine things, but that she continually looked to God and passively rested on him. She often spoke of meeting her friends in heaven. "Perhaps," said she, "my dear mother has gone before me to heaven, and as soon as I leave this body I shall find myself with her." At another time she said, "We often talk of meeting our friends in heaven; but what

would heaven be with all our friends, if God were not there."

"She longed exceedingly for the brethren to arrive from India, that we might form ourselves into a church and celebrate the dying love of Jesus once more before she died. Her desires to enjoy the benefit of this ordinance were so strong and our situation so peculiar, that I thought a deviation from the usage of our churches in this instance would be justifiable, and accordingly on the last Sabbath in November, the day before she died, I gave her the symbols of the body and blood of our Lord; and I trust it was a comfortable season to us both.

"A few days before she died, after one of those distressing turns of coughing and raising phlegm which so rapidly wasted her strength, she called me to come and sit on the bed beside her, and receive her dying message to her friends. She observed, that her strength was quite exhausted, and she could say only a few words; but feared she should not have another opportunity. "Tell my dear mother," said she, "how much Harriet loved her. Tell her to look to God and keep near to Him, and He will support and comfort her in all her trials. I shall meet her in heaven, for surely she is one of the dear children of God." She then turned to her brothers and sisters. "Tell them" said she "from the lips of their dying sister, that there is nothing but religion worth living for. Oh, exhort them to attend immediately to the care of their precious immortal souls. Tell them not to delay repentance. The eldest of them will be anxious to know how I now feel with respect to missions. Tell them, and also my dear mother, that I have never regretted leaving my native land for the cause of Christ. Let my dear brothers and sisters know, that I love them to the last. I hope to meet them in heaven; but Oh, if I should not!"—Here the tears burst from her eyes, and her sobs of grief at the thought of an eternal separation expressed the feelings that were too big for utterance. After she had recovered a

little from the shock, which these strong emotions had given to her whole frame, she attempted to speak of several other friends, but was obliged to stop up all she had to say in "Love and an affectionate farewell to them all." Within a day or two of her death, such conversation as the following passed between us.

"Should you not be willing to recover, and live a while longer here?"

"On some accounts it would be desirable. I wish to do something for God before I die. But the experience I have had of the deceitfulness of my heart leads me to expect, that if I should recover, my future life would be much the same as my past has been, and I long to be perfectly free from sin. God has called me away before we have entered on the work of the mission; but the case of David affords me comfort; I have had it in my heart to do what I can for the heathen, and I hope God will accept me."

"But what shall I do when you are gone? How can I bear the separation?"

"Jesus will be your best friend, and our separation will be short. We shall soon, very soon, meet in a better world; if I thought we should not, it would be painful indeed to part with you."

"How does your past life appear to you now?"

"Bad enough; but that only makes the grace of Christ appear more glorious."

*"Jesus, thy blood and righteousness
My beauty are, my heavenly dress;
Midst flaming worlds in these arms
I lay'd,
With joy shall I lift up my head."*

"When I told her that she could not live through the next day, she replied, "Oh, joyful news; I long to depart." Some time after, I asked her, "How does death appear to you now?" She replied; "Glorious; truly welcome." During Sabbath night she seemed to be a little wandering; but the next morning she had her recollection perfectly. As I stood by her, I asked her if

she knew me. At first she made no answer. I said to her again; "My dear Harriet, do you know who I am." "My dear Mr. Newell, my husband" was her reply; but in broken accents and a voice faltering in death."

"The last words which I remember, and which I think, were the last she uttered relative to her departure, were these—"The pains, the groans, the dying strife." "How long, O Lord, how long?"

"But I must stop; for I have already exceeded the bounds of a letter, though I have come far short of doing justice to the dying deportment of this dear friend. Oh, may my last end be like hers. I would now proceed to discharge the duty, which Harriet's dying request imposed on me, of administering consolation to you, and of beseeching the dear children to make a right improvement of this afflicting dispensation; but I hope the God of all consolation will himself wipe away your tears, and fill your heart with comfort, and that Harriet's dying intreaties, and tears, and sighs, may be carried by the Spirit of truth to the hearts of the children, and of her other young friends, and may fasten conviction on their minds, and engage them to follow her, so far as she followed Christ. With these hopes I must at present bid them all an affectionate farewell."

"Harriet offered to give me her property by will, but I declined accepting it. She then proposed bequeathing a part of it to the Board of Commissioners, but my time was so completely taken up in attending on her, that I had no opportunity of having a will duly executed till it was too late."

"The brethren in Bengal have written to me. The harmony arrived in Calcutta a few days after I left there—The brethren are all ordered away, as we were. They are coming hither, and I daily expect them. Madagascar is the probable seat of the mission; but this is not certain. Brother and sister Judson have become Baptists, have been immersed at Calcutta, and of course will not come with the rest. They have all been sick."

"Perhaps you may censure me, my dear mother, for leaving Serampore before Harriet's confinement. I wish I had time to answer you fully on this head, but I can only say, she did not expect to be confined short of three or four months from the time of our departure; that the usual length of a voyage to the Isle of France is not half that period; that Bengal is the most sickly place in all India, and this is the most healthy spot in the eastern world; and that it was the unanimous advice of all our friends that we should go. Brother Judson would then have embraced the opportunity had I declined it."

"I thank Dr. Woods a thousand times for his excellent sermon on the death of Mrs. Church, as well as for his missionary sermon, which last I received by way of Calcutta. My dear, dear mother, I must bid you farewell. God Almighty bless you, and reward you a hundred fold for all your kindness to me. Do not forget me; I shall never forget you. Write whenever you have an opportunity. I send my love to all my acquaintance, and to all Harriet's friends, for her sake.

"My ever dear mother,
I remain your's affectionately,
SAMUEL NEWELL.

Mrs. M. Atwood.

Mr. Newell enclosed a fragment, (from which the following sentences are taken) in Mrs. N.'s own hand. It is the commencement of a letter which she began to write to her mother, but which she was never able to resume. During the former part of her voyage from Calcutta to the Isle of France she wrote occasionally in her Diary, as appears by extracts made from it in the foregoing letter.

"Port Louis, Isle of France,
Nov. 3, 1812.

"My ever dear Mother,
SINCE I wrote you last I have been called by God to rejoice and weep; for afflictions and mercies have both alternately fallen to my lot. I address you now from a bed of great weakness—perhaps for the last

time. Yes, my dear Mamma, I feel this mud-walled cottage shake, and expect ere long to become an inhabitant of the world of spirits. Eternity, I feel, is just at hand. But let me give you some account of God's dealings with me, which I shall do at intervals, as strength will admit."

[After mentioning the birth of a daughter, with fond anticipations of happiness, she adds the following sentences, which are the last she wrote.]

"On the cabin floor, with no other attendant but my dear Mr. Newell, we could weep for joy—and call ourselves the happiest of the happy. But, alas! on the evening of the fifth day the dear object of our love was snatched from us by death, and on the day following committed to its watery grave. Heart-rending stroke to a parental heart! Mine almost bled with deep anguish"——

LETTER FROM MR. BURDER.

THE following letter from the Rev. George Burder, to the Rev. Dr. Morse enclosed the letter from Mr. Newell.

"Rev. and dear Sir,

I AM desired by the Rev. S. Newell, one of your missionaries to the east, to forward the enclosed letter from him to the mother of his deceased wife, whom he buried at the Isle of France. His letter is dated Dec. 11, 1812. I am grieved to find, that he and his brethren have been ordered away from India, as well as Mr. May, our missionary. We have been praying, and laboring hard in England, by petitions to Parliament, for the removal of these unreasonable restrictions. We know not yet what will be the result; but I would not be in the place of those who forbid the Gospel to be preached to the heathen for a thousand worlds. We have just closed our annual meetings, which have evinced a growing regard to the cause of Christ in this country. Our friends, more liberal than ever, have contributed last year 15,377/4s. 5d.; and the collections made at

the several places of worship last week amounted to 1,423.

"I am, dear Sir,
Your affectionate brother,
GEO. BURDEK, Sec. Miss. Soc."
Camberwell, near London,
May 31, 1813.

LETTER FROM MR. OSGOOD.

The following extracts are taken from a letter written to the publisher of the Panoplist, by the Rev. Thaddeus Osgood, dated London, May 23, 1813.

"THOUGH in great haste, I cannot seal this letter without giving you some account of what the Lord is doing here. Last week I devoted the whole of the time to the meetings of the Missionary Society and other religious and benevolent institutions. And I must say as the queen of Sheba said to Solomon, notwithstanding all the great things which we have heard in America, yet when we see and hear ourselves, we are constrained to say, "the one half was not told us."

"I have heard two of the Royal Dukes advocating, with the greatest eloquence and force of argument, the dissemination of the Sacred Scriptures, and the universal diffusion of knowledge among all ranks of Society. It is no uncommon thing to see several thousands of persons convened at one of these meetings of the Bible Society, consisting of all ranks from the Bishops, Lords, and Peers of the realm to the lowest servants. And the attention to the Missionary Societies is not much inferior. At several of the public meetings last week I presume I saw three or four, some say five or six, thousands of people assembled, and all appearing to be of one heart and of one soul, as it was with the first followers of the Redeemer. Last week I was invited to assist in administering the ordinance of the Lord's supper to a very large assembly. I believe there were three or four thousand communing at once in this metropolis, at two different places, for no one house in the city could contain them. I thought this was a foretaste of heaven.

"I close with expressing a sincere desire that we all may feel disposed to exert ourselves in advancing the glorious work which God is now performing in our world."

Missions of the United Brethren,
Greenland.

THE communication with the missionary settlements in Greenland has been greatly interrupted by the Danish war, and in consequence of this interruption, they have suffered severely from the want of provisions and other necessaries. By permission of the English government, their wants have been at length supplied. The following are extracts of the few letters that have been received from this quarter since the beginning of 1810.

"*New-Hernhut, May 16, 1810.*
We are often much perplexed, when we consider that all intercourse between Europe and this country seems at an end. We measure, as it were every mouthful we eat, to make our provisions last as long as possible. May God soon send us relief! All the brethren and sisters, however, are preserved by his mercy in good health, and both we, and our Greenland congregations have got well through last winter, though at New-hernhut the latter have suffered some want of oil to light and warm their houses. They had however enough to eat, and could even spare us a little, to make out. We feel most the want of linen, and other articles of clothing."

July 24, 1810.—"All our fellow missionaries in the other two settlements were well, according to the latest accounts received in June and July. The work of God our Savior proceeds and prospers; his presence is with us, and he blesses our feeble testimony of his atoning death and passion."

May 22, 1811.—"You may easily suppose, that by this time our situation is very trying and deplorable, no ships have arrived in Greenland last year. We have therefore not received any provisions whatever from Europe, nor

does it appear as if we should obtain any relief this year ; and if not there is little prospect for us left, but that we must die with famine and distress of mind : for no European can subsist on what the Greenlanders eat, without bread. The consequences soon appear in a dysentery, which carries the patient off in a short time."

"Notwithstanding all distress experienced from without, it pleases the Lord to lay his blessing upon our labors, and he carries on his work uninterruptedly. I might here quote many encouraging proofs of his mercy, and many instances of his powerful grace in the hearts of many of our people, which fill us with joy and astonishment, but my time is too short. We enjoy the love and confidence of the Greenlanders. They frequently brought us a supply of food last year, for which, however, we were not able to make them equal compensation ; but they were always satisfied with little or nothing."

August 20, 1842.—"Where shall I find words to express myself, and to declare our gratitude? At length you have succeeded, dearest brethren, in sending us provisions and other necessary articles of subsistence! The ship *Freden* has safely arrived here on the 16th of this month."

"Present our warmest acknowledgments to all our dear friends and benefactors. May the Lord reward you all for your great kindness to us. We have now a supply of provision for two years. We were in great want of clothes; those you sent were therefore very welcome. You have kindly considered all our wants. Tell the brethren of the elder's conference of the Unity, that they need not mourn over us any longer, for that we shall feel no want for two years to come. We now mean soon to celebrate the Lord's supper with our people, and our hearts overflow with thanks to our Saviour for all his mercies towards us."

[*Ch. Ob.*

Society for the Conversion of the Jews.

THIS Society has lately circulated a paper containing some interesting information respecting the state of the Jews in foreign countries, to which they have subjoined an account of the conversion of two Jews. We will lay the first of these before our readers, as tending to strengthen the view we have been disposed to take of the obligation we are, under as Christians to put the Christian Scriptures into the hands of the Jews in the Hebrew language.

"A poor student, who studied divinity at the University of Leipsic, having occasion to undertake a journey to his distant friends was in want of the necessary money for that purpose. He therefore was induced to go to a learned Jew to pawn his Hebrew Bible and Greek Testament. The latter contained the Greek and German text in opposite columns. The learned Jew, little as he valued this book, was, however, prevailed upon to take it, and to give the student half a rix-dollar for it. During the absence of the student he undertook to read it through, with a view to confirm his mind in enmity against Jesus; to ridicule his person in the synagogue, and to be better prepared to testify his zeal for the Jewish faith. His wife and children were not permitted to see the book: he was determined to read it alone, as a sworn enemy of Jesus, and to discover the falsehood of the Christian religion in all its parts. As the student was absent for about seven weeks, the Jew had sufficient leisure to perform his task. But as he proceeded to read, his surprise increased, and a sacred awe pervaded him. In reading some impressive passages, he could scarcely refrain from exclaiming, Ah, that Jesus were my Saviour! Having completed the reading, he was astonished at himself, and exceedingly perplexed, that in spite of his earnest desire to find fuel in the New Testament for the increase of his burning enmity against Jesus, he had discovered nothing of hatred, but on the contrary

much that is great, sublime, heavenly, and divine. At length he charged himself with silly simplicity and blind folly, and resolved to open the book no more. In this resolution he persisted some days. But the consolatory and heavenly instruction which he had read, and which left an indelible impression upon his mind, and the glorious prospect of life eternal which had opened before him, did not suffer him to rest either day or night. — Now he resolved to read the New Testament a second time, fully determined to be more careful in ascertaining that Jesus and his Apostles had justly deserved the hatred of all Jews in all ages. But again he was unable to discover any thing that is absurd, or bears the stamp of falsehood; but much wisdom, inexpressible comforts for an afflicted mind, and a hope of immortality, which seemed to rescue him from that dreadful anxiety with which the thoughts of futurity had often filled him. Still he could not divest himself of his prejudices, but read the New Testament a third time, with the following resolution: If I discover nothing the third time why Jesus and his Apostles and their doctrine should be hated by the Jews, I will become a Christian; but if my wish in first opening the book is now gratified, I will for ever detest the Christian religion. — During the third reading of the history of Jesus, his doctrines and promises, he often could not refrain from tears; his soul was affected in a manner which no pen can describe. Now he was quite overcome; the love of the most holy and the most lovely of the children of men filled his very soul. Being fully determined to become a Christian, he went without delay, and made his desire known to a Christian minister. Now the student returned from his journey, and brought the borrowed money with interest, to redeem his two books. The Jew asked him if he would sell the New Testament. The student was unwilling to part with it, but after some persuasion yielded. What do you demand for it? asked the Jew. A six dollar will satisfy me, was

the reply. The Jew opened a chest, and laid down one hundred Louis-d'ors. Take that, said he: gladly will I pay more if you desire it: and if at any time I can be of use to you, only apply to me and I will be your friend to the utmost of my power. The student was surprised, and supposed that the Jew made sport of him. But the latter related to him, what change of mind had been wrought in him by reading the New Testament, upbraided him with setting so little value on that precious book, and said, Never will I part with this book, and you will oblige me by accepting the money. From that time he became a sincere Christian." [Ch. 66.]

British Navy Chaplains.

Every ship in his Majesty's service, from a first to a fifth rate inclusive, is now allowed a chaplain. Every chaplain, after eight years (or if in a guard ship, ten years) actual service, during which period he shall not have been absent from his duty six weeks at any one time except by special leave of the Admiralty Board, and who shall produce certificates of good conduct from the captains he may have served under, shall be entitled to half-pay of 5s a-day. To this half-pay, however, he shall not be entitled, if he accept preferment with cure of souls during the specified period of service. In the event of peace, a rate of half-pay, proportioned to the period of service; provided it be not less than three years, will be allowed. Every year he serves more than the specified period, will entitle him, when placed on the half-pay list, to 6d. per day additional, until the whole shall amount to 10s. per day. Naval chaplains alone shall be eligible to chaplaincies of naval establishments, according to their length of service and meritorious conduct; and when such preferment amounts to 400l. a-year, the half-pay shall cease, as is also the case in the divided living of Simonbourn. The pay of a chaplain, when on actual service, shall be as follows, viz.

One hundred and fifty pounds per annum, and the established compensation of 11*l.* 8*s.* a year for a servant, in each rate, and to have a cabin allotted for him, in the ward-room or gun-room, where he is to mess with the lieutenants, and to be rated for victuals; and when the chaplain shall be willing to act as school-master, he shall be entitled to a bounty of 20*l.* a year, provided he shall pass an examination; and he shall be further entitled to five pounds per annum, to be paid to him by every young midshipman and volunteer of the first class, as a remuneration for his education, the same to be stopped out of the young gentleman's pay.

Chaplains now serving, shall be allowed the time they may have served as part of that required.—The Rev. Archdeacon Owen is appointed Chaplain-General to the fleet, to whom all letters are to be addressed under cover to the Secretary of the Admiralty. All applications for appointments shall be made, or will be referred to him, and no warrant will be granted by the Board of Admiralty to any candidate, "unless recommended by the Archbishops of Canterbury and York, and the Bishop of London, through the Chaplain-General, as in every way properly qualified." [Ch. Ob.]

Quere....Is there equal provision made for religious instruction for the Army and Navy of the United States?

OBITUARY.

DIED, near Coosawhatchie, Dr. JOHN WITHERSPOON RAMSAY, eldest son of Dr. D. Ramsay, of Charleston, aged 30.

In Canton, GEORGE HUMPHREYS, Esq. aged 57; a Judge of Probate.

In Salem, (Mas.) Hon. STEPHEN ABBOT, aged 65; late Maj. Gen. of the Second Division of Militia.

In West-Greenwich, Hon. BENJAMIN JOHNSON, aged 65; one of the Justices of the Supreme Judicial Court of R. Island.

In Mercer, (Me.) Rev. AMBROSE ARNOLD, aged 45.

In England, Dr. ANTHONY FOTHERGILL, formerly Physician of Bath: He has bequeathed a variety of legacies to friends, and to public institutions in London and America....His property is estimated at 60,000*l.* Also, Rt. Hon. CHARLES (Lord) BARHAM, aged 88; Privy Counsellor, and an Admiral of the Red.

In St. Mary's Co. (Md.) Hon. WILLIAM THOMAS, late President of the Senate of Maryland.

In Concocheague, Rev. Dr. J. KING, aged 73; a pastor 40 years.

At New Haven, ISAAC BEERS, Esq. aged 71; late President of New Haven Bank.

At Providence, BENJAMIN WEST, Esq. LL. D. aged 63.

At Rhinebeck, 21st Aug. last after a few days illness, Major WILLIAM RADCLIFF, aged 76.

At Philadelphia, ALEXANDER WILSON, Esq. Author of the American Ornithology, and other literary works

Donations to the Missionary Society of Connecticut.

1813.				
Aug. 10.	Rev. Giles H. Cowles, collected in new settlements,	\$	4	00
24.	Rev. Simeon Woodruff,	do.	do.	6 25
	Rev. William F. Miller,	do.	do.	27 47

\$ 37 72

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EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

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OCTOBER, 1813.

[No. 10.

On being in Christ.

IN the scripture Christians are often said to be in Christ.—It is written—“There is no condemnation to them who are in Christ Jesus.” And again—“If any man be in Christ, he is a new creature.” And John writes to Christians—“We are in him, that is true, even in his son Jesus Christ.” Christians are in Christ by a moral and not by a natural union. And being in Christ by such a union implies,

1. A true knowledge of his character. They who are in Christ, are united to him by their own consent and choice.—This choice is formed in view of his character. No person can be in Christ without choosing to be in him. And such a choice cannot be formed, while his real character is unknown. Error and ignorance respecting the essential character of Jesus Christ are inconsistent with such a union,

as exists between him and his true friends. Christ says, “I am the good shepherd and know my sheep, and *am known of mine.*” And Christians are often said to know Christ. The apostle says—“God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”—John says—“We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true even in his Son Jesus Christ. This is the true God and eternal life.” The character of the Saviour is plainly exhibited in the holy scriptures. And all who are taught the truth, as it is in Jesus, by the Spirit and word of God, have a true knowledge of his glorious character. They know he is “God manifest in the flesh.” The supreme Deity of the Lord

Jesus Christ is so expressly declared in the scriptures, and so interwoven with the whole system of divine truth, that on this very account many persons profess to disbelieve and deny the divine origin and authority of the holy scriptures. Infidels frequently declare, that they cannot believe the bible contains a divine revelation, because it asserts that God was manifest in the flesh; and that the Lord Jesus Christ is the living and true God. This doctrine, in the view of professed infidels, is absurd. Thus, while they deny, they fulfil the scriptures, by stumbling at that stumbling-stone and rock of offence. But the same doctrine is also absurd, in the view of some persons, who profess to be Christians, yet there is reason to believe that such ignorance and error respecting the Saviour, who says, "I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty," are inconsistent with real Christianity. If any are involved in such darkness respecting "the light of the world," as to imagine the Lord Jesus Christ possesses only a created and derived existence, though they may profess themselves to be wise, they are ignorant of the very essence and glory of the gospel. Real Christians are taught of God. They have an unction from the holy one. John says to his Christian brethren, "the anointing, which ye have received of him, abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath

taught you ye shall abide in him." They who abide in Christ abide in the light. And they walk in the light of divine truth. For they know him, who is "the way and the truth and the life." A true knowledge of Jesus Christ is certainly implied in being in him, as all real Christians are in him.

2. Being in Christ implies supreme love to him. The union between Christ and his friends consists, essentially, in holy affections. Without true love to Christ no person can be in him. And that love which Christ deserves and requires of sinners, that they may be his disciples, is supreme. This he often declared to the multitudes, who followed him when he was on earth. At one time he said—"If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." Again he said—"He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." And again—"If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple. Whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple." From these various declarations, it is evident that no person can be a Christian, unless he is willing to deny himself for Christ's sake; nor unless he love

Christ with supreme affection. Such love to Christ is essentially different from that love, which sinners may feel towards him for the sake of his benefits. They who love Christ for the sake of their own happiness, and not for the sake of his supreme excellence, have not the smallest degree of moral goodness. They do not deny, but seek themselves in all their religious professions, services and sufferings. They possess that selfish character, which the Saviour wholly condemned in his preaching, and which is condemned throughout the holy scriptures. They, who love Christ merely for the happiness they hope to receive through him, do not resemble God, nor the Saviour, nor any holy beings, in their moral character. They are not conformed to the law of God, nor do they obey the gospel. Such a spirit as they feel, is the essence of sin; and forms the carnal mind, which is enmity against God.— Let such persons, with the spirit they now possess, be denied every expression of divine mercy, and be punished as they deserve, and they will curse God to his face, and blaspheme the holy name of the Lord Jesus Christ. With such a spirit of selfishness and hatred, no person can be in Christ Jesus. For it is the spirit of the world, who hate Christ without a cause. That love, which unites Christians to the Saviour, is of the same nature, as the pure love, which exists in his own heart. And this love consists in disinterested benevolence. Christ does not love himself in a selfish, but in a holy manner. And in the same manner all Christians love him.

They love him with holy and supreme affection, because he is supremely excellent and amiable. By such a spirit of love, they are united to Christ, and are in him by the most endearing and intimate union.

3. Being in Christ implies faith in his name. That true faith, which works by love, induces Christians to come unto Christ and trust themselves wholly in his hands. Such faith renders real Christians proper objects of the Saviour's special love and delight. For such faith is holy in its nature and effects. This faith leads persons to trust in Christ on account of his excellence, and not from a selfish regard to their own happiness. The essence of true faith in Christ consists in holy affections towards him. In the exercise of true faith Christians have the spirit of Christ. In their faith they have the same holiness, which constitutes the essence and glory of his moral character. By having such a spirit they are in and united to him.—It is true that by the holy faith of Christians, they are led to trust in him for all the blessings they need. They confide in the atonement, which he has made by his death on the cross for the pardon of their sins and for salvation from endless punishment. They also confide in his constant and prevalent intercession to plead their cause before the throne of grace.— And they confide in his supreme government to manage all their concerns and complete their final victory, and triumph over all their enemies. But it is from love to him and from a supreme regard to his glory, that they

desire and expect to receive such blessings from him. The Saviour and the salvation of the gospel are precious to believers, because in their salvation the glory of God is displayed and the Lord Jesus Christ is honored and exalted. It is for Christ's sake and not for their own sake, that believers trust in him for the blessings they need, and rejoice in the salvation he bestows. They are willing to be abased, that he may be exalted. If the faith of Christians were selfish and if they desired and received blessings from the Saviour on their own account and not for his sake, their faith would be sinful. But as their faith is holy, and as they trust in Christ and receive blessings from him on his account, they are worthy of him. They have the same holy affections in asking, receiving and enjoying the blessings of the gospel, which Christ feels and displays in preparing and bestowing these blessings upon his people. That knowledge, love and faith, which are peculiar to real Christians, unite all the true friends of Christ to him by the highest and purest affection and friendship. And being so united to him, they are said to be in him. For they have the very spirit of holiness which he has, and which is the bond of perfection.

The Doctrine of Total Depravity.

No. 2.

HAVING shown, in our first number, what this doctrine implies, it is now proposed to prove that all mankind, by na-

ture are totally depraved. It is very often said that there is no man, who is perfect. The most stupid and careless persons are conscious of doing many sinful actions. And we daily perceive that our fellow creatures are guilty of many offences. Multitudes pay no regard to the presence, commands, or displeasure, of their Creator. Multitudes deceive, defraud and injure their fellow creatures.— Even children and youth are false, proud and profane. They do what they know is evil; and refuse to do what they know is right. The history of the nations and families of mankind is the history of hatred, revenge, violence and injustice, towards their fellow creatures; and of contempt, rebellion, ingratitude and provocation, towards their Creator. The laws of every community, and the precautions of every person in his dealings with his fellow-men, are a constant and decisive evidence of human depravity. Indeed, there is rarely to be found a single person, who denies the *universal depravity* of mankind. But though few, or none, deny that all mankind are depraved in some degree, many deny that *any of mankind are, by nature, totally depraved.* It is not our present design to prove that all men are sinners; but that all mankind are, by nature, *totally* sinful. By nature there is not the *smallest* emotion of real goodness in any man; but "the heart of the sons of men is full of evil." To prove that mankind are so depraved, it may be observed,

1. That this is the account, which is given of human depravity.

vity in the holy scriptures. We read that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Again it is written, "What is man, that he should be clean? and he, that is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, who drinketh iniquity like water?" The Psalmist says of the wicked, "There is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue." Again he says, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are together become filthy; there is none that doeth good, no, not one." And of himself, the Psalmist says: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Solomon says, "The heart of the sons of men is fully set in them to do evil. Yea, also, the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." Jeremiah says, "The heart is deceitful above all things and desperately wicked." The Lord Jesus Christ said to his hearers, "I know you, that ye have not the love of God in you." And again he said, "Ye are of your father the devil, and the lusts of your father ye will do." And again, "Ye serpents,

ye generation of vipers, how can ye escape the damnation of hell?" Respecting the wickedness of mankind the apostle writes: "We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes." Again he says, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they, that are in the flesh, cannot please God." These are some of the plain declarations, which God has made in his word, respecting the depravity of mankind. And if they do not fully and plainly prove the total depravity of all mankind by nature, we must despair of ever proving anything by the scriptures of truth. Let any person fairly and candidly consider what God has said on this subject, and he must be convinced that according to the scriptures all mankind are, by nature, totally depraved.

2. The total depravity of mankind is evident, from what is said in the scriptures respecting such persons, as have any

degree of moral goodness. The hearts of some men have been holy, and their conduct has been approved by the living and true God. But according to the scripture, such persons have experienced an essential alteration in their moral character. They are said to be born again, to be born of God and to be born of the Spirit. They are said to have a new heart and a right spirit, and to be renewed in the temper of their minds. They are said to have passed from death unto life. They are said not to be in the flesh, but in the spirit. And they are called new creatures. The people of God, who are called righteous and are represented as having some real goodness, ascribe their peculiar character to the special influence of the Holy Spirit. They say unto God, "Thou wilt ordain peace over us; for thou also hast wrought all our works in us." When describing their preparation for heaven they say, "Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit." The Apostle says to his Christian brethren, "He, who hath begun a good work in you, will perform it until the day of Jesus Christ." It is very evident that all the goodness, which exists in such persons, as are not wholly sinful, is declared in the word of God to be produced by his special influence upon their hearts. And if this be a true account of their characters, it is certain that by nature, or as they are born into the world, they are totally depraved. If they were not so there could have been no foundation for an

essential alteration in their character; nor could all their goodness be the effect of the special influence of the Holy Spirit.— Since all, who have any real goodness, differ essentially from their native character, it follows that all mankind are by nature, totally depraved.

3. The total depravity of mankind is evident from the scriptural distinction between saints and sinners. The scriptures divide all mankind into two classes. One class is sometimes called saints and the other sinners. One is called the righteous and the other the wicked. One is called holy the other unholy. One is called godly and the other ungodly. One is called the children of God and the other the children of Satan. One of these classes has passed from a state of condemnation to a state of justification. But the other class abide under the wrath of God and the condemning sentence of the law. One class will be accepted and received into heaven at the final judgment. But the other class will then be condemned and consigned to the endless torments of hell. It is certain, then, that there must be an essential difference between the moral characters of those two classes of mankind. Now let it be considered what constitutes the essential difference between saints and sinners. No saint, in this life, is perfect in holiness.— But according to the scriptures every person, who has the least degree of moral goodness, or holiness is a saint. They, who have any holy affections, or perform any virtuous actions, are classed with the righteous. If

the wicked then differ essentially from the righteous, it is because they have no holy affections and perform no virtuous actions. They are, therefore, totally depraved and sinful. It is impossible to divide mankind into two classes, as they are divided in the scriptures, without making total depravity essential to the character of one class.—Remove total depravity from the character of sinners, and they do not differ from saints. If then there be in the world any persons, who can justly be called sinners in distinction from saints, they are by nature, and they still remain, totally depraved. Every view, which the word of God affords of this important subject, will oblige us to believe, that “the heart of the sons of men is full of evil.”



The Doctrine of Total Depravity.

No. 3.

THIS doctrine we have attempted in our first number to explain, and in the second to prove. It is now proposed to offer some remarks respecting the importance of teaching and believing the doctrine of total depravity. It is well known that some religious instructors dwell much, in their public discourses, on the depravity of mankind, yet some persons suppose that this is an unprofitable and unpleasant subject. It is often thought that it would be far better to commend people for their virtuous conduct; and that no good can arise from describing the wickedness of our fellow

creatures.—Without any question the truth ought to be preached and to be believed on every religious subject. If it be true, as we think is evident from the preceding number, that mankind are by nature totally depraved, it is a doctrine of the greatest importance in its connection and consequences. And its importance may appear from the following considerations.

1. It is necessary that mankind should be sensible of their own depravity that they may understand the doctrines of the gospel. It is the design of the gospel to display the glory of God in the salvation of sinners. And with this design all the doctrines of the gospel harmonize. That the gospel may be understood and the glory of God in the salvation of sinners may be perceived, it is necessary to have a true knowledge of the character of the sinners who are saved. In proportion to their depravity the glory of God and the excellence of the gospel will be manifest in their salvation. No person ever perceives any excellence or importance in the gospel of the grace of God, so long as he is ignorant and insensible of the depravity of mankind. The whole gospel is founded on the doctrine of human depravity. For if mankind are not sinners, they have no need of the Saviour, nor of such a salvation, as is offered in the gospel. But if they are by nature totally depraved, they are proper objects of the divine displeasure, and justly condemned to endless punishment. Nor can they be forgiven and saved from deserved misery, without such atonement as shall express the justice of

God and the goodness of the law in condemning and punishing sinners. The depravity of mankind, therefore, shows the nature and necessity of the atoning sacrifice of the Lord Jesus Christ. It also shows the nature and necessity of the moral renovation of sinners by the power and grace of the Holy Spirit. With the doctrine of human depravity is closely connected the doctrine of divine sovereignty in the sanctification and salvation of sinners according to the good pleasure of God. Indeed all the doctrines of grace, which are the very essence of the pure gospel of Jesus Christ, are inseparably connected with the doctrine of human depravity. So far as any persons depart from the truth respecting the total depravity of mankind by nature, they err respecting the whole system of religious instruction, that is taught in the holy scriptures. They, who are not truly taught their own depravity, have no correct knowledge of the gospel. It is therefore as important that mankind should be taught and should believe, the doctrine of total depravity, as it is that they should understand the gospel of the grace of God.

2. That mankind may perform the duties of the gospel, it is necessary that they should be sensible of their own depravity. Repentance towards God and faith towards the Lord Jesus Christ are essential duties of the gospel. And these are the first duties which God requires of sinners. But no one can ever see the nature and importance of repentance, unless he have a knowledge of his own depravity. Nor will any one, who is

ignorant and insensible of his own wickedness, ever believe on the Lord Jesus Christ for salvation. In order to obey the gospel and to perform any religious services, that can be accepted, it is necessary that a person should know the plague of his own heart. Without a knowledge of our own depravity, we shall be unblinded and self-righteous in all our religious performances. And with such a spirit neither our persons nor our services can any more be accepted before God than Cain of the Pharisee. Now every person, who has the smallest degree of discernment or reflection on religious subjects, must be sensible that it is of the greatest importance for every one to perform the duties of the gospel. But it appears to be of no less importance that every human being should be sensible of his own depravity. For no one ever performed, or even truly perceived what God requires of sinners in the gospel, while he was ignorant and insensible of his own sinful character.

3. It is necessary that mankind should be sensible of their own depravity, that they may receive the blessings of the gospel. All the blessings of the gospel are offered to sinful and guilty creatures, who deserve the wrath of God and the curse of the law forever. Jesus Christ came into the world to save sinners. He came to seek and to save that which was lost. He did not come to call the righteous, but sinners to repentance. No person can ever be saved from endless misery through Jesus Christ, unless he be so sinful and guilty that he deserves the

endless torments of hell. No person can ever enter into heaven and receive eternal blessedness and glory through Jesus Christ, unless he deserve to suffer the pains of endless death. The Lord Jesus Christ died to save the guilty and not the innocent. And all the blessings he has procured by his death are for sinful and guilty creatures. Before any person can receive these blessings, he must be sensible of his wickedness and ill-desert. Without a knowledge of their own depravity no persons will ever understand the doctrines, perform the duties, or receive the blessings of the gospel. It is, therefore, of the utmost importance that mankind should be sensible of their own wickedness and ill-desert. Nothing is effectually done for the salvation of sinners, if they are not taught their own total depravity.

SERAIAM.



For the Magazine.

Worshipping God with the Understanding.

THE Apostle Paul observes, in reference to the performance of his religious services, *I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also.* Many expositors of note have supposed the Apostle to refer, in this passage, to the understanding of others, of those who are hearers while he performs the part of a public Instructor.— That he would deliver the truths of God, and make his addresses

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to him, in such a manner, that the understandings of those who united with him might be enlightened, and receive the benefit which divine truth was calculated to afford. This appears to be rather an artificial construction of this declaration of the Apostle. It is at least a construction, rather than the plain and natural import of the passage. Other expositors, of good judgment, understand it in a manner more natural, and as would seem, more instructive and important. "In the services of religion, I will exercise my understanding." In the duties of prayer and praise, in all approaches to God, in every consideration of divine truth, the Apostle would exercise the intellectual powers which God had given him; he would act according to the perceptions of his own mind, in view of those truths which God has been pleased to reveal. This acceptance of the words before us, renders them clear and important, conformable to the connection in which they are found, and to many other passages of scripture. Most of the Christians of that day were converts from Gentilism, or from the religion of the Jews. These two descriptions of persons had been much used to seeing religious worship performed in an unknown tongue. The pagan rites always sought obscurity, and consisted, principally, in unintelligible forms and expressions, calculated to make an imposing impression on the senses of beholders, while their understandings were wholly uninstructed. With the Jews, their religious worship was performed, mostly,

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in the Hebrew language, which, at that day, was the vernacular tongue of but a small part of that people. Yet from the force of early prejudice and the habits of education, many of the early Christians were much addicted to the performance of religious services in an unknown tongue. This, according to the manner in which they would practise, consisted in a repetition of certain set and familiar forms, alike uninformative to others and unprofitable to themselves. In this formal service the understanding was uninterested and unimproved. Against such a practice, the Apostle forcibly remonstrates. While he would always depend on the assistance of God's Spirit for the acceptable performance of all religious service, he would improve his own intellectual gifts for his worship and praise.

For the acceptable performance of divine worship, the understanding must be principally employed. It is said by the Psalmist, *For God is the King of all the earth, sing ye praises with understanding.* Our praises should arise to God from a just sense of his character and his truth. The divine promise to Israel, on condition of their repentance is, *And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.* The prophet assures them that they shall be enabled to offer unto God an acceptable worship; and, for this purpose, they shall be enlightened in understanding and knowledge. The scribe who answered Christ discreetly, says, *To love God with all the heart, and with all the understanding,—is more than all whole burnt-offer-*

ings and sacrifices. The love of God is of no worth, unless it be with some correct intellectual views of his perfections, that the understanding may know what the affections approve. A more forcible description of true and false worship was never given than in the words of Christ to the woman of Samaria: *Ye worship ye know not what; we know what we worship.* True worshippers have a distinct object in view to which they would direct their devotions; while false worshippers may perform some formal ceremony, and may have their affections highly excited, but they know not for what purpose. The Apostle assures the Colossians that his constant prayer to God for them is, that they *might be filled with the knowledge of his will, in all wisdom and spiritual understanding.* The consequence of such a knowledge of divine truth is then mentioned: *That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.* The wicked have the *understanding darkened*, and of course are *alienated from the life of God.*

That God would have his people serve him with the understanding, is evident from the manner in which he has made himself known to men. A very important object, certainly, for which God has revealed himself so clearly to intelligent beings, is that they may serve him in a proper manner. The divine light which is given us, is addressed to the understandings of men. They are required to reflect on the truth thus communicated, thus forming their conceptions

of God, and determining the duties which they owe to him.—Jehovah differs from false gods, principally, in the realities of his character. The divinities of the heathen are unknown, undefined beings, who always seek concealment from intellectual scrutiny. Every view of the true God presents an increased exhibition of his excellency, and adds to his glory.—It is generally held, and with great propriety, that the manifestation of the divine perfections must have been the principal object of the Most High in the work of creation. But this manifestation must be made to intelligent beings. Man was made, therefore, principally, that, with his understanding, he might behold, admire and praise God his Creator.—God must be served with the understanding, because it is through this medium that his truth reaches the heart. It is admitted that the affections are of the first importance in religion, and that a great part of religion consists in holy affections. Love, fear, joy, hope, desire, confidence, are affections which glow in the hearts of the faithful friends of Christ. Yet, these affections must be subjected to some rule, they must be directed to some proper object, or they are of no value. The Christian must know what he loves, he must know what he fears, he must know why he rejoices and hopes, he must view some object which awakes his desire, or these affections are blind and uncertain, indeterminate of character, and nothing acceptable in the view of God.—The language of the Psalmist is, *Why art thou cast down, O my soul, and why art thou disquieted*

in me? Hope thou in God: for I shall yet praise him for the help of his countenance. He had received that help from God, he had had that experience of the divine goodness and truth, he had that knowledge of his excellency, that he must say, in every discouragement, "O my soul, Hope thou in God." From the perception of God and his truth by the understanding, perceived by a clearness of evidence which is satisfactory, the heart is affected, and those affections which are distinctive of the Christian character naturally arise. Isaiah had a view of God's glory. It was an intellectual view. The majesty of Jehovah was in some degree exhibited to his mind. His heart was immediately affected with emotions unutterable. Fear, terror, humility, joy, filled his soul. On the mount of transfiguration, Peter saw his Lord assume something of his divine glories; he heard a celestial interview between him and the perfected spirits of departed saints. He heard, he saw, his heart was ravished at the scene, and he could not forbear to exclaim, *Lord, it is good for us to be here.*

From these observations a few remarks obviously occur,

1. We may consider the importance of religious instruction. If God must be worshipped with the understanding, the understanding must be enlightened by his truth. The means of instruction which God has appointed, his word and ordinances, the exertions and example of his people, and, especially, a preached gospel, are the only means by which we can expect divine truth ever to be success-

fully communicated. While the ministry of the gospel is committed to feeble instruments, it is to such an instrumentality as is constituted by infinite wisdom, and it cannot fail of the designed effect. The human understanding is dark, and through the corruptions of the heart easily led into error. The gospel of the Sun of righteousness rises for its illumination, that it may become the joyful abode of heavenly truth.

2. The true nature of religious instruction may be easily ascertained. Divine truth is to be presented to the understanding. The plain truths of God's word are to be taught, just as they are, with the evidence and sanctions which he has given, including the whole of the divine testimony, and nothing more. Few errors in religion are more common than a persuasion that religious instruction is to be addressed, principally, to the affections and passions of men, and that the moving of the feelings is the principal object to be effected. Such a sentiment derives no authority from the scriptures. The divine precepts are addressed to the understandings of men, in the plainest manner, without any additional matter to move the affections. The narratives of the most interesting events that ever occurred are unrivalled in simplicity. If the inspired writers would describe the machinations of wickedness, the temporary successes of crime, the sufferings of virtue, the patience of faith, or the triumph of hope, the simple fact is all that we learn, without any illusion of metaphor, without any pomp of language to mislead the

understanding. The prayers recorded in the scriptures, are the sentiments of the understanding, enlightened by reflection and a careful attention to divine truth. On the most solemn occasion in which a speaker ever addressed an audience, Peter stood up on the day of Pentecost, and informed the trembling thousands, that Jesus of Nazareth, whom they had crucified, was risen from the dead, that he was Lord and Christ, that in his name was preached remission of sin, and those who with repentance believed in him should be saved. No other address ever had such an effect. A principal reason why Christ *spoke as never man spake*, was that he always delivered the most important truths, and delivered them in the plainest manner. These authorities must be the rule for religious instruction. Divine truth must be presented to the understanding, just as it is, and left for its own effect. To excite the passions any farther than they may be moved by light brought to the understanding, is of no avail. Natural affections may be strongly moved by artificial means, but these are not the affections of grace, they are not the longing of the soul for God. Under the influence of strong feeling, the mind is easily mislead, and readily falls into error.

3. The efficacy and success of divine truth depend on the sovereign grace of God. Personal religion has its principal seat in the heart. The means of grace which God has appointed, are designed to enlighten the understanding. Their effect upon the heart must depend on the high-

ty energy of the Holy Spirit. This truth is constantly confirmed by fact. While the same means of grace are used and enjoyed, and the understandings of persons appear to be equally enlightened, some cordially embrace the gospel salvation, and others neglect all its blessings. In the enjoyment of the same means of instruction, at times persons will be wholly inattentive to the interests of the soul, while at other times all their feelings are awake to the consideration of eternal scenes. It is the sovereign power of God that makes divine truth effectual to enlighten the understandings of men. With the same evidence of the truth before them, some will continue obstinate in infidelity, while others view the light of the divine excellency wholly irresistible. Every teacher of the

gospel of Christ has witnessed the same effects which were observed by Paul, *some believed the things which were spoken and some believed not.*

4. Teachers of religion, ministers, pious parents and all faithful Christians, who feel it to be their duty to warn and instruct as they have opportunity, need never be discouraged. The understanding must be enlightened, divine truth must be taught, God in his own time will make it effectual. By these means, he ever has, and ever will, bring immortal souls to glory. His promise, *Lo, I am with you always*, is to the instructions of the gospel and it will never be forgotten. He who hath promised is faithful, and he will ever keep his eye upon his holy habitation. N.

RELIGIOUS INTELLIGENCE.

Constitution of the Bible Society of the State of Rhode-Island and Providence Plantations.

ARTICLE 1. The Society shall be styled THE BIBLE SOCIETY OF THE STATE OF RHODE-ISLAND AND PROVIDENCE PLANTATIONS. The circulation of the *Holy Scriptures* shall be its only object. The common version of the Bible, and impressions that combine cheapness with plainness, without note or comment, shall be selected; but no Book, Tract or Pamphlet, shall accompany it, in the distribution from any of the Officers or Members of the Society, or their Agents. In the

accomplishment of the object of this institution, the Society shall be at liberty to co-operate, as opportunity shall offer, with any other Society formed for the same purpose.

ART. 2. The annual payment of a sum, not less than *Two Dollars*, shall constitute the person paying that sum, a member of the Society, and the payment of *Twenty-five Dollars* shall constitute the person advancing that sum, a member for life.

ART. 3. Legacies, donations or subscriptions of any sum, smaller or larger than those necessary to constitute membership, will be thankfully received,

and strictly appropriated to the object of the Society, either in the establishment of a permanent fund, or otherwise, agreeable to the directions of the donors.

ART. 4. The Society shall annually choose a *President*, *Five Vice-Presidents*, a *Treasurer* and *Secretary*. At every Meeting the *President*, or if he be absent, the *Senior Vice-President* present, shall preside. The *Secretary* shall keep a record of all the Society's proceedings, and shall correspond in their name.

ART. 5. The *Treasurer* shall keep the accounts of the Society, receive their monies, pay the orders of the Board of Trustees, and annually report to the Society the state of their funds.

ART. 6. A Board of *Trustees*, of seven Members shall be annually appointed; they shall purchase and superintend the distribution of *Bibles* and *Testaments*, pursuant to the first article; they shall meet in *Providence* as soon as convenient after they shall have been chosen, and at other times and places as they may appoint: a majority shall constitute a quorum for business, and two may adjourn. They shall choose of their Members a *Moderator* and *Clerk*, to hold their offices to the end of the year; the *Clerk* shall record the doings of the Board, and lay them before the Society at their annual Meetings.

ART. 7. No person holding an office or offices under this Society, shall receive from it any compensation for his service. At all Meetings of the Board of *Trustees* the *President*, *Vice-President*, *Treasurer* and *Secretary*, or so many of them as may think fit

to attend, shall be equally entitled to vote with the *Trustees*.

ART. 8. In case of the death, resignation or removal out of the State, of any Officer, or his refusal to accept the office, the Board of *Trustees* shall choose another Member in his place, for the remainder of the year.

ART. 9. The annual meeting of the Society shall be held in the town of *Providence*, on the day before the annual Commencement of *Brown University*, at ten in the morning, or at such other time or place as the Society shall hereafter appoint; seven Members shall be necessary to constitute a Meeting; of which the *President*, a *Vice-President*, the *Treasurer* or *Secretary* shall be one. A majority shall be competent to the transaction of business; special meetings shall be called by the *President*, or either of the *Vice-Presidents* at the request of seven Members. Notice of such meetings shall be given in one of the newspapers in *Newport*, and one in *Providence*, three weeks successively.

ART. 10. Two thirds of the Members present, in any annual meeting may make alterations and amendments of this constitution, except the first article, which shall not be altered, but by the unanimous consent of the Members present at such annual meeting; nor until public notice has been given by advertisement, from the *Secretary*, in one of the newspapers printed in *Newport*, and one in *Providence*, of the substance of the proposed alteration at least three weeks before such annual meeting.

A true Copy: Attest,
THOMAS BURGESS, Sec'y.

List of Officers elected September, 3, 1813.

Hon. Jabez Bowen, Esq. *President*; Rev. William Patten, D. D. Right Rev. Alexander V. Griswold, D. D. John Throop Child, Esq. Ethan Clark, Esq. James Helme, Esq. *Vice-Presidents*; Obadiah M. Brown, Esq. *Treasurer*; Thomas Burgess, Esq. *Secretary*; Thomas P. Ives, Esq. Thomas L. Halsey, Esq. Samuel Eddy, Esq. Mr. Abner Kingman, Walter Paine, Esq. Robert Rogers, Esq. Christopher Fowler, Esq. *Trustees*.

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COMMUNICATION.

Christian Friends and Fellow-Citizens,

THE present is a new and important era in the history of the Christian Church. The Angel has gone forth, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Societies, numerous and respectable, have been formed, and are daily forming, for the diffusion of the light of divine truth. Missionary Societies are sending forth labourers, messengers of peace, into every accessible part of the habitable globe—proclaiming—"Jesus Christ came into the world to save sinners." Bible Societies and religious tract Societies are co-operating in the same great design.

But among all these benevolent institutions, *The British and Foreign Bible Society* stands pre-eminent. Never has the world beheld such an assemblage of talents, property and piety, united in such a design. This Society has been in operation about nine

years; and its exertions and effects have been wonderful, beyond example; and must excite the most lively emotions of gratitude and praise in every pious mind. In the short compass of six years from its commencement it had issued from its depository in *London*, more than 325,000 copies of the scriptures. In *England* it had printed the scriptures, at its own expense, in fourteen different languages and dialects. In other parts of *Europe* it had aided, by large donations, the printing of them in as many more. In *Asia*, it had promoted, by liberal and repeated contributions, the translation and publication of them in a still greater number of languages.—During the year preceding their ninth and last annual report, they had distributed 135,500 copies of the scriptures.—40,000 of which had been distributed in *Ireland*. The whole amount of their receipts for the same year, including what was received from the numerous Auxiliary Societies in the United Kingdom, was considerably rising *Three Hundred Thousand Dollars!*

From this Society have emanated numerous Societies of the same kind in *Europe, Asia, and America*. A *Bible Society* has lately been established in *Russia*, under the patronage of the *Emperor Alexander*. His Majesty deferred for several days, his journey to the head-quarters of his Army in order to sign the Constitution!

In these United States Bible Societies have been established from *New-Hampshire* to *New-Orleans*—in almost every state in the Union. Some of these

Societies have been able not only to supply the poor and the destitute within their own districts, and neighboring places; but have remitted funds, to aid the establishment in India, for the translation and publication of the holy scriptures in the various languages of the East. Some of these Societies have sent, it is believed, about one thousand Bibles into this State for gratuitous distribution. The most of these have been distributed among destitute families, and it is believed there are still many, very many, who are destitute of this invaluable treasure.

Such, Christian Friends and Fellow-Citizens, are the exertions which your Brethren are making for the prosperity of the Redeemer's Kingdom in the world.

Will you not then, with holy joy and gratitude and praise, lend your assistance in promoting an object so benevolent—so conducive to the happiness of man and the glory of God?

If it be "more blessed to give than to receive," how great must be the blessedness of those, who, from motives of pure benevolence, give the holy Scriptures?

God, in his holy word, has made known his design to fill the world with the knowledge of his glory. And the unusual spirit of prayer and of exertion, which he has given to his people of late years, is an happy presage of the speedy accomplishment of his glorious design.

When Kings and Conquerors defer the work of human slaughter to organize Bible Societies, who, that ever reads the Bible, does not refer to the predictions of that happy time when "Kings

shall be nursing fathers, and Queens nursing mothers to the Church!"

The institution which has been recently formed in this State now calls for your friendly assistance and co-operation. It has been commenced under circumstances the most pleasing and promising. Christians of various denominations have united as a band of brothers; and we have good reason to hope, that the institution will be productive of very happy effects, not only by communicating good to others, but by diffusing a spirit of Christian love and fellowship among ourselves; and promoting that "charity which is the bond of perfectness."

Let all then, who wish well to Zion—all who wish to make their fellow-men wise, and good, and happy, cheerfully unite in this "strife of love." And may all such, of all denominations, unite their prayers and exertions for the universal diffusion of the word of life—and may He, with whom is the residue of the Spirit, graciously hear their prayers and bless their exertions—"until the kingdom, and the dominion, and the greatness of the kingdom under the whole Heaven shall be given to the people of the saints of the most High God," and "there shall be one Lord and his name one throughout all the earth."

A FRIEND TO THE BIBLE.

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Virginia Bible Society.

At a meeting of sundry citizens, convened by previous public notice, at the Capitol, in the City of Richmond on Tuesday, June 22d, 1813.

The Reverend John Buchanan was appointed Chairman, and William Munford Secretary of the meeting.—

On motion of the Reverend John D. Blair, seconded, by the Reverend John H. Rice.

Resolved, by the members present that they will now form themselves into an Association, for the distribution of the Sacred Scriptures among the destitute and poor in our Country, and among the Heathen.

CONSTITUTION

OF A

BIBLE SOCIETY,
established in the City of Richmond.

1. The title of this Society shall be, 'THE BIBLE SOCIETY OF VIRGINIA.'

2. The object of the Society is the distribution of Bibles and Testaments to the poor in our Country, and to the Heathen.

3. The version of the Scriptures procured for distribution shall be that in common use; except when it is thought expedient to distribute copies in foreign languages, in which case, regard shall always be had to fidelity in the translation to the originals; and, in every case, the scriptures distributed shall be without note or comment.

4. There shall be thirteen managers of the affairs of the Society;—to wit, a President, two Vice-Presidents, a corresponding Secretary, a recording Secretary, a Treasurer, and seven other members;—a majority of whom shall constitute a Board for dispatch of business.—All the said officers shall be annually elected by the members at a

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general meeting; and in default of any such election, shall continue in office until an election shall take place.

5. The managers of this Society shall meet on their own adjournments; and in case of the absence of the President and both the Vice-Presidents, the members present shall appoint a President pro-tempore.

6. In case of the resignation, death, or disability of any of the managers of this Society, the vacancy shall be supplied by the remaining managers until the next regular election.

7. Persons of every religious Creed or denomination may become members of this Society, upon paying five dollars subscription money, and binding themselves to pay four dollars annually, so long as they choose to continue in the Society.—The payment, however, of fifty dollars, in advance, shall, without any farther contribution, constitute a person member for life.

8. The duty of the managers of this Society shall be to purchase and distribute Bibles and Testaments to the poor and to the Heathen, in the way that shall appear to them best calculated to supply the spiritual wants of the objects of this charity; and they shall keep a regular account of all their proceedings and expenditures; of which they shall lay a report before the Society at its annual meetings.

9. There shall be held a general meeting of the Society, on the first Tuesday in April, in each year, at the Capitol in the City of Richmond, or at such other place as the managers shall appoint.

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10. The President, or, in case of his absence or disability, either of the Vice-Presidents, shall have power, at the request of any three managers, to call a general meeting of the Society at any time; of which notice shall be given in at least two of the public papers of this City, and at least four weeks previous to the said meeting.

11. No officer of this Society shall ever receive a pecuniary compensation for his services.

12. Two thirds of the members of this Society may make alterations in this Constitution, when it may be expedient; except that the third article shall be unchangeable.

13. At every meeting of the Society each member shall be entitled to one vote, and no more, whatever may be the amount of his subscription.

The Society proceeded to the election of managers, in conformity with the fourth Article of the said Constitution; whereupon, the Reverend John Buchanan was elected President; the Rev. J. D. Blair and Jacob Grigg, Vice-Presidents; the Rev. John H. Rice, Corresponding Secretary; William Munford, Recording Secretary; Samuel Greenhow, Treasurer; and Archibald Blair, William Mayo, Robert Quarles, George Watt, the Reverend John Bryce, William Fenwick and Alexander M'Rae, the seven other managers.

Resolved, that it be enjoined on the managers of this Institution, and recommended to the members generally, to furnish themselves with subscription papers, and use their best endeavours to procure subscribers; and

also, to correspond with such gentlemen, in various parts of the State, as may be likely to take an active part in the diffusion of the Sacred Scriptures; with the view of inducing them to use their best exertions to establish Auxiliary Bible Societies, in various parts of the Country, to co-operate with this as the parent institution.

And then the meeting adjourned.

JOHN BUCHANAN, *Chairman.*

JOHN D. BLAIR, } *Vice-Pres-*
JACOB GRIGG, } *idents.*

Feste,

WM. MUNFORD, *Secretary.*



London Missionary Society.

(Concluded from p. 350.)

THE state of religion at Cape Town appears to be encouraging, especially among the soldiers.—Mr. Thom preaches to them with great acceptance and usefulness; and they have addressed a letter to the Directors, earnestly requesting that he may continue at the Cape as their stated minister. No sooner had he landed, than a quantity of books, to the value of nearly 200*l.*, which he took out of India, were purchased by the soldiers, many of whom are of the 93d regiment, (Scots Highlanders).

Mr. Milne, the intended assistant of Mr. Morrison, with Mrs. M. who had arrived safely at the Cape, sailed from thence for the Isle of France on the 26th of January.

On the whole, we have every reason to hope that the missions

in Africa, especially when they shall have been regulated by the judicious arrangements of Mr. Campbell, will, with the divine blessing, be productive of the most beneficial effects.

INDIA.

THE Directors now beg leave to lead your attention to that part of the habitable globe which has lately, more than ever, interested the feelings of the religious world....British India....a country said to contain sixty millions of the human race, most of whom are in a deplorable state of moral degradation, in consequence of that system of gross error and horrible superstition which prevails among them, and from which it has been the highest ambition of this Society, in common with similar associations of their fellow-christians, to labor to deliver them.

How far it may please the great Ruler of the world to influence the Legislature of this country in removing the present obstructions to the labors of Missionaries, and to facilitate their future operations, we cannot at present determine; but the Directors have never, for a single moment, lost sight of this great object, which was so strongly recommended to their vigilant attention at our last Annual Meeting; but have faithfully represented to his Majesty's ministers the wishes of this Society that, in case of the renewal of the Charter of the East India Company, some provision to the following effect may be introduced...viz. "It shall be lawful for Missionaries and Ministers of the Church of England, of the

Church of Scotland, and of the several denominations of protestant Dissenters, duly recommended by the respective bodies to which they belong, to proceed to India, and reside there, under the protection of Government, while they conduct themselves in a peaceable and prudent manner, for the purpose of diffusing among the inhabitants of that country the knowledge of Christianity, as well as for the religious advantage of British subjects of all denominations resident in India." And although the Directors were empowered, by your resolution last year, to present petitions, in the name of the Society at large, to both houses of parliament on this important subject, they thought it preferable to convene a General Special Meeting of the members of the Society resident in and about London, which took place on the 5th day of April last, and was numerously attended. The Resolutions formed on that occasion, and the petitions then adopted, have already been generally circulated, and will also appear in the Appendix to this Report, as a memorial of that Christian philanthropy which warms the heart of every member of this Institution. It is proper also to mention that not in London only, but in a great number of places throughout the country, the members and friends of this Society, as well as their fellow-christians of various denominations, have manifested the same pious zeal by their petitions to parliament for the same purpose.

Leaving to the disposal and control of the great Head of the church those legislative proceed-

ings which may affect the future progress of Indian Missions, the Directors will give a general statement of what has been attempted by their Missionaries in that country during the past year, lamenting, however, that some expected dispatches not having yet arrived, they cannot present intelligence of so late a date as might be wished.

Travancore.—From Mr. Ringeltaube they have heard but little; but it appears that he continues to labor in six or seven different places in the district of Travancore, in churches which he has erected, and where he stately preaches the gospel and administers Christian ordinances; he also employs five or six native schoolmasters for the instruction of youth; he has likewise several boys in training, who assist him in reading, writing, and singing—one of whom always accompanies him on his preaching excursions; they are also occasionally sent into the villages, among the scattered proselytes, to teach them the catechism. He speaks particularly of a Mr. Fleury, who has proved the most useful of all his assistants. The labors of these school-masters are, Mr. Ringeltaube states, of great advantage to the rising generation, not only as to their respectability and temporal prosperity, but as conducive to their spiritual good; “for,” he observes, “it is in vain to print and distribute bibles, if there are none who can read them.” The expense, however, of these operations has been heavier than before, on account of a great scarcity of grain occasioned by a long drought felt all over the south of the peninsula.

Vizagapatam.—The affairs of this important station are, we trust, in a prosperous state. Mr. Pritchett, who, after the death of Mr. Brain, found it necessary to leave the Burman country, has joined his brethren in India. After being long detained at Calcutta, and under circumstances at times difficult and distressing, he was at length enabled to reach Vizagapatam, and unite with the brethren Gordon and Lee, who greatly needed his assistance, in consequence of the loss they had sustained by the death of the excellent Des Granges.

These Missionaries inform us that the gospels Matthew, Mark and Luke, translated at Vizagapatam, are printed, and a quantity of them for distribution was expected by the return of the Bramin Anunderayer from Calcutta; this, they say, “they hope will be rendered an important benefit to the surrounding multitude, many of whom will eagerly peruse it.” They are still proceeding with the work of translation; Mr. Gordon has commenced the gospel of St. John, and Mr. Lee the book of Genesis; and they flatter themselves that from their residence and conversation among the people who speak it in its purity, their Telinga translation will be found more accurate than any other can well be expected to be where the language is understood by few. In this good and great work they will now be much assisted by Mr. Pritchett, who made some progress in the language while at Calcutta, under the tuition of Anunderayer.

The congregations to which they preach, both at the Fort and at the Mission-house, have been

much better attended than before, and the auditors have listened with more serious attention to the word. They were in hope of an addition to their little church, and speak with satisfaction of an European lady whose first religious impressions were derived from the conversation and example of the late Mr. Des Granges.

“With regard to the SCHOOLS,” say they, “we are happy to state that the boys, both natives and half-castes, continue to improve.* Some addition has been made to the number of our CHARITY BOYS, and the subscriptions for the support of that institution have been a little augmented.” Nor are the female Missionaries† at this station idle spectators; they attend daily to a FREE SCHOOL which has been commenced for the instruction of girls, both native and country-born; those who have hitherto attended are of the latter description, and are perhaps greater objects of compassion than the former, being reduced to

* A pamphlet is just published, entitled “INDIAN CIVILIZATION; or, Report of a successful Experiment, made during two years, on that subject, in fifteen Tamul, and five English Native Free Schools; with proposals for establishing a separate liberal NATIVE SCHOOL SOCIETY, humbly submitted to the judgment and patronage of the governments of the Hon. East India Company, of the respectable Religious Societies, and the generous and charitable Public, by the Rev. C. S. John, Senior of the Danish Mission at Tranquebar, &c. &c.” We recommend this sensible Tract to the attention of the Society.

† The widow Des Granges (with her children) rejoined the Mission at the close of the year 1811.

almost the lowest degree of wretchedness.

The brethren were anxiously expecting the arrival of Mr. May, who has manifested a peculiar talent for the religious instruction of children. After being long (but we trust not uselessly detained) in America, by which circuitous route to India the Directors were obliged to send them, he took his passage from thence in February, 1812, in the ship Harmony (together with some Missionaries of the American and Baptist Societies), and arrived at Port Louis, in the Isle of France, on the 8th of June, where, it is sincerely hoped, as well as at the Island of Bourbon and Madagascar, Missions may be established.* When Mr. May and his companions proceeded to India, and whether they have been permitted to proceed to the places of their destination, the Directors have not yet been able to learn.

Belhary.—The information received from Mr. Hands, as well as from other quarters, concerning the Mission at Belhary, is highly satisfactory, as he is proceeding prosperously in the three great and important engagements of preaching the Word, translating the sacred Scriptures, and supporting various schools; in which he is now assisted by a promising young man, a Mr.

* In the Isle of France there are said to be 90,000 inhabitants; and in the Island of Bourbon 120,000; in both places it is probable that Missionaries would be favourably received. The state of religion in both is most deplorable; but their possession by the English is likely to be productive of great advantage to the people.

Taylor, who appears to be the first fruits of his pious labors in India.

Mr. Hands regularly preaches to the Europeans, and his success appears to be considerable, especially among the soldiers, many of whom are seriously disposed. Twenty or thirty of these meet together several evenings in a week for prayer, reading the Scriptures, and Christian conversation. A library of thirty or forty volumes is formed for their use; many good books have been purchased for them at Madras; and their advancement in religious knowledge, experience, and practice, has been remarkably great. They have also manifested their love of religion, by making an unsolicited subscription of about fifty rupees for the purchase of lamps and other useful articles for the school, besides a monthly subscription to defray the expense of lighting, &c. Mr. H. has reason to believe that more than twenty of the soldiers (of the 56th regiment of foot) have been brought to the knowledge of the truth since they came to Belhary; and it is peculiarly satisfactory to state, that on the 27th of June, 1812, a church was formed there, into which 27 persons were, on a profession of their faith in Christ, admitted, and several expressed their desire to be added to their number. This pleasing event filled the heart of our dear brother with joy and thankfulness, and will doubtless be highly gratifying to this Society.

The school at Belhary flourishes: it contains nearly 50 children, most of whom have learned Dr. Watts' first catechism, some hymns, and portions of

Scripture. The greater part of these children were, before their admission into the school, in a more wretched condition than that of the heathen; they have made good progress in learning, and Mr. Hands expresses his hope that many of them will be delivered out of the mouth of the Destroyer, and become lambs of the Redeemer's flock. This school is conducted by a pious soldier, under the superintendance of Mr. H. who has received from several ladies and gentlemen handsome contributions towards its support.

By the assistance of some kind friends, he has been enabled to erect a *Native School House* in the Mission garden, where about fifty children of *different castes* have been admitted. This school is chiefly under the tuition of a respectable *Brahmin*, brother of his Moonshee: and as the natives are extremely desirous that their children may learn English, Mr. Hands intends, as a stimulus to the scholars in general, and as a reward to the most diligent, to select a few for that privilege; this method of proceeding is likely to conciliate the esteem of the parents, to win the hearts of the children, and to prepare the way for the gradual instruction of the people in the knowledge of Christianity, without alarming their fears, or giving a sudden shock to their prejudices.

Mr. Hands continues to improve in the Kanaada* language, and is proceeding with his trans-

* This language has been called also the Kurnata, but Mr. H. thinks improperly. He calls it the Kanaada, but he says it is vulgarly called the Canaree.

lation of the Scriptures into it, of which he has sent us a neat specimen. He has not yet begun to preach publicly to the natives, but proceeds, as all Missionaries must at first, to converse with them in a familiar and affectionate manner; this increases his own ability for speaking the language, and prepares their minds for more public exhortations.

What Mr. Hands states concerning the disposition of the natives to hear the gospel is so well calculated to refute the objections lately made against Missionary efforts as dangerous to the peace of the country, that it deserves peculiar regard. We shall quote his own words.

“The people in general are ready to hear, and to confess the folly of their superstitious customs, but not so ready to leave them. They acknowledge the superiority of the gospel of Christ, but do not feel its power on their hearts. Scarcely a day passes without a visit from some of the most respectable natives at the Mission-house. A Vakeel belonging to the court generally visits me two or three times a week, and has introduced me to the heads of the villages who have come to Belhary to transact business in the Court; and I hope this will prove a considerable advantage to us when we begin to itinerate in the surrounding villages.”

While our worthy brother was thus proceeding in his Missionary career, he was greatly delighted with the cheering hope of soon enjoying at Belhary the assistance of his dear brother and former fellow student, Mr. Thompson; for, to this promis-

ing station the Directors, the friends at Madras, and his own inclination all concurred to direct his course. But alas! it is not in man that walketh to direct his steps. The sovereign Disposer of human events was fit otherwise to determine, and we bow in silence to the holy mandate. Mr. Thompson, as the Society were informed last year, after residing for a few months at the Cape, where his labors were very acceptable and useful, proceeded towards India, and by the Isle of France, where he obtained valuable information concerning that island, Bourbon and Madagascar; from thence he sailed to Calcutta, and from thence to Madras, where he arrived March 22, 1812. He was there advised to report himself, as is expected from strangers, at the Police Office, requesting permission to go forward to Belhary. But when, upon inquiry, it was understood that Mr. Thompson came from England without a license from the Directors of the East India Company, he was informed that he could not be allowed to reside in India, but must immediately return. The order was as follows: *Madras Police Office, May 22, 1812.*

“Rev. Sir,

“I AM directed to acquaint you that the Honorable the Governor in Council is precluded, by the orders of the Supreme Government, from permitting you to reside in any place under this Presidency: you will therefore return to the Isle of France, or to Europe, by the first opportunity.

I am, Rev. Sir,

“your obedient Servant,

“J. H. SYMMS,

“Superintendent of the Police.”

Mr. Thompson, by the advice of his friends, addressed a respectful letter to the Hon. the Governor on the subject; but after waiting several days without receiving any answer, he again waited on the Superintendent of Police, who informed him, that if no answer was given, the order for his removal remained in force, and that if he did not go, he should be obliged to report it. Mr. Thompson observed, that he had no means of obeying the order, and that the Missionary Society had not authorized their agent to advance money for that purpose. He was then informed, that "he should receive an order to put him on board some vessel homeward bound, when a very small allowance would be given him for his passage, as he had come out without leave from the Company;" and added, that "he supposed it was the intention of Government to put a stop to such endeavors."

It is impossible not to feel, on this recital, the most painful regret that regulations, which were originally made for commercial purposes only, should now be employed to impede the progress of Christianity, or place under the control of the East India Company a subject so intimately connected with the present and eternal happiness of many millions of the human race. For the removal of such unrighteous restrictions, the Society applied to his Majesty's Ministers; has petitioned the Legislature; and will continue importunately to address the Throne of Grace.*

* The reflection of our dear departed brother, in a letter dated

This refusal of the Government to permit Mr. Thompson to proceed to Belhary was soon

May 12, may not be unacceptable to the Society.

—"There is no appeal, as it is confirmed by the highest authority not only in India, but in England. This you may probably regard as a melancholy event. But no; regard it as an unwarrantable stretch of arbitrary authority, which the great Head of the Church will overrule for the promotion of the interests of his kingdom. For my own part, though I deeply regret the loss of time, and the inconveniences of another voyage to Europe and back; I feel no doubt that I shall return, and that this occurrence will turn out to the furtherance of the gospel. I have nothing to complain of the Government here, for they act agreeably to the letter of their instructions; nor of the Government at home, as when the Charter was given to the Company, there was little regard to such an accession of territory, and it had no view to the religion of the people; and when the Toleration Act was passed, the Parliament did not anticipate that the British dominions would be so extensive, or that Christians would feel it their duty to communicate the knowledge of the gospel to foreign lands, and therefore, no provision was made for such a purpose. Considering that the renewal of the Charter is about to be discussed in Parliament, should it be said to those who wish to diffuse the gospel in India, that none had been prevented from peaceably exercising the functions of this office, nor any one sent home, any alteration might be deemed unnecessary; but should the Government here insist on my return, I trust it will give such an additional impulse to their exertions, who are desirous of such an alteration, as will secure its attainment. Mine is a case peculiarly in point, as I have sailed to no foreign port, under no foreign colours, nor proceeded a step without the public sanction of the existing authorities,

followed by another event still more distressing:—He had, frequently complained of a pain in his side, which was considered as the symptom of a liver disorder, which it was hoped would prove but slight; but alas! its progress was rapid and fatal.—He had desisted only two Lord's days from preaching, and was at the chapel on the 21st of June. On the following Thursday he became extremely ill, and danger was apprehended; but his mind was preserved in peace, and he maintained a humble, yet confident and unshaken dependence on the atonement of the great Redeemer; while he renounced, with a kind of indignant jealousy, any thing in himself in which he might glory: and although, through the extreme violence of his disorder, he could not, so frequently as he wished, express what he felt

and am, in fact, deficient in nothing but the company's license."

It may not be improper, in this place, to transcribe a passage from a letter written by Mr. Hants on this subject.

"I hope that this order for Mr. Thompson's return will have a powerful effect on the minds of our dear friends in England; and that if the Company's Charter should be renewed, they will endeavor to procure some provision therein for the protection of PROTESTANT Missionaries in India. CATHOLIC Missionaries abound in almost every part of India; they excite no notice nor suspicion; and are allowed to travel about as they please; why then should not we enjoy the same liberty? A new Catholic chapel has lately been erected at Bellhary, and a new Padre has lately arrived from Goa. All the persons who attend are Portuguese or Malabar people, belonging to the different native corps stationed here."

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and enjoyed, yet, on two occasions he cheered the hearts of his weeping friends, when he declared his joy in the Lord, and exhorted them to increasing zeal in his cause. "Cran," said he, "I never saw; Des Granges I once saw; but Brazis was my dear friend, companion, and fellow student. I shall soon see them in glory, and Swartz too;" and then, in a rapture of mind, and with exertion of body that was almost too much for his enfeebled frame, he added, "but I shall see Jesus, and that is the glory of all!" Thus our dear brother, though denied the expected privilege of preaching among the Gentiles "the unsearchable riches of Christ," was highly favored by his rich grace in his departing moments, and expired with a hope full of immortality.

To the Society, as well as to his relations and friends, it is no small consolation to reflect, that he died in the house of our valuable brother, Mr. Loveless, our Missionary at Madras; where he enjoyed all that attention which piety and friendship could afford in his painful circumstances; and this leads us to report briefly the circumstances of that faithful Missionary at

Madras.—Mr. Loveless has been, for several years, usefully employed as a teacher in the Male Asylum, and also in preaching the gospel, both to Europeans and natives. Having been enabled by their generous aid to erect a chapel in the Black Town, where he has met with considerable encouragement, he has judged it expedient to resign his situation in the Asylum, that he may devote him-

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self wholly to his proper employment in the ministry of the Word, as more congenial with his office as a Missionary, for which he has indeed most ample scope in that great and populous city; and it is the earnest wish of the Directors that he may be assisted by the addition of another able laborer. The local situation of Mr. Loveless, together with his own prudence and zeal, have rendered him very useful to the other stations, especially to Vizagapatam and Belhary, both which ought to be strengthened by the addition of more Missionaries, and we trust will be so, if the present unjust and impolitic restrictions should be removed. But under the existing circumstances, and doubtful whether Mr. May and other Missionaries from different societies, have been permitted to reside in India, the Directors have lately written to Mr. Thom at the Cape, desiring him not to proceed until he shall have heard again from home. The Directors, sympathizing with their Christian brethren of the Baptist Missionary Society, in their heavy loss, occasioned by the fire which consumed their printing office at Serampore, immediately on hearing of that disaster, cheerfully voted them one hundred guineas towards repairing the damage:—a donation which they are confident that the whole Society will cordially approve. From India we naturally pass on to the adjacent island of

Ceylon.—We have the satisfaction to state that the hopes expressed in our last Report have been in a great degree realized. By the very laudable exertions of the present Governor, Sir A-

lexander Johnstone, the Hon. and Rev. Mr. Twisleton, and other friends of religion, the care of the schools has been revived. Our Missionary, Mr. Ehrhardt, was appointed to visit the schools in the district of Matura, and inquire into the character and conduct of the schoolmasters. Mr. Ehrhardt describes the greater part of those who have formerly been baptized by the Dutch, on merely being able to recite the Lord's Prayer, the Ten Commandments, and Creed, as extremely ignorant of Christianity, and still living in the constant practice of idolatry, having submitted to baptism only for worldly advantage. He says, they are exceedingly addicted to the worship of images, before which they fall prostrate on the ground and pray; and this attachment to image worship accounts, in his opinion, for the success the Roman Catholics have had in making many proselytes, while the religion of the Protestants appears to them too simple, and is called by them "the Religion of the Company."

Mr. Palm, who has acquired the Tamul language, has been very assiduous in his care of the schools, particularly at Tillipaly; in which he has been much encouraged by the Hon. Col. Molesworth, (now Lord Molesworth,) who has been successful in establishing several other schools, one for the children of the Seapoys, in the garrison of Jaffnapatam, which includes a number of Hindoo, Mussulmans, and Portuguese children;* another is un-

* "The progress these boys made in a few weeks was such, that several respectable persons, and of the

der the care of Mr. Christian David, (a native,) where the Lancasterian system is adopted with success.

Mr. Read, who teaches a school at *Amlangoddy*, is appointed to superintend the schools (in number about twenty-eight) in the district of Galle. He found them in a deplorable state, owing partly to the negligence of the masters, and partly to the reluctance of the natives to send their children to school. But there is reason to hope, that by the encouragement now given to the schools by the Government, the increased diligence of the teachers, and the distribution of the Scriptures in the Cingalese language, † which may shortly be expected, the Missionary prospects will soon become much brighter, especially if some able English Missionaries can be sent to labor there. "I hope," says a gentleman resident in Ceylon, "the Missionary Society, and all societies for promoting the glorious cause, will consider this, and strain every nerve to send some able teachers to this country; never was such a harvest as is prepared for the reapers."

The Directors have been informed, that Mr. Palm and Mr. Ehrhardt have, by the kindness of Government, been appointed

highest Hindoo caste, came and offered their sons to be instructed in the Christian religion."

† An Auxiliary Bible Society has been formed in Ceylon, under the auspices of the Governor and most respectable residents, from which, by the blessing of Heaven, the most pleasing results may be anticipated. The people will soon have the Scriptures not only in the Tamil, but in the Cingalese language.

to two of the churches, and are so provided for, that the Society will be relieved from the expense of their future support.

Before we quit this part of the globe, it will be proper to notice the efforts which have been made in this country, in favor of the

Lascars and Chinese,—who, having navigated British vessels from India, usually reside some months in this metropolis, before their return. The Committee, to whom the business was entrusted, report, that, in pursuing the object of their designation, they have not been exempt from difficulties; but that they have engaged two persons, who, during their leisure hours, have, in the space of eight months, made considerable progress in the Bengalee language, in which they are able to read the New Testament with tolerable ease, and that each of them has translated two tracts into that tongue; and the Committee hope they will soon be enabled to converse with the Lascars on the subject of religion, and ultimately prove of great use to them;—a third also has for some months past applied himself, in his leisure hours, to the Chinese language, that he is no less indefatigable in his pursuits, and that his prospect of success is no less pleasing than that of his fellow-laborers before mentioned. The Directors next pass on to

China—an empire so vast, so populous, and so idolatrous, that it cannot be mentioned by Christians without exciting sentiments of the deepest concern. On the shores of this immense country our excellent brother, Mr. Morrison, has persevered,

for several years, in his solitary, but most interesting labors—in translating, into the language of more than three hundred millions of the benighted descendants of Adam, the Scriptures of Truth. Mr. Morrison, whose acquaintance with the Chinese language has, perhaps, seldom been exceeded by any European, has completed his Grammar of the Chinese Language, which he has presented to Lord Minto, Governor General of Bengal; he has printed his translation of the Gospel of Luke, a single copy of which he has sent to the Directors, whose gratitude to the British and Foreign Bible Society, for their second generous donation to Mr. Morrison, in aid of his Chinese version of the Scriptures, induced them immediately to present that copy to the Committee, that they might deposit in their Biblical Library a book of so much interest, and to the production of which they had so liberally contributed. The Directors have also presented to the Committee the only printed copy transmitted from Vizagapatam, of the Gospel of Mark in the Telinga language, translated by our Missionaries. And the Directors feel a pleasure in again acknowledging with unfeigned respect and affection their obligations to that excellent Society, in whose growing greatness and usefulness they exceedingly rejoice, for the readiness with which, on every application, they have furnished Bibles for their Missionary stations in different parts of the world.

Mr. Morrison has transmitted to us the copy of an Edict, which was issued by the emperor of

China,* whereby printing religious books and establishing preachers are made capital offences. The Roman Catholic Missionaries at Peking have been silenced, and some of them imprisoned, till they can be transported to Europe. Mr. Morrison however proceeds in his work undismayed, but with all necessary caution and prudence. He has formed a catechism in the Chinese language, and also a tract on the Way of Salvation. "I must," he says, "go forward, trusting in the Lord. We will scrupulously obey Governments, as far as their decrees do not oppose what is required by the Almighty; I will be careful not to invite the notice of Government. I am, though sensible of my weakness, not discouraged, but thankful that my own most sanguine hopes have been more than realized. In the midst of discouragement, the practicability of acquiring the language, in no very great length of time, of translating the Scriptures, and of having them printed in China, has been demonstrated. I am grateful to the Divine Being, for having employed me in this good work, and should I die soon, it will afford me pleasure in my last moments."—"When I am dead, God may raise up some Chinese who will republish these, and thereby proclaim to the millions of his countrymen the Unity of God, the redemption that is in Christ, with all its preceding and consequent doctrines, and these may lead to the eternal life of many. Little as has been done, I did not expect,

* See a copy of this edict in No. XXIV. of the *Miss. Trans.*

four years ago, that by this time so much would have been effected; if the labor had been a million times more, I should not have regretted it."

The Directors hope that notwithstanding the imperial edict, (which, there is reason to think, will not be severely acted upon, especially in the provinces) many copies of the translation will, by means of merchants and sailors who frequent Prince of Wales' Island, Java, and other adjacent countries, find their way into the heart of the empire, and that God will bless his own word to the salvation of many, and possibly the very prohibition may excite in the people a greater curiosity to obtain and peruse it.

Mr. Morrison, having frequently complained of being left to serve alone in this great work, and fearing that in case of his death it might be for a long time suspended, the Directors have sent forth Mr. Milne, by the way of the Cape, who they hope will prove an acceptable fellow laborer. The Directors have also, according to Mr. Morrison's earnest recommendation, determined on commencing a Mission to the populous island of Java, in which it is said there are thirty millions of inhabitants, including two hundred thousand Chinese, among whom the Scriptures may be freely distributed. It ought not to be forgotten, that the zeal of our worthy brother has also been manifested by promoting among the European residents at Canton a subscription towards the Auxiliary Bible Society at Calcutta, to the treasurer of

which he has transmitted two hundred and eighty-five dollars.

WEST INDIES.

Tobago.—It was the intention of the Directors, as intimated in the last Report, to remove Mr. Elliot to New Carlisle, but they have yielded to his wishes to continue a longer time at Tobago. The chapel erected here, which will seat about two hundred persons, was opened in May last, and a tolerable number of persons, both white and black, attended. Mr. Elliot hopes that his labors are not altogether fruitless; the morals of many of the negroes are improved; and one of the managers informs him that he frequently hears them reproving each other for sin; a few also seem to be truly concerned for the salvation of their souls. A serious gentleman from England who visited the island, and observed Mr. Elliot's labors, has given the Directors a more favorable report of the Mission than they had before received. There seems also to be a prospect of reducing the expense of the Mission, by the contributions of some of the planters.

Trinidad.—At Trinidad Mr. Adam continues to preach to the white and colored people, and to the slaves, in the chapel which he has erected at the town called Port of Spain, as well as in other parts of the island; laboring not only on the Lord's days, but at frequent meetings held in the week, for the purpose of catechising the negroes. We believe that Mr. Adam labors both faithfully and usefully, but through the failure of business,

the want of intercourse with America, and the extravagant price of provisions, the expense of this Mission is extremely great.

Demarara.—Mr. Wray still labors at Resouvenir, in the colony of Demarara. Soon after his return from England, a proclamation was issued by his Excellency Governor Carmichael, agreeable to the directions issued by the Government at home, by which the liberty of the negroes to attend the instruction of the Missionaries was considerably enlarged. The preamble to this proclamation stated, that the Governor had received instructions from the Prince Regent to recall a former (restrictive) proclamation, "and to give every aid to Missionaries in the instruction of religion." This public measure was accompanied with the most friendly assurances of the Governor to the Missionaries of his support, as he considered their exertions to be highly useful to the community. His Excellency was also pleased to make a handsome present towards the support of the Mission. He also desired them to undertake the instruction of the soldiers' children, for which a small salary is to be allowed. The good effect of this magisterial encouragement soon became apparent in the attendance of the slaves, six or seven hundred of whom attend Mr. Wray's ministry, and some of them from a considerable distance: from thirty to fifty slaves attend thrice a week to learn to read, and many more who live at a distance teach each other. Several have been baptized and admitted to the Lord's Supper during the last

year. This Mission, in consequence of the distressed state of the colony, has become this year far more extensive than before.

Mr. Davis has finished and opened a large chapel at George Town (formerly called Staebrook) which is attended by a very considerable number of people of different colors. It is supposed that about 1000 negroes attend. The inhabitants of the town contributed more than 600*l.* towards the building, and about 60*l.* was subscribed by the poor negroes, who gave half a bit (or two-pence halfpenny) each. But the debt still remaining on the place is very large. An Auxiliary Missionary Society, including people of color and slaves, has recently been formed at George Town, whose subscriptions amount to 80*l.*

Berbice.—A new, and, we trust, a wide door of usefulness appears to be opening in the adjoining colony of Berbice, distant from Demarara about seventy miles. Several estates in this colony belong to the British Crown, and are now under the direction of Commissioners who are disposed to encourage the instruction of the slaves. These gentlemen, who are well acquainted with the valuable services of Mr. Wray, have made a proposal to him to remove to Berbice, and undertake, with the consent of the Directors, the religious care of the negroes, who are very numerous. To this proposal, the Directors, unwilling as they are to relinquish the services of Mr. Wray, have consented, in hopes of his more extensive usefulness, and in expectation that his place at Demarara will be well supplied, of which they have some pros-

pect, three Missionaries who had been educated at Berlin and Rotterdam having been sent over to England, by the Dutch Society, in consequence of their own inability to employ them. One of these Missionaries is at present intended for Java, and two others for Demarara and Berbice. The whole expense of the Mission at Berbice will be defrayed by the Commissioners.

Otaheite.—From the Missionaries who returned to Otaheite from New South Wales in May or June, 1811, at the earnest request of the King of the island, the Directors have not yet received any letter; nor have they been favored with any information concerning them from the Rev. Mr. Marsden at Port Jackson, since his letter of September 21, 1811. The last information is from Mr. Davies, who had embarked for Otaheite, dated Paramatta, Oct. 14, 1811, in which he fully states the reasons which determined him and several more of the Missionaries to resume the undertaking, their willingness to encounter any difficulties which might occur, and their cheerful expectation of ultimate success. Mr. and Mrs. Davies have probably followed their companions to Otaheite. The Directors have been long anxious to hear of their safe arrival and agreeable reception at the island; but so difficult is it to maintain a communication with this distant part of the earth, that they and the Society must still exercise their patience. The Directors, however, have repeatedly written to the Missionaries, and have also sent out supplies, to the care of Mr. Mars-

den, of such articles as they are supposed to need.

Canada.—Mr. Smart, who left England in June, 1811, is now at Elizabeth Town, in Upper Canada, where he found the state of things rather unpromising; but he has had the satisfaction of seeing the congregation much increased, from about sixty to two or three hundred, and their attention to the word greatly improved. He has reason to hope that his labors have been useful to the souls of his hearers. "Their attention," he says, "to the preached gospel, for the last six or nine months, is such as I never witnessed in England; their anxiety for my comfortable and permanent settlement was also very great." This pleasing prospect, however, is for the present beclouded by the breaking out of the war between America and Britain, and unhappily Mr. Smart's station is at the very seat of it. Battles have been fought in the immediate vicinity, and a ball from an American fort at Oswegatche passed between the neck of his horse and his own body, as he was returning from preaching in the neighborhood. When he wrote last it was within sound of the cannon; hitherto however he has been preserved, and he entreats the prayers of the Society. His preaching circuit is considerable, extending fifty miles in length, and twenty-five in breadth; but his strength has been proportioned to his labors.

Mr. Cox, who was intended for St. Mary's Falls, received so discouraging an account of that place that he thought it his duty not to proceed to it until he heard from the Directors; who,

on the consideration of the subject, consented to his staying in Canada, where many who wish to hear the word are totally destitute of it. Mr. Cox was for a short time at Matilda, but soon removed to Augusta, in the county of Granville, where his labors have proved very acceptable.

Mr. Spratt, who went to America with a view of proceeding to India, having been so ill at Philadelphia that it was judged altogether improper for him to venture on such a sultry climate, has removed for the present to Quebec, where he supplies the congregation of Mr. Dick, while on a visit to this country. His health is improved, and we hope that hereafter he will be able to take a part in some important Mission.

The Directors, yielding to the solicitations of some pious friends deeply interested in the religious welfare of Newfoundland, have consented to send Mr. Hyde, who was for a short time at Gosport, to St. John's, at present destitute of a minister, where he is to preach for a year or two, till the people are provided with a settled pastor; and then to labor in other parts of the island, where the gospel is most needed, and to which the providence of God may appear to direct.

The Directors have not yet been able to send a minister to New Carlisle, though the people in that country are very desirous of hearing the word.

Malta.—Mr. Blomfield, who was sent out in 1811, to promote the knowledge of the gospel among the Greeks, was directed to reside for a time at Malta,

where he might have an opportunity to learn the Italian language and to perfect himself in modern Greek, as well as to obtain the best information concerning the place to which he might afterwards direct his course.

Mr. Blomfield applies himself diligently to the modern Greek, and has made progress in writing and speaking it. He is anxious to pursue the principal object of his Mission, and has had pressing invitations to the island of Zante. In the mean time he preaches to a number of Englishmen resident at Valetta, and it is believed with spiritual advantage to many. He is also active in distributing copies of the Scriptures, of Dr. Doddridge's Rise and Progress in Italian, and religious Tracts, some of which are sent to Sicily, &c. He was informed that a gentleman who visited Morea, left two Greek Testaments at a convent, with which the inhabitants were so delighted, that they rang the bells for joy, and performed some extraordinary religious ceremony. Malta appears, from its commercial and local circumstances, to be an important Missionary station, and if Mr. Blomfield proceeds to the continent or to the Greek islands, it seems desirable that he should be succeeded by an able and active minister of the gospel, who may have opportunity to render essential services to the cause of true religion in all the countries bordering on the Mediterranean.

Seminary.—The present number of the students at Gosport is nine. Five of these, Mr. Skinner, Mr. Dawson, Mr. Kempton, Mr. Thompson, and Mr. Fyvie are regular students. Mr. Le

Brun and Mr. Bellot (of French extraction) are in part supported by the Society, and are under its patronage. Mr. Kam and Mr. Brückner, who had previously studied at Berlin and Rotterdam, sojourn at Gosport only until they are ready to depart for foreign stations. All are diligent in their studies, devoted to the work, and promise to be useful Missionaries of Jesus Christ. An addition to the number of students is likely soon to be made.

French Prisoners.—As our holy religion teaches us to love even our enemies, the Directors tho't it their duty to pay some attention to the French prisoners in different parts of this country.—At the depots of Forston and Porchester, near Gosport, and on board the prison ships in Portsmouth harbor, the Rev. Mr. Perrot from Guernsey, and the students at the Rev. Mr. Bogue's, have, by the permission of Government, preached the gospel, and established among the prisoners little libraries of useful books, including Dr. Doddridge's Rise and Progress, in French and Italian, and Mr. Bogue's Essay, a large edition of which has lately been printed. The reverend Messrs. Cope of Launceston, and Cobbin of Crediton, have also taken the pains to travel to the prison at Dartmoor, where they have repeatedly preached to the numerous prisoners, distributed tracts, and established libraries of a similar nature to those at Forston and Porchester.

The Directors now submit to the candor of the Society this brief recital of their proceedings, and

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thus conclude the duties of their office for the year. To the best of their ability they have conducted the affairs of this Institution, which are annually growing in extent and importance.—The number of Missionaries employed by this Society has been continually increasing, as the Directors have been assiduous both in establishing new Missions, and in augmenting the efficiency of those previously commenced. In the populous regions of British India, a boundless field presents itself to the laborers, and a work is begun which already promises a plentiful harvest. In Africa, several favored spots begin to blossom as the rose; and in the Western Isles many of the sable and enslaved children of Ham are rendered, by the gospel of Jesus, "free indeed." Many more laborers are ready to consecrate their services to the Lord, saying, "Here are we, send us," While the friends of the Institution, more liberal than ever, especially in the formation of numerous Auxiliary Societies, by pouring their abundance into our treasury, loudly and practically say—"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; spare not; lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

The following Summary Account of the Receipts and Disbursements of the London Missionary Society, from April 1, 1812, to April 1, 1813, proves that the spirit of Christian liberality is still increasing in Great Britain.—The following sums are in pounds sterling :

Amount of Collections,
Subscriptions, Dona-
tions, Dividends, &c. £15,377 4 5

*Which is \$ 68,343 21 in Ameri-
can currency.*

Balance due to the Treas- urer, brought from last account.....	£1,184 8 7
Disbursements on Acct. of the several Missions	8,985 10 3
The purchase of sundry Exchequer Bills.....	5,101 5 7
	15,271 4 5
Balance in the hands of the Treasurer.....	106 0 0
	£15,377 4 5

[The religious public are acquaint-
ed with the difficulties that have
arisen in the introduction of Mis-
sionaries to India. It is evident
that the Directors of the British
India Company are averse to the
measure, probably from a fear
that the conversion of the heathen
natives will, in some way, prove
detrimental to the interests and
profits of the Company — The fol-
lowing is a Petition of the London
Missionary Society, on that sub-
ject to the British Parliament.]
E.D.

*To the Honorable the Commons
of the United Kingdom of Great
Britain and Ireland, in Parlia-
ment assembled.*

THE humble Petition of the un-
dersigned Persons residing in or
near the Metropolis, being the
Treasurer, Secretaries, Direct-
ors, and Members of a certain
voluntary Society, known by the
name of the MISSIONARY SOCI-
ETY, instituted in the year 1795,
whose sole object is to spread a-
mong Heathen and other unen-
lightened Nations, the knowl-
edge of the Christian Religion,

SHEWETH,

That the inhabitants of the
populous regions in India, which
form an important portion of
the British Empire, being invol-
ved in the most deplorable state
of moral darkness, and under the
influence of the most abomina-
ble and degrading superstitions,
have a pre-eminent claim on the
compassionate feelings and bene-
volent services of British Chris-
tians.

That this sympathetic dispo-
sition has been powerfully felt
throughout the kingdom, and
plans have been formed, and ad-
equate instruments and funds
provided for the purpose of ex-
tending the knowledge of the
Christian Religion in India.

That the charters which have
been granted to the East India
Company have provided that
every person desirous of pro-
ceeding to and residing in that
country, should previously obtain
a license for that purpose from
the Directors of that Company.

That although this regulation

may have been proper and necessary for commercial and political purposes, yet your petitioners humbly conceive that it was not intended to impede the progress of Christianity, or place under the control of the Directors, a subject so intimately connected with the moral and intellectual condition of man, and his final destiny.

That this power, so vested in the Company, has unhappily been the occasion of obstructing, in a great degree, the execution of those benevolent plans which had for their object the propagation of the Christian religion in India.

That the opinions which have been expressed, both as to the impracticability of attaining this object, and the danger of civil commotion in attempting it, are regarded by your petitioners as founded either in prejudice or misapprehension, and are demonstrated to be erroneous by the evidence of facts.

That the Missionary Society, through the kindness of the executive Government, which they have on all occasions experienced, and most gratefully acknowledge, have for several years past had Missionary stations in the Colonies of the Cape of Good Hope, Demarara, Trinidad, Tobago, and also on the Continent of India, and they are willing to appeal to the governors presiding over them, as to the character and proceedings of those Missionaries, and as to the conduct of those who attend on their instructions.

That the Missionaries sent out by your petitioners,—desirous only of protection, and not seeking to be invested with civ-

il authority, will not have the power any more than the inclination to promote Christianity by means of coercion—it would moreover be inconsistent with their principles, as also with their success, which requires a peaceful, and not a disturbed state of society.

That in the propagation of Christianity in India, their Missionaries are instructed not to excite the prejudices of the natives by declamations against their superstitions—but to rely for their success upon the divine blessing attending a candid statement of the evidences which sustain the Christian religion, of the sacred doctrines, promises, and precepts of which it principally consists—and on their exemplary and blameless lives, attended by deeds of kindness, and good will to the natives.

(That your petitioners are not merely willing, but very desirous that the Government both at home and in India, should be fully acquainted both with their principles and their measures, by which it will appear that their Missionaries receive full instructions on the great Christian principles, which form good and peaceable subjects and useful members of civil society.)

That your petitioners being most firmly attached to the constitution of the country, and ardently desirous of its true prosperity, dignity and perpetuity, and being convinced that the stability and glory of Christian nations, depend on the practice of Christian duties, are conscious that in endeavoring to diffuse the principles of Christianity to the utmost extent of the British dominions and influence,

they are acting on the purest principles of patriotism, and rendering the most important services to their country.

That in conformity with these views, your petitioners receive the highest satisfaction from the resolution of your Honorable House, passed in the year 1793, viz.

“That it is the peculiar and bounden duty of the British Legislature, to promote by all just and prudent means, the interests and happiness of the inhabitants of the British dominions in India, and that for these ends such measures ought to be adopted, as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement.”

And your petitioners therefore humbly hope, and earnestly intreat your Honorable House, that in the Charter intended to be granted to the East India Company, such provisions may be made, as may secure the admission of Christian Ministers and Missionaries into India, and their protection there so long as they shall act agreeably to the laws, and to the duties of good and peaceable subjects.

And your Petitioners shall ever pray, &c.



CONNECTICUT BIBLE SOCIETY.

.....

To the Agents and Members of the Bible Society respectfully, &c.

THE diffusion of that divine knowledge which is contained in the Scriptures, is undoubtedly of consummate importance; and so it is agreed to be, by all who

love our Lord Jesus Christ in sincerity. For although the church is the temple of the living God, “the pillar and ground of the truth,” yet the word of God is the light of this temple; without which all the blessed institutions of religion would leave us still in darkness. Wherever, therefore, the heralds of the gospel have gone forth, not having the Scriptures to accompany them, they have gone before the way was prepared for them; and their success has been answerable to such an unfavorable beginning. The word of God is the *sword of the Spirit*; and it is no less the *shield of faith*. With this at hand, the Missionary may at once protect the friends and conquer the enemies of truth. One of the most conspicuous instruments of bringing in the Millennium, will probably be, sending the Bible to every section of the globe. This work is already begun; the introductory scenes of that glorious day, we believe are now opening.—Happy will they be who shall live to see its fulness! Happy they, who are instruments only, in preparing the way for it! The prayers and efforts of good men in every age are directed to the same great objects—the glory of God, and the best good of men. Such, we trust, are the objects of this Society; and we would take this occasion to express our grateful sense of that Divine goodness, which has thus far attended our feeble endeavors.—The zeal of good men, is so far from having abated any thing of its primitive ardor, that it seems to be increasing and spreading far and wide on both sides of the Atlantic. The num-

ber of Bible Societies has already become great; and their zeal and energy have seemed to increase with their numbers. The blessing of God evidently rests upon them. Bible Societies, with their kindred institutions, are so manifestly the offspring of heaven, that they may be considered as a pointed fulfilment of the faithful and abiding promise of the risen Saviour, that "the gates of hell shall not prevail."

Your Committee have already, in pursuance of your wishes, distributed more than 8,000 Bibles. The blessing of many souls ready to perish has come upon the Society. True, we have not sent our Bibles to the heathen nations; but we have sent them to the poor and needy, and to those who live like heathens in a Christian land. We verily believe you have enabled us to do much good; and we trust you will enable us to do much more. More and more we intend to do. It is a cause in which, through the grace of God, we do not mean to become weary and faint in our hearts: and certainly you will not become weary of this well doing. The goodness, the liberality, the greatness of the objects, are our grand excitements; and we know this also, that the final reward will be commensurate. He that shall convert a sinner from the error of his ways, "shall save a soul from death, and hide a multitude of sins."—How many precious souls, we may be the happy instruments of bringing to glory, will be fully known in "that day" when God shall make up his "jewels."—"When God shall judge the secrets of men by Christ Jesus."

The religious poverty of many in our own country will appear, especially from Mr. SAMUEL J. MILLS's letter in the Evangelical Magazine of July, 1813. "In the whole state, (Ohio) New Connecticut excepted, there are only 24 Presbyterian ministers." "There are in the Indiana Territory 24,520 inhabitants, and but one Presbyterian minister." "In the Illinois Territory, containing more than 12,000 people, there is no Presbyterian or Congregational minister." "South of New Connecticut few Bibles or religious tracts have been received for distribution; the Sabbath is greatly profaned, and but few good people can be found in any one place." Mr. Mills represents the good people of these parts as anxiously desirous of having ministers among them; and likewise wishing to be remembered by the Bible and Religious Tract Societies. Here then, is a very great, and yet much uncultivated field opening before us; and we shall be aided in our endeavors by the Bible Societies forming and already formed in the new sections of our country.

We therefore pray you, Brethren, not to look back from this work of the Lord; but to keep a steady eye upon it. How many millions are there of the "ransomed of the Lord," who shall yet "return and come to Zion with songs and everlasting joy upon their heads." There is before us a "a good land; which is very far off" to the "fearful and unbelieving." The eye of faith views it as near—it fastens upon it, and remains for ever. Cast, then, your mite,

which you can conveniently spare, into the treasury of God, and trust him; for in keeping his commandments there is "a very great reward."

CALVIN CHAPIN,
I. LORD SKINNER,
ANDREW YATES,
SAMUEL GOODRICH, } Corresponding
Committee.
Hartford, Oct. 5, 1813.

—♦—
British and Foreign Bible Society.

[The late meeting of this Society was supported by several Princes of the royal family, and a number of persons illustrious in the church and state. Many addresses delivered on that occasion have been received that were well adapted to the state of the church and the government in that country. They all demonstrate the popularity, the growing influence and benefits of the Institution, and that God is blessing it for the advancement of evangelical religion. It is a blessed, a glorious monument of the power of Zion's king, and that all hearts are in his hand; as well as a presage, with many others, that the time is near when his visible reign will be glorious in the earth. Want of room prevents us from publishing many of their addresses; neither do we conceive them, although highly appropriate to the time and place of delivery, necessary for the perusal of the humble American Christian.—An attack was early made on the Society, as being dangerous to the interests of the established church, by its forming an intimate union with the religious of other denominations. This hath been the occasion of altercation by the press, and of many allusions in the meetings of the General and Auxiliary Societies. It will explain several passages in the following address of Mr. GIBBORNE, at the formation of an *Auxiliary Society* in the city of Chester.—It clearly appears, that the evangelical party in the established church is still gaining strength and influence. May the

the time soon come when prejudice, power, bigotry and unbelief, will bow before the word and grace of God. The friends of the BIBLE SOCIETY of Connecticut, ought to be animated to new exertions by all they hear and read on the subject.] Ed.

"IF there were any subjects," observed Mr. Gisborne, "concerning which any term indicating coldness, or lukewarmness, was totally at variance, the British and Foreign Bible Society was one of them. He had known that Society from its cradle: and he must efface the strongest impressions on his mind; he must invert his ideas of right and wrong; he must renounce the conviction of his reason; he must shut his eyes to the testimony of his experience; before he could be indifferent to the welfare of an institution, which, from the simplicity and the importance of its object; from the solidity and the comprehensiveness of the principle on which that object was pursued, and from the unexampled support with which, in consequence of the object and the principle being such as they were, the Society had been favored; had achieved, under the Divine blessing, within a given period, a greater amount of good, than had ever been attained within an equal period, by any association since the beginning of the world. Its object was, to diffuse over the habitable surface of the globe, the pure word of God; to follow as the handmaid of Christianity wherever she had gained introduction; to precede as her forerunner, whithersoever she had not yet procured access; to uphold her progress, to prepare her path. The principle was one, which rightly demanded, not merely to be viewed with a tolerant eye, but to be regarded with the warmest approbation. It was that of uniting all Christians of every description on that common ground, on which, without compromising their respective differences of opinion, they could all cordially meet; of associating and combining their exertions in the good work respecting which they were all agreed, the universal diffusion of the Holy Scriptures.

* When he averred, that the British and Foreign Bible Society had effected, within a given period, greater good than had ever been accomplished within an equal time by any other association, he spoke without the slightest disrespect to any existing societies; and least of all as to two, the Society for propagating the Gospel in Foreign Parts, and the Society for promoting Christian Knowledge, of each of which he had been a member during nearly half of the past duration of his life. But of the Society for propagating the Gospel, of the Society for promoting Christian Knowledge, of the Naval and Military Bible Society, of the British and Foreign Bible Society, of these, and of all other institutions formed in Great Britain, or in other countries, for the diffusion of the Scriptures, he would say the world is too wide for them all. When years and generations shall have passed away, however diligently each of these Societies shall have labored, it would still see the limits of the district on which it had been exerting itself, enlarging before its eyes, or would discover portions within that district yet uncultivated, and would rejoice in the accession of every new laborer to the boundless field. He lamented to perceive that by many persons the British and Foreign Bible Society had been represented as opposed to the Society for promoting Christian Knowledge; he was concerned, and he might be allowed to say, that, when full information respecting the Bible Society was universally attainable, he was not only concerned, but ashamed, to hear argumentation, and to read title-pages, professing to assign certain reasons for giving the preference to the Society for promoting Christian Knowledge, over the British and Foreign Bible Society.—Preference! Before we are told of preference, before we are directed to inquire into questions of preference, let it be made out that there is incompatibility—let it be made out that there is contrariety—let it be made out that there is competition—let it be made out that there is contention. If any man were deliberately to say, 'I am a subscriber to

the Society for promoting Christian Knowledge, and that subscription is the whole amount of contribution which I can afford to allot for circulating the Scriptures;' Mr G. hoped that he should be one of the last persons in the kingdom, who would urge the other to subscribe to the Bible Society. He would say, 'Your contribution is already assigned to an excellent institution; there let it remain: withdraw not one farthing from it for the Bible Society.' But are we to assume that individuals are necessarily unable to render help to both institutions? Are the two societies of such a character, that he who loves the one must hate the other? May not a man's heart be large enough to comprehend and to love both? May not he be able to contribute to both? If a person subscribe to a local dispensary, may not he also contribute to a county infirmary? When the Society for promoting Christian Knowledge, a large proportion of whose revenues is absorbed in its other laudable objects, particularly in dispersing the Prayer-book, is altogether unable to supply of itself the very great deficiency of Bibles which subsists at home; when neither is it able, nor does undertake, to engage in the task of disseminating the scriptures abroad; when a new institution, the British and Foreign Bible Society, arises for the express purpose of filling up the void at home, which the Society for promoting Christian Knowledge cannot fill; when it offers itself to perform that office abroad, which the other society is totally unable to execute—shall not we befriend this additional institution? Shall not we delight to co-operate in its glorious purposes? In fact the Societies for propagating the Gospel and for promoting Christian Knowledge, the British and Foreign Bible Society, and all other associations, in whatever land, for spreading the Holy Scriptures, ought to regard themselves as parallel columns of a combined army, marching onward, side by side, for the subjugation of a common foe; each of them prepared and watchful to render assistance to the other columns, but never interfering with their progress, nev-

er interrupting their exertions.—Each of these columns may be distinguished by standards some what different from those of the rest—each of them may discriminate itself by some peculiarities in the form or in the color of its regimentals—each of them may wield weapons in some degree exclusively its own; but they are all united in a general cause; and to each of the individual columns, that man would be the most pernicious counsellor, to the general cause, that man would be the most dangerous adversary, who should persuade one of the columns jealously to turn the line of its direction obliquely, to cross upon the course and thwart the operations of its neighbor.

“When fresh inquiries into the condition of our poor, with respect to the possession of the Scriptures, are constantly bringing to light additional proofs of the extent of the deficiency: when the rapidly increasing population of the kingdom, as evinced by the parliamentary investigations, sends forth new multitudes in need of supply: when the miseries of war on the Continent render the Bible more difficult to be there procured, more requisite for instruction and for consolation—more desirable, more likely to be efficacious: when the very signs and circumstances of the times, render every effort which, under the grace of God; we can make for the salvation of our fellow creatures, more powerfully impressive, more adapted, humanly speaking, to be successful—shall not we rouse ourselves? Shall not we listen to calls of duty, thus enforced by far more than ordinary considerations and incitements? And shall those among us, who are members of the Church of England, be told, that if in this sacred undertaking they give the right hand of fellowship to Christians of every other denomination, they are enemies to the Establishment? Shall we be told, that by co-operating with those, who as to some points differ from us, in circulating the Scriptures, in spread-

ing that volume on which the foundations of the Church of England rest, we are injuring her foundations? Shall we be told that the weakest of her battlements is shaven, that the slightest of her ornaments or the most slender of her pinnacles trembles? When nineteen of the bishops and arch bishops of England and Ireland (he believed from information that he might add to the number, but he was desirous of keeping strictly within the line of certain truth); when nineteen of these prelates have stood prominent as friends, as members, or as leaders of the Bible Society; shall such an accusation be advanced? There was a prelate, now removed from earth and its concerns; a prelate, on whose friendly kindness (said Mr. G.) to myself I may be permitted to reflect with grateful satisfaction; a prelate, whose figure and countenance are yet present to the recollection of many among those whom I am addressing; a prelate, whose Christian virtues are remembered with veneration by all:—there was a prelate, whose very name might be in this place sufficient to repel the charge. That prelate had cherished the British and Foreign Bible Society from its birth: he had watched over its growing youth—he had rejoiced in its rising manhood. Living, he had patronised that Society with his countenance and with his bounty; dying, he did not forget it. That prelate has now experienced how blessed are the dead who die in the Lord. He rests from his labors; and his works have followed him; and among those works his good deeds in behalf of the Bible Society have their place. That sun is set: but this horizon long may glow with its reflected beams. The brightness of that prelate's example irradiates the path of the Bible Society over lanes from which he is taken away; and shines to lead other bishops of Chester, and other bishops of London, to be—what once was Bishop PORTEUS.”

☞ A number of articles, of a domestic nature, which were prepared for this month are necessarily omitted, to make room for the foreign intelligence that we have given.

E.D.

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

Vol. VI.]

NOVEMBER, 1813.

[No. 11.

A SERMON, preached at the Brick Meeting House, in Hartford, on the evening of October 20th, 1813, at the meeting of the Auxiliary Foreign Mission Society of the North Association of the County of Hartford, by the Rev. NEHEMIAH FRUDEN, A. M. pastor of the Church of Christ in Enfield.

REVELATION XIV. 6, 7.

“ And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come: and worship him that made Heaven and earth, and the sea, and the fountains of waters.”

AT a certain time, St. John saw in the heavens a door opened, and heard a celestial voice saying to him, come up hither, and I will show thee things which must be hereafter.

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He readily obeyed the heavenly mandate, and a solemn scene presented, in which were portrayed things that would take place in the church and the civil world, in generations unborn, until the plan of God should be finished...the judgment set...and the fate of created intelligences decided for eternity. In this long series of events, some of them have had their accomplishment in different ages of the church, and of the world. And perhaps no age since that of the apostolic has furnished a period fraught with more important events than the present. We live in an age of wonders—in the church and state—in the natural—providential, and moral worlds. The seasons have been singular,—the earth has quaked—nations have been shaken, and in many places, Jesus Christ, by his all conquering grace, has uncommonly triumphed, and shown us that Jerusalem can be built even in troublous times.

In discoursing from this sub-

C c c

ject, some explanation of the words will be given; and the time pointed out when the angel may be said to fly in the midst of heaven.

I. Some explanation of the words will now be given.

It may not be improper to observe in this place, that prophecy is delivered in language either composed, or interspersed with bold and strong figures. Lest we should miss the true import, it is of high importance, that the strictest attention should be paid to the reality from which the figures are taken. For want of this care, the true and natural explanation is sometimes missed, and an erroneous one is adopted. Then the prophecy will be, of necessity, forced from its proper meaning, and compelled to prove falsehood instead of truth.

In a careful adherence to these remarks, the prophecy in our text will now be explained.

In addition to what St. John had seen of angels, and their employment, the passage of scripture now under consideration informs us that he saw another angel fly in the midst of heaven. An angel is a messenger of God sent on some important mission. The apostle informs us that angels are ministering spirits, sent forth to minister for them who shall be heirs of salvation. A minister in the church, in scripture language, is called an angel.

The angel, in this passage of inspired truth, may represent to us correctly a minister of the gospel, as he is influenced with a like spirit, and is engaged in the same heavenly employment.— But simply on account of their being or existence, neither of

them has so much a claim to the title of angel of God, or minister of his word, as from the spirit that reigns in them. When this spirit warms the hearts of God's children, and calls their attention to the same object, to disseminate the gospel among the inhabitants of the earth, it performs the same business of the angel in the text.

The angel is said to fly in the midst of heaven. Heaven in this passage intends the church in this world. To fly, denotes freedom, rapidity, and power to surmount with ease every obstacle. He flies in the open heaven, or church; having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

These expressions are as extensive as the habitable world.— They include all beings, every immortal soul from the rising to the setting sun. In this flight of the angel, the gospel is to be preached in the most clear and public manner. Nor will he cease to fly until this important work is done, and the name of Jesus Christ is universally proclaimed; and his dominion shall extend from sea to sea, and from the river unto earth's remotest corner. Until all such as then see and feel the light of the natural sun, shall see and feel the light of the Sun of righteousness; until the wilderness and the desert shall blossom as the rose; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away. Then God the Father shall give to the Son, at his request, the Hea-

then for his inheritance, and the uttermost parts of the earth for his possession. And Pagans and Heathen, Jews and Gentiles, strangers and home-born; the high and the low, the rich and the poor, bond and free, shall be brought to the knowledge and acknowledgment of the truth as it is in Jesus Christ; and the saving knowledge of the Lord shall cover the whole earth; when every knee shall bow before him; and every tongue shall confess him to be Lord, to the praise and glory of God the Father; and all shall be united in one fold under one shepherd, and abundance of peace shall remain so long as the moon endureth.

Then, and not until then, will the angel's work be finished, his services accomplished, and these things completed: when he will cease to fly, and return to dwell with God, in whom all fulness dwells, and from whom flow streams of everlasting joy to all heaven-born souls.

If this be so far a just and natural explanation of these words in the text, "and I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people;" where shall be found, or can be, a more natural and exact fulfilment of this prophecy, than in that ardent spirit for missions which now glows in the hearts of so many on this, and the other side of the Atlantic? If it be imagined that it must have its accomplishment in the flight of an individual, let it be the man whose heart was first warmed with this noble and benevolent spirit, and ventured

into heathen lands. But in a design of such magnitude, the same God, who moved the heart of the first, might move the hearts of others, and yet all might be unitedly of one spirit, and strengthen each other's hands in the same cause. Has not this spirit flowed out in different branches, like streams of water from the same parent spring? From the same spirit have so many Bible Societies arisen in Europe and America. — In both countries strong desires are expressed by their pecuniary aid and assistance, to translate the holy scriptures into the different languages on earth. There are diversities of operations, but it is the same God who worketh all in all; and the members of each of the different societies may be said to walk in the same spirit, and in the same steps. For all their efforts of this nature do aid and assist those who fly in the spirit of the angel, to preach the unsearchable riches of Christ, to all intelligent beings, of whatever nation, kindred, tongue and people they may be. And perhaps the period is not far distant when the different nations in the east, and the heathen tribes in the west, shall enjoy a day not altogether unlike what was enjoyed on that of Pentecost. When each shall hear the glad tidings of salvation proclaimed in the same language, in which he was born. May it not now be said, and will not all, who shall be alive on that glorious day look back to this, and say with unspeakable joy, that all these human efforts have conspired in the fulfilment of this prophecy? That this divine spirit in the missionaries sent

forth from our own country, and from foreign lands, might be said to fly in the midst of heaven, that is the church, like the angel, and on the same errand; having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and tongue, and kindred, and people.

In the next words, the angel presents us with some of the principal things which he taught, saying with a loud voice, fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. This part of our subject is principally narration, and from it may be learned the manner in which those, who go forth in the spirit of the angel, are to execute their important missions. They are to commence their missionary services by presenting to them the being and existence of God, attested from the works of nature. That they might see, that the God, whom they ought to worship and fear, made heaven, and earth, and the sea, and the fountains of waters. All their illustrations of the character of God from the gospel should be so interspersed with evidences of this fundamental truth, from the volume of nature which is open before their eyes, that they may perceive the agreement between natural and revealed religion. From these things to lead their minds to a sense of the purity and spirituality of that *fear and worship* which he requires of them, and of all his intelligent creatures. That the only religious services, which are acceptable to him, flow voluntarily

from the heart. Missionaries are to teach their hearers that the fear of God is a filial fear, and arises from love, that all religious worship is founded in love, which is the first and great command in the law, and the gospel. And the manner in which the gospel is preached, should be solemn and impressive, that hearers may be religiously awaked to the concerns of their souls. And all their preaching is to be enforced with the awful thought, that the hour of God's judgment is come; when he will render vengeance to his enemies, and reward them that hate him. That they might all be persuaded to improve the day of grace, to give glory to God, and escape his wrath.

11. To point out the time when the angel may be said to fly in the midst of heaven.

If the united spirit and zeal for missions, of such multitudes throughout the protestant world, may be considered as applicable to the flight of the angel, the time is now come. And it may be said to have commenced the moment this spirit made its appearance, by public acts in different societies for purposes of this kind. The angel was one, and the spirit of missions is one. Of the agreement between the type and the antitype every one may form a just opinion, if he will candidly notice the preceding and subsequent circumstances of this angel's flight.

In the *FIRST* place, let us attend to the preceding circumstances.

From the information given by the inspired John, he looked and lo, a lamb stood on mount Sion, and with him an hundred

and forty and four thousand, having his Father's name written in their foreheads. These he tells us were redeemed from among men; and they sung as it were a new song which no man else could learn. In their mouth was found no guile. These were the pious favorites of heaven. This definite number is put for an indefinite, and only intends very many.

Can we conceive of a more natural representation of the serious attention to religion, and the revivals in different parts of this country, and in protestant countries previous to what has been considered the flight of the angel. Is there not good reason to believe very many have been born into the spiritual family of Christ, near the close of the last, and the commencement of the present century? and more than ever were before in the compass of twenty years, since the apostolic age? Were not these glorious seasons of divine grace followed by a universal diffusion of a spirit and zeal for missions, at home and abroad, among Christians of almost every class? Nor does this spirit and zeal in the least abate. Do not these considerations give us some reason to believe that now is the time, that the angel is flying in the midst of heaven, or the church?

2. We will advert to some of the subsequent circumstances of the angel's flight.

These are such as have taken place after he began to fly, and during his flight, which would continue until he had preached the gospel to every nation, kindred, tongue, and people.

In our text information is giv-

en, that the hour of his judgment is come. From these expressions it might be concluded, that subsequent to the flying of the angel some grievous judgments would fall on some part of the world, and we are not disappointed. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. Babylon in the old testament was a city distinguished by its wickedness and overthrow. In the new testament it is used to represent a city sunk in sins of the most impious and malignant kind. This will naturally suggest the thought, that the angel must intend Papistical Rome, which now may be said to have fallen since the Pope has lost his supremacy. He is now but a vassal of the present Emperor of France, and become the false prophet, who promises good, but behold evil, and will cry safety until utter destruction cometh, and there shall be none to help. A third angel followed them, with a more dreadful sentence against a host of sinners who have joined the secular beast; saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

It may be observed, notwithstanding that variety of revivals of religion in this, and other

protestant countries, and the fall of Babylon, the mystery of iniquity is still at work. The grand object of these enemies of God is to destroy the religion of Jesus Christ, and their watch word is, "strike, but hide the hand." To accomplish this dark design, an attempt has been made to systematize infidelity, open impiety, and blasphemy against the Son of God, on this basis, that "the end sanctifies the means." Have not these characters the mark of the secular beast? Judge ye.

But against such ungodliness has the Spirit of the Lord lifted up a standard, by inspiring his faithful ministers, the angels of his churches, with boldness, and firmness to proclaim his judgments, and threatenings in time, and eternity, that such as hear may take warning. In what age of the church since the apostolic, were the doctrines, precepts and threatenings in God's holy word more clearly illustrated, and vindicated on the principles of Divine benevolence than in the present?

Do not those who have received the mark of the secular beast, or present dominant powers of the Roman empire, now feel the wrath of God as it relates to this world in the oppressions under their iron grasp? Let all these subsequent circumstances be considered in a collective view, and no more than their just weight allowed them; and must we not allow they indicate the present as the time appointed for the angel to fly?

3. From the times and dividing of time mentioned by Daniel, may be gathered another argument in favor of the present

as the time when the angel does fly. From Revelation xi. we learn what is taught by those expressions of the prophet during which period the saints of the Most High shall be given into the hands of a power, which in prophecy is called a beast.

This period is expressly said to be a thousand two hundred and threescore days, or so many years, as we count time. If it can be ascertained in what year those days commenced, it is easily found when they will end, according to the present mode of reckoning. The prophet Daniel has given a sure mark by which this time may be distinguished from all others; and that is, when the saints of the Most High shall be given into the hands of this beast-like power. In the year 606, it is said, Phocas, the then emperor of Rome, constituted the bishop of that city the supreme head of the church. Then, and not until that time the saints were decidedly given into his hands by a public act of civil power.—Twelve hundred and sixty years from this, brings us to 1866, when that long period of the saint's bondage will expire. Fifty-three years from the present time will terminate the thousand two hundred and threescore days, in which the saints of the Most High have been given into his hands; or into the hands of the bishop of Rome, and his successors. It will not be disputed, but the angel must fly previous to the close of those days; equally indisputable is it, that he did not begin to fly until a spirit for missions glowed in the hearts of Zion's friends. No event can be

found, that has taken place in the church, since the prophecy has been delivered, that will apply, in all the particulars mentioned in it, and stand connected therewith, except it be that spirit for missions which has lately warmed so many hearts. When all these things are considered, and how near we are to the end of those unhappy days of the saints of the Most High; are not the arguments strong to prove that the present time is that, in which the angel is flying?

IMPROVEMENT.

In the **FIRST** place, we may learn from the explanation given of this prophecy, that Missionary Societies, Bible Societies, Religious Tract, and Cent Societies are moved by the same spirit, and unitedly promote the same benevolent design. Each of these have the same object in view, and assist each other in their place, to accomplish the same end. Their object is, those who dwell on the earth, and the end is to give them the knowledge of the glory of God in the face of Jesus Christ. But how shall this be done without such societies? Without missionaries, new settlements cannot be supplied, nor the heathen taught the way of life; without bibles distributed among them, religious instruction cannot be enjoyed with lasting benefit by either; without pecuniary aid, the holy scriptures cannot be translated into the various languages of the east and the west; without religious tracts which abound with variety of moral and pious subjects, children and youth cannot have their minds

furnished with such knowledge, as is useful and suited to their years. All these devices are calculated with a view to the same object, and to accomplish the same end. They aid and assist each other as members of the same benevolent family.—

There are diversities of gifts, but the same Spirit; there are diversities of administrations, but the same Lord. Hence all those different societies which have been mentioned, worketh that one and the self-same spirit, to send the gospel from sea to sea, and from the river to the ends of the earth. These societies are like the members of the human body, which are many, and no one can say to another, there is no need of thee, but each in its place conspires in the good of the whole; therefore, each ought to be nourished.

2. This subject suggests to our minds the truth and importance of revelation.

When men read, and reflect on the subject of prophecy, their minds are ready to exclaim, mystery unfathomable. Infidels improve the opportunity to insinuate, that the Christian's faith is folly in the extreme, without a single trace of wisdom, or mark of a great mind. But when it is fulfilled before their eyes, except they are inveterately fortified against believing the truth on evidence; how will their minds be crowded with tormenting thoughts and awful forebodings, as infidels usually are on their death bed! Thus surrounded with truth on every side, and conscience within, the result will be, however unwillingly, there is a God, there is religion, and men, in spite of their Infidelity and

Atheism, are accountable to him, and must one day stand before a Judge of inflexible justice. By the fulfilment of prophecy, revelation is clearly substantiated, and stands unimpeachable in the view of sound reason.

Revelation is of high importance to mankind, that they might be taught the sure way to glory and rest with God. If this were not the case, we cannot conceive for what reason the angel should fly, and continue to fly over the habitable world, until the gospel is preached unto all that dwell on the earth. It is of importance to dispel the darkness which sin has spread over the human mind; to remove doubts and uncertainties concerning things of futurity, which the light of nature cannot do. If it were not considered of high importance by wise men, as well as by God himself, would there be such liberal contributions made for so many re-publications of the inspired volume? There is no other volume on earth, that like sums can be procured for its re-publication. It stands distinguished from all others, and is held in higher estimation on account of its real importance. It is in a particular manner highly esteemed by all who are experimentally acquainted with its divine excellencies. It is a source of consolation to them in passing through scenes of a most mysterious providence; for something applicable to their various circumstances can always be found in the sacred volume. In reading the scriptures, they have access to the mercy seat, and may tell Jesus all their sorrows, and receive for

answer, what he said to his disciples when they came to him on the like errand, "In the world ye shall have tribulation, but be of good cheer I have overcome the world." Of such importance and value is a revelation from God.

3. From the accomplishment of prophecy, we may learn that the absolute determinations of the Most High, and the absolute dependence and freedom of intelligent beings, are perfectly consistent.

No man can say with color of reason that he ever acts, or thinks, or speaks, but with freedom and out of choice, under existing circumstances. No one will dare to say that he is independent of God. Nor will any one say that God does not know all things. If he knows all things past, present, and to come, as they respect us, then they must be absolutely certain; and absolute decree implies no more nor less. When two or more things may be said to exist at the same given time, their existence is perfectly consistent with each other's existence.— Thus the divine determinations, the absolute dependence on God, and freedom of the creature do exist at the same given time, therefore they are consistent.

Prophecy and its fulfilment will imply all these things; and the certainty of the fulfilment rests upon God, and will never be frustrated. When we behold the mysterious ways of providence in bringing to pass, often by the voluntary conduct of men, the very thing they intended to prevent; which was the case with the sons of Jacob, when they conspired against their

brother Joseph, with the Jews when they crucified the Lord of glory. Therefore when these things are viewed in their true light, objections cease, and it becomes every one to be still, to be humble and adore.

4. From the explanation of this prophecy, we may learn reasonably, to rest assured that all remaining prophecy will be fulfilled.

This is now fulfilling; since all prophecy is dictated by the same Spirit of God, the conclusion is just and reasonable, that all others will be, which are not yet fulfilled, and this world shall be delivered from its present grievous troubles, of fraud, rapine, blood and carnage. And no answer can now be given to strengthen the faith and patience of the saints in the days of their tribulation, but that given to those who were slain for the word of God. And it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled.

5. From a review of this subject the prospect brightens.

We are near the close of the days of sorrow. The first five vials are poured out, the sixth and seventh only remain. The angel is now flying, neither seas nor deserts impede his flight. Then may those who go forth in his spirit to preach good tidings to all people, say unto them, Violence shall no more be heard in thy land, wasting nor destruction in thy borders; but thou shalt call thy walls salvation, and thy gates praise. Thy sun shall no more go down; nor thy moon withdraw itself: for

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the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Let them say, in the name of the Lord, to the north give up; and to the south keep not back: bring my sons from far, and my daughters from the ends of the earth. Believe the promise, and behold the rapturous scene rushing into view, the universe in motion, Europe, Asia, Africa, and America moving at the divine mandate with haste to Zion. The Jews forgetting their obstinacy, Pagans their superstition, Idolaters their Gods that can neither hear nor speak, and the Heathen their ignorance, for they are come to the knowledge of the Lord, and the glory of his anointed. Can we be inattentive to that which engages the attention of angels, while we have a part to act in the sublime work! Surely we cannot, but will readily lend an helping hand, when there is yet room in the church for us and them—in the merits of Christ—in the mercy of God, and in heaven.—*Amen.*



On looking to God in distress.

THE troubles of life are many. Deep afflictions, thro' our own indiscretions, the injuries of other men, or a righteous providence, often fill the soul with sorrow, for which there is no remedy, unless it be found in God himself. Sinners convinced by the Spirit, of their own guilt and danger, often pass long seasons without any sense of relief. When men are in deep distress, they often wonder why the divine encouragements, that

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those who look unto God shall be relieved, are not fulfilled in their case. It is because they do not look aright.—The following remarks explain what is implied in such looking to God as the promises regard.

1. A despair of obtaining relief in any other way. We are naturally more opposed to God than we ever can be to any other being. For “the carnal mind is enmity against God. It is not subject to the law of God neither indeed can be.” Hence we choose to depend on the meanest creature for what we need, rather than on the Supreme Creator. Persons, who are crossed and disappointed in their worldly schemes, often seek relief from their troubles by intoxication, or by associating with sinful companions, or by other vicious means of forgetting sorrow.—When sinners are convicted of their guilt and danger, when they see hell naked before them, and destruction without a covering, they often declare that they are willing to perform the most laborious services, and to make the greatest sacrifices that they may escape the wrath to come. But yet they are unwilling to submit to the easy conditions of the gospel, and take the water of life freely. The same disposition is manifested by mankind in all their conduct. They will contrive every means and make every exertion to help themselves independently of God. It is easy indeed to comply with the customary forms of looking to God in our troubles. We can ask the prayers of others. We can call the ministers of Christ to pray with us; and we can call upon God ourselves in ex-

trême distress. But we are greatly ignorant of the human heart, if we have not learnt that under all these compliances, men may be wholly self-sufficient and at enmity against God. We naturally feel as if we were independent of God, and we are unwilling to acknowledge him to be Lord over us. Hence men never look unto God in their distresses until they despair of obtaining relief in any other way.

2. Looking unto God in distress implies a simple dependence upon him for relief. It is easy for us to imagine we have a spirit of dependence upon God, when we are at ease and feel no need of his favor. But when we are severely distressed; when we are overwhelmed in sorrow and are unable to help ourselves; when we look to our fellow creatures and find that they are miserable comforters; when we are involved in such darkness, that we cannot see the least ray of light; then we commonly sink into discouragement and despair. But if we truly depended upon God we should ever be equally supported and equally joyful. If we be distressed, when appearances are unfavorable, we do not truly rely upon God. So long as we see favorable appearances on which we depend; so long as we see some way of obtaining the good that is desired, God is not the foundation of our dependence. When we truly look unto God we withdraw our eyes from every other object. Our affections are then wholly withdrawn from ourselves, and from all creatures and appearances, and looking unto God with a single eye, we rely wholly upon his perfections for what we desire.

Without such an entire dependence upon God, whatever we may profess or imagine, our eyes are fixed on some other object. They are not raised to God. Looking unto God in our distresses implies a simple and firm dependence upon him for relief.

3. It implies a submission of our distresses into his hands. They, who look to God in distress, will fully declare their circumstances and plead for relief by all the arguments they can use. When this is done, they have nothing more to say.—

Without such a submission of our distresses into the hands of God, we do not look to him for relief. We keep our troubles in our own hands. We choose to carry our own burdens, and refuse to cast them upon the Lord. When a patient looks to a physician for a cure, he does not presume to give the physician directions; but to submit without reserve to the regimen and medicine which the physician prescribes. When a citizen looks to a court of justice for a redress of his grievances, he states and pleads his cause, and submits it without any condition to the decision of the judges. When any one in distress looks to God for relief, he submits his troubles, without any reserve, into the hands of God and patiently and cheerfully waits the issue. The aged Eli, in view of the awful judgments, which were threatened his family, immediately looked unto God; but he looked unto Him, with perfect submission, saying—“It is the Lord, let him do what seemeth him good.” The prophet Micah expresses the feelings of such persons as depend upon God for re-

lief in their distresses. “I will bear the indignation of the Lord, because I have sinned; until he plead my cause and execute judgment for me”. The Saviour in view of his approaching sufferings, prayed, saying, “Father if thou be willing, remove this cup from me, nevertheless not my will, but thine be done.”— With the same spirit do all, who look unto God for relief, submit all their distresses into his hands. Hence,

4. This implies an unconditional submission of themselves into the hands of God. While creatures are unwilling that God should dispose of themselves forever as he pleases, they always refuse to look to him. They are afraid of his determinations. They make conditions and reservations. While this is done, instead of looking to God for relief, they are opposing him in their hearts and increasing their distresses. While they oppose God he will afford them no relief. Relief under the Divine government is impossible without a spirit of resignation to his holy will. None can look to God for relief until they resign themselves without any condition to his holy and sovereign disposal. In David's troubles during the rebellion of Absalom, he relied upon God for relief. His reliance was attended with perfect submission. For David said—“If God thus say, I have no delight in thee, behold here am I, let him do to me, as seemeth good to him.” An unconditional submission of themselves into the hands of God is always experienced by such persons as look unto him for relief in their distresses.—It is now,

To be proved that they who are distressed, will obtain relief by looking unto God.

1. They who look unto God are prepared to receive relief. Many in their distresses flee from God. They murmur under their sufferings, or fall into sullen despondency. They harden themselves in sorrow and refuse to be comforted. While they refuse to look unto God they increase their distresses, and fit themselves for destruction.— They provoke God to anger, and must remain as “the troubled sea, which cannot rest, whose waters cast up mire and dirt.” When Pharaoh was visited with judgments, he hardened his heart and refused to look unto God. As he continued to strive with his Maker, his distresses increased until he was destroyed. The Israelites in the wilderness murmured against God in their distresses and perished under his mighty hand. So long as persons are of a stubborn spirit, they must bear their own sorrows. But when they humble themselves and go unto God, they are prepared to enjoy his supporting and comforting presence. When they pour out their hearts before him, they are relieved. Light rises in darkness, and joy springs from sorrow. God dwells “with him that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones.” God delights to relieve the distressed as soon as they are prepared to receive relief.

2. God promises to relieve all, who look unto him in their distresses. The psalmist says—“Wait on the Lord; be of good courage, and he shall strengthen

thine heart: wait, I say, on the Lord.” “The righteous cry and the Lord heareth and delivereth them out of all their troubles. Cast thy burden upon the Lord and he shall sustain thee; he shall never suffer the righteous to be moved.” The Lord is nigh unto all that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him.— He also will hear their cry and save them. The Lord Jesus Christ says—“Come unto me all ye that labor and are heavy laden, and I will give you rest.” James says—“Draw nigh unto God and he will draw nigh unto you.” And by Peter it is said, “Humble yourselves under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you.” Many such declarations and promises are made in the holy scriptures. When any persons comply with the conditions, on which these promises are made, they will be fulfilled. For it is impossible for God to lie. All, therefore, will obtain relief, if they will look unto God in their distresses.

3. All who ever looked unto God in their distresses, have obtained relief.—When Jacob was distressed, through fear of his malicious and enraged brother, he looked unto God. He spent the whole night in prayer. And God blessed him and prevented the evils he feared by softening Esau’s heart. When the children of Israel, under their severe sufferings in Egypt, looked unto God, he sent deliverance by Moses. During their tedious journeys through the wilderness,

whenever they looked unto God he relieved their distresses. After they were settled in their promised land, though they provoked God with their counsel, and were brought low for their iniquity, yet he regarded their affliction, when he heard their cry. He remembered for them his covenant, and repented according to the multitude of his mercies. The psalmist has recorded many instances, in which God afforded him relief under his troubles. He says—"I sought the Lord, and he heard me, and delivered me from all my fears. This poor man cried and the Lord heard him and saved him out of all his troubles." Again he says—"The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.—Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. I was brought low and he helped me. Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." When Christ was on earth many looked unto him when distressed with the heaviest burdens, and were relieved. When three thousand were distressed in view of their guilt and danger, they obtained relief by looking unto God.—The power, and truth, and grace of God are unchangeable. "He is able to do exceeding abundantly above all that we ask or think." They who trust in his name, will soon find his grace sufficient for them, and his strength made perfect in their weakness. None can be more distressed than such persons as have obtained relief by looking

unto God. And however any may now be distressed, by looking unto Him, they will obtain relief. DIDYMU8.

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On preaching the Gospel.

THE Gospel is stated by St. Paul, to be "the power of God unto salvation to every one that believeth." In other words, it is a dispensation in which the power of God is strikingly manifested by the manner in which the salvation of man is effected. The *object* of the Gospel is the recovery of man from the state of guilt and misery into which he had sunk by the fall, and his restoration to the Divine favor and to eternal happiness. The *means* by which this great change is effected are made known by the Gospel. Properly speaking, Christ, who, by his death, takes away the guilt of man, and the Holy Spirit, who, by his operation, sanctifies the heart, are the grand agents in accomplishing this work. The Gospel only makes known their agency, and is used by them as an instrument of effecting their great design.—They require, therefore, faith in the Gospel, and they employ that faith—as the medium by which they operate in changing the condition of man. And hence the Gospel is said to be the means of salvation.

The Gospel evidently supposes man to be in a state of sin and guilt, under the just displeasure of God, and liable to eternal condemnation. It supposes him further to be incapable of extricating himself from this state, by the exertion of any powers

which he possesses in himself; and it implies that there is no other law or dispensation given by God by which man could be saved; every law of God being too pure and holy to be sufficiently kept by the weakness of man.

In this state of the utter ruin of man, we are informed by a revelation from God, that he has been pleased, in compassion to his creatures, to appoint a Saviour for them. He has sent his own Son to take upon him our nature, and to make atonement for our sins. He has likewise sent his Holy Spirit from above to testify this Saviour, and to communicate the benefits of his salvation to the souls of men. Through this Saviour men are to be restored to the Divine favor, and to be made partakers hereafter of the blessed kingdom of heaven. In the mean time, through the influence of the Holy Spirit, they are to be fitted and prepared for that holy state, by the renewal of their nature, by the sanctification of their souls, by the mortifying of the body of sin, by their growth in grace and in a conformity to the Divine image.

Such is the brief outline of the Gospel. To preach the Gospel is to make it known to men in a full and perfect manner, and also to enforce and apply the several branches of it to the conscience. From this outline, then, we may form some judgment of the true method of preaching the Gospel. A more distinct view of the subject, however, may be obtained by considering what it is not to preach the Gospel.

Those do not preach the Gos-

pel who represent man in a different state from that which the Scripture supposes. If ministers do not speak of him as fallen and corrupt, as naturally under the power of sin, and therefore subject to the just displeasure of a holy God; this is to give such a view of man as would render the Gospel unnecessary. If allowing the corrupt state of the human race, they assert that there is power in man to restore himself by his own exertions, without referring him to the Divine power and grace, they do not preach the Gospel; because thus the sanctifying influences of the Holy Spirit are rendered useless. If exalting the merit of any righteous acts which man can perform, they suppose them capable of counterbalancing his transgressions, and rendering him acceptable in the sight of God, they do not preach the Gospel; for thus they make the cross of Christ of none effect. If they represent Christ only as a pattern and example to mankind, and not as making atonement for sin by his blood; or as being only a man, instead of the Son of God come down from heaven to redeem us, they do not preach the Gospel: for great is the mystery of godliness; that is, of the Gospel; "God was manifest in the flesh." If they fail in pointing out, that the great end of Christ's coming in the flesh was to purchase to himself a holy people, who, being made partakers of a divine nature, and delivered from the corruptions of the world, should be zealous of good works, they do not preach the Gospel; their preaching is at variance with the main design for which that Gos-

pel was given. In a word, if they do not represent man as in absolute need of a Saviour; if they ascribe to him the power to save himself; if they keep the great and only Saviour out of view, or substitute any thing whatsoever in the place of his meritorious death, perfect righteousness and prevailing intercession; if they do not insist on the sanctifying influences of the Holy Spirit as indispensably necessary to the great end of the Gospel, the renewal of the soul in the divine image; or if, allowing this to be the end, they do not point out the appointed means of attaining it; they do not preach the Gospel; they give false views of the state of man, and of the means of preparing him for eternity.

In these several cases, the Gospel may be said not to be preached at all; because either some doctrine contrary to it is introduced, or some essential part of it is omitted. But besides this, the Gospel may be preached imperfectly, and may thus fail in a considerable degree to fulfil the great ends which it was designed to accomplish.— This is the case when the several points already stated as characterizing the Gospel are not exhibited in the full and proper proportion; when a lucid view of the whole is not presented; when a distorted representation is given of it, one part being unduly magnified, or its connection with the rest not sufficiently marked; when the outline is not filled up; when the points more immediately required by the peculiar circumstances of a congregation are not insisted upon; or when a close

and direct application of scriptural truth is not made to the conscience.

It seems hardly necessary to observe, that in order to all this, much knowledge and wisdom are required. The Gospel, indeed, is of itself plain and simple. It was meant to be so, being expressly intended for the poor and unlearned. In this, as in all the other works of God, a noble plainness and simplicity bespeak the perfection of his skill. Christ and his apostles, by whom it was delivered, came not with excellency of speech or worldly wisdom: they were the very models of plainness in all their discourses. However high the subjects of the Gospel may be, they are made so plain by the inspired writers, that he who runs may read. Besides which, the Holy Spirit has been promised to enlighten the mind.— What is required, therefore, in order to understand the Gospel, is only an humble and teachable spirit, a diligent study of the sacred oracles, and earnest prayer to the Giver of all wisdom for his illumination.

But though the truth will be made clear to those who use these means, and are thus duly prepared to receive it, it must be acknowledged that there is in men, in general, an unhappy blindness of mind, a perversity of judgment, a corruption of heart, a prevailing regard to worldly interest, or an obstinate spirit of prejudice, which renders them indisposed to its reception. Hence it is that ministers with the same documents in their hands, with the words of our Lord and the writings of his apostles before them, have dif-

ferred so widely in the views they have given of religion ; while plain and illiterate men have been perplexed, and have been at a loss to know what really was the Gospel of Christ.

Some have dwelt almost exclusively on the evidences of Revelation : an important subject, doubtless, if it be considered as only introductory to a knowledge of the Gospel itself ; while others have entirely overlooked the external proofs of our faith. Some have dwelt chiefly on man's moral obligations, sinking those doctrines which constitute the foundation of all Christian practice, and especially keeping out of view that Saviour by whose blood alone we are cleansed from our sins. Others, sensible of this error, have gone into the opposite extreme ; they have perpetually dwelt on points of doctrine, while what related to Christian practice has been either omitted or hurried over in general terms and without sufficient explanation. Another class has failed in not applying the truths they have delivered. They have preached the grand doctrines of Scripture indeed ; but they have preached them as matters of speculation, as if the bare and cold knowledge of the truth could be effectual to salvation. The warm and animated appeal to the feelings ; the close application to the conscience ; the affectionate address as from a father to his children, over whom he was tenderly watching in Christ Jesus :— these have been wanting ; and the preaching, though speculatively correct, has been unfruitful. Others again have failed in particularizing, that is, in ap-

plying, the general truths of the Gospel to the particular cases of their hearers. It is not the constant repetition of the same form of sound words, however excellent, which can be regarded as a complete delivery of the truth. It must be elucidated : it must be branched out into particulars: it must be explained and amplified : it must be brought to bear on the peculiar circumstances of the congregation, so that they may clearly understand and feel its force. In this way only can a minister of the Gospel be said rightly to divide the word of God, and to give to each his portion in due season.

The grand and distinguishing doctrines of the Gospel are, as has been observed, exceedingly plain and easy, but at the same time they are most comprehensive ; and fully to understand all their bearings, and the whole detail of their application, requires more than the study even of a whole life. The sinfulness of our nature, for example, a most important doctrine of Christianity, is readily seen and admitted. But what avails the general acknowledgment of this truth ? The effects of sin must be pointed out in all their various forms. The numerous lusts of the flesh which lurk disguised in the human heart must be stripped of their disguise and exposed to view. The love of ease and the love of pleasure must be exhibited in all their workings. Pride in its several branches of self-conceit, vanity, ostentation, and such like affections must be held up to view. The love of money, with its different indications ; the love of worldly honor, the desire of hu-

man applause, the operations of a secret spirit of impatience, envy, resentment; all these must be fully explained, if we would know the true meaning of that corrupt state from which it is the design of the Gospel to set us free. He, therefore, who is thus exposing sin, with the view of more clearly shewing the necessity of the Divine work of Christ on the soul, is preaching the Gospel as truly and effectually as if he were proclaiming the glad tidings of forgiveness in Christ Jesus.

In like manner, he who explains in detail the holy tempers and dispositions which characterize the "renewed" man; he who illustrates the fruits of the Holy Spirit, (not neglecting also, either in this or in the former instance, to give a clear and full view of the other great branches of Christianity;) may be truly said to be preaching the Gospel. It is a narrow and confined view of the Gospel which would confine it exclusively to a particular doctrine, as that of faith in Christ Jesus, without embracing all those other points which were equally taught by Christ and his apostles.

It appears to have been the practice of our Lord and his apostles to direct their peculiar attention to the prevailing faults of the people whatever they were. These they attacked in a forcible manner. Our Lord saw that the Pharisees were the chief opposers of religion: He therefore constantly reprov'd them, and exposed their hypocrisy. He perceived that false interpretations were put upon the law: and he took occasion fully to explain its purity and

the extent of its requisitions. He observed the apostles to be worldly minded and ambitious; he therefore frequently inculcated heavenly mindedness, and deadness to the world and the things of it.

The Epistles likewise (to say nothing at present of the preaching of John the Baptist) are directed against prevalent errors or vices. And it is this particularity in the Epistles which renders them at once interesting and instructive. The Apostle's command to Timothy, and thro' him, to every minister of the Gospel, is not only to preach the word, but to reprove, rebuke, exhort, with all long suffering and doctrine; to watch in all things, and thus do the work of an evangelist, and make full proof of his ministry.

The Gospel was intended not only to convert men, but also to build them up in the faith, the love, and the obedience of Christ. We find, therefore, a difference in the strain of the Apostles' preaching at different times and to different persons. When preaching to those who were unacquainted with the truth as it is in Jesus, they declare unreservedly the grace of the Gospel. If any afterwards abused that grace to licentiousness, we hear an apostle sharply reprov'ing them, and telling them that faith without works is dead, and that a man could not be justified by faith if it were alone; that is to say, barren and unproductive. Thus did the apostles accommodate their preaching to the circumstances of their hearers, leaving an admirable pattern of the true manner of preaching the Gospel. And surely they as

truly fulfilled the high commission they had received from Jesus Christ to feed his sheep, when they reprov'd sin, unmasked hypocrisy, or rectified error, as when they delivered at first the simple doctrine of Christ dying for sinners, and exhorted men to be reconciled to God.

But while a minister thus fully elucidates every important branch of the Gospel, and thus guards against imperfect representations of it, Christ must ever be held up to view as the great Author of salvation and the great Agent in it. He must be made the spring of all obedience; the sum of the system, whose influence is to pervade every part of it. All things must refer to him as their centre. This being kept uniformly and steadily in view, the perfection of preaching is to deliver the whole counsel of God, to omit no important part, and to dwell on each in proportion to its rank and importance, of which the Scriptures exhibit to us a perfect scale.

What has been said may serve to correct the error of those who would confine the preaching of the Gospel to those doctrines alone which relate to the forgiveness of sins in Christ Jesus. This is indeed a most highly important part of the Gospel; but it is not the whole. In some congregations, it may be that the state of the hearers may require that these doctrines should be chiefly dwelt upon. In others, however, the practical parts of religion may be more particularly necessary. To preach the Gospel wisely and faithfully to each would require a strain of preaching which might seem, to

superficial judges, to be almost contradictory. Such was precisely the case with St. Paul and St. James. They both preached the Gospel with much wisdom and ability. They were both inspired by the very same spirit; yet the one will seem to many to have spoken inconsistently with the other. A little reflection, however, on difference of circumstances, would serve to reconcile every seeming contradiction.

In conclusion, let it be remarked, that nothing new can be expected in the preaching of the Gospel. If it be new, it is on that very account false. Yet many persons seem to be anxious to find out something new which is to operate as a charm in effecting their salvation. That only is the Gospel which the Scriptures have revealed as such; and there the truth will always be found to be clear just in proportion to its importance. One preacher may be more happy than another in his talents, his mode of expression, his manner. He may have more ingenuity of illustration, and may be more expert in handling particular subjects; but the truth itself is old and well known. Nor is it only folly to expect something new in the preaching of the Gospel: such an expectation often leads to fatal consequences. Many, through life, are thus seeking and never finding the truth.—Some persons are led to fix on particular expressions of Scripture, to the neglect of what is most important in doctrine; some to cherish a fond regard to doctrines without attending to practice; and some to use even religion itself for stifling the re-

monstrances of conscience.— Hence also come divisions in the Church. It has ever been the policy of Satan rather to undermine the Church than to attack it openly. An open denial of any truth would be rejected; but the disproportionate exaltation of one part of the Gospel, to the depression of the rest, is not so soon perceived to be pregnant with danger. Let it be ever remembered, that it is the practical application of old and well known truths to the conscience, which is chiefly wanted, and from which Satan would divert the attention of man. What will avail, as has been already said, the speculative belief of any religious truth, unless that truth be brought into effect? The knowledge of the sinfulness of our nature will benefit those only who trace it through its windings, cherish the convictions of their conscience, confess their sins before God, are deeply humbled on account of them, and strive against them in the power of Jesus Christ. In like manner, the knowledge of the grace of the Gospel will benefit those only who, weary and heavy laden with the burden of their sins, listen to the invitations of Christ Jesus, make their application to him in faith and prayer, and rely on him for salvation with the heart unto righteousness. No more will the knowledge of the pure precepts of the Gospel benefit any but those who are purifying themselves even as He is pure, and who are watching over their whole conduct that the temper and dispositions of a Christian may be found in them to the honor of their blessed Master.—

The hour is fast approaching, as on the wings of a whirlwind, when empty speculations will not be allowed as a substitution for a living faith and a holy practice. God grant that every one who reads this paper may be found in that day to have received the truth in the love of it, and to have brought forth abundant fruit to the glory of our Lord and Saviour!

[*Ch. Ob.*

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Difference between mere Knowledge and Practice in Religion.

THAT there is a great difference between the knowledge of the truth, and an habitual love and practice of what is good, is a position which few will controvert. It deserves, however, an attentive consideration. I believe it is common for young persons of lively imaginations, upon their becoming religious, to be anxious to acquire a knowledge of Divine truths. The nature of the doctrines of the Gospel, and their mutual harmony and dependence, open an extensive field of speculation to their view. They read the Bible and religious books with eager curiosity; and the sermons which they hear are readily impressed on the memory. After some time, these sublime truths begin to lose their novelty; the field is surveyed, and the same objects generally present themselves to their observation. An accurate knowledge of the great doctrines of the Gospel is now acquired; and here the danger begins which the writer wishes to investigate.

Persons of a warm fancy are likely to be carried either into the depths of speculative divinity, or into the heights of mystical extravagance. Plain truths are no longer relished; and something must be found to gratify an insatiable curiosity, or the most enlightened preacher will be thought superficial, and the Bible itself perhaps will be considered almost as a dead letter. The writer has witnessed some of these excesses and dangerous errors in certain divisions of Christians; and a misconception of the nature and importance of religious principles, as the ultimate end of religious knowledge, has probably been a frequent source of sects and heresies.

In order, therefore, to avoid these evils, we must consider the acquisition of virtuous and religious habits as of far greater importance than the richest stores of knowledge. "Knowledge puffeth up, but charity edifieth." A mere knowledge of the truth will lead to vain jangling, conceit and spiritual pride. If, then, we are seeking sound knowledge and information on religious points, let it be our principal aim to become wise unto salvation through faith in Christ Jesus. If we wish to know the truth, let it be with this view, that the truth may make us free from all errors in judgment, and all evils in practice; that we may not only know, but practise what is holy, and just, and good; and may follow whatsoever things are pure, and lovely, and of good report. We shall find, that we may frequently review the same truths, and frequently

hear them explained and enforced, without weariness or satiety, if we are only desirous of reducing them to practice.

For instance, the doctrine of man's fall and consequent depravity should teach us the important lesson of humility and self-distrust. The doctrine of Divine grace and favor, through a glorious Mediator, should fill us with humble hope, with steadfast faith, and with lively gratitude. God's gracious care over his people, and his readiness to communicate the graces of his Holy Spirit, to renew, sanctify, and comfort them, are calculated to inspire in them a patient submission to his sovereign will, and a constant reliance on his all-powerful support. The attentive reader of the Bible, or hearer of sermons, may easily draw similar practical lessons from other religious doctrines. And if he is properly acquainted with the weakness of his nature, and the depravity of his heart, he will find it necessary to have a frequent recurrence to the same general principles. He will seek to be grounded and settled in the truth.

The writer by no means wishes to disparage religious knowledge; his only aim is to point out the danger and disadvantage of resting satisfied with mere knowledge. He would have men not only to grow *wiser* but *better*, by every opportunity which they enjoy of attending on divine things. Now all the means of grace, though they may not increase our knowledge, have certainly a tendency to nourish us in all goodness. The regular performance of the duties of prayer and praise, whether pub-

lic or private, has a tendency to increase in us true religion, to strengthen our piety, and to enlarge our desires after divine things. If we conscientiously and diligently improve the means of grace, we shall find that religious impressions will grow stronger, and that we shall be enabled to run in the way of God's commandments with increasing delight; worldly vanities and pleasures will lose their attractions, and we shall "follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

Since the acquiring of religious principles and virtuous habits, is, as regards ourselves, the principal end of divine ordinances (the obligation we are under to attend on them as duties towards God, is not the object of this discussion,) we should carefully look on them in that point of view, and prepare ourselves accordingly. We shall then see, that spiritual improvement in the divine life, is much more to be regarded, than the gratifying of an idle curiosity, or the indulgence of empty speculations. Where this disposition prevails, those ministers will be esteemed whose discourses are solid and pious, rather than such as are flashy or flowery. In the estimation of these, a sermon will not be less valued because it has been previously composed, if it be delivered by one who is deeply interested in his work: nor will their prayers grow languid and faint, because they are presented in words which have been in use for so many generations. They will not expect to find acceptance before the Divine Majesty on account of any

external form. And a little experience will convince them, that those who use no regular forms of prayer, do sometimes grow formal. They will find that these external shadows do not constitute the essence of devotion, and that they are only means for the attainment of something vastly more important; that is, to grow up unto the image of Christ, and a fitness for eternal glory. Now, in order to attain this important end, to grow up unto the measure of the stature of the fulness of Christ, to increase in all the virtues and graces of the Gospel, we may well repeat the same services, we may frequently use the same means of grace, we may daily breathe the same ejaculations. Does a person in a healthy state of body refuse to take the same wholesome food? Does he ever loathe his daily bread? And how does a child grow up to a perfect man? By an excessive use of high seasoned viands, or by the satisfying nourishment of a simple diet?

Let it, then, be our anxious care so to hunger and thirst after righteousness, that we may be filled with grace and heavenly benedictions; and let us never grow weary of the sweet manna and the waters of life which are communicated to us in the ordinances of God. May we daily grow in grace, while we increase in the knowledge of our Lord and Saviour Jesus Christ. May we give all diligence to add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly

kindness, charity. For if these things be in us, and abound, they will make us such that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. [Ch. Ob.

MISCELLANEOUS.

Hebrew Manuscripts.

Professor Yeates' Collation of the Hebrew Manuscripts, brought from India by Dr. Buchanan is published; of which the following is an English Review.

IT has long been a desideratum with Biblical scholars to obtain copies of the Hebrew Scriptures from the Jews who are settled in India and other parts of the East. It was reasonably supposed, that, as these Jews had been for so many ages separated from the rest of the nation in the West, their MSS. might contain a text derived from the autographs of the sacred writers, by a channel independent of that through which the text of our printed Bibles has been transmitted to us. Dr. Kennicott was very anxious to obtain a copy, or, at least a collation of a MS. from India or China, for his edition of the Hebrew Bible, in expectation that it would exhibit important variations from the Masoretic editions; but he was unsuccessful in his endeavors to procure it; and the honor of first bringing an Indian MS. of the Hebrew Scriptures into Europe was reserved for Dr. Buchanan.

The work before us presents us with the collation of a copy of the Pentateuch, which that learned and pious Divine procu-

red from the Black Jews of Malabar, and which is now deposited, together with several other Biblical MSS. collected by Dr. Buchanan during his travels in the East, in the Library of the University of Cambridge. This MS. is on a roll of leather skins, which is the form of the *Codices* used by the Jews in their synagogues, and considered by them as containing the purest text.— Like the European rolls, the Malabar copy is written in columns, and without vowel-points, according to the rules observed by the Jewish scribes, as stated by Mr. Yeates, in his Preliminary Remarks, p. 5. This MS., therefore, is of importance, as representing, as far as it is complete,* the authorised text of the books of Moses used in the public worship of the Jews of India; and its value is enhanced by its being composed of the fragments of three several rolls, and thus affording specimens of the reading of so many different copies. The Jews, from whom Dr. Buchanan procured it, differed in their account of its origin. According to some, it was brought from Senna, in Arabia; others said that it came from Cashmere.† Mr. Yeates thinks that these accounts may be reconciled, by supposing that that part of it which is written on brown skins, in a character corresponding to that found in rolls of Arabian

* The latter part of the Book of Exodus, the whole of Leviticus, and the beginning of Numbers, are wanting.

† In the provinces of Cashmere and Afghanistan, several Jews are to be found, supposed to be descended from the Ten Tribes, who were carried into captivity by Nebuchadnezzar.

and African extraction, is the fragment of a MS. from one or the other of those countries; and that the other part, consisting of red skins, resembling the copies used by the Eastern Jews, was brought from Cashmire.

Mr. Yeates has given the Various Readings of this MS. compared with the text of Van der Hought, and also with that of Athias. From this comparison it appears, that the Indian text is, except in a few variations of little or no importance, the same with that acknowledged by the Western Jews, and exhibited in the printed Hebrew Bibles. It agrees, in almost every instance, with the Masoretic editions, in those erroneous and ungrammatical readings which are there retained, and, in some passages, corrected in the *Keri*. It also exhibits those peculiarities of writing, for the origin of which it is now difficult to account, but which the Masorets have religiously preserved in their text, such as the *Literæ majusculæ et minusculæ*, the pointed words and inverted letters.* The Malabar copy, however, does not retain them in every passage where they are adopted in the Masoretic Bibles; and, on the other hand, they are, in some places, found in the Indian roll only.

* The Jews, who wish to account for all the irregularities in their Biblical MSS. say, that these peculiar forms of writing were designed, by the sacred writers, to denote great mysteries, and to convey important instruction. *Ex. gr.* In Gen. xxiii. 2. we read that, "Abraham came to mourn for Sarah, and to weep for her." The Hebrew word to weep, is printed

It would be of great importance to Biblical literature to ascertain, were it possible, the age of this MS. or, at least, that of the text which it contains. Tho' this cannot be done, yet the following circumstances seem to shew that it possesses fair claims to very high antiquity.

There are, as Dr. Buchanan informs us, two classes of Jews in Malabar, the White, or Jerusalem Jews, and the Black Jews. The former delivered to Dr. Buchanan a narrative, in the Hebrew language, of their arrival in India; which stated, that after the second temple was destroyed, their ancestors, fearing the wrath of the conqueror, departed from Jerusalem, and came into that country; and in the year of the Creation, 4250, (A. D. 490,) obtained certain privileges from the sovereign. The royal grant was engraved on a brass plate, which they still possessed. Dr. Buchanan examined it. Like other old Malabaric records, it had no date; but he observes, that the Jews must have existed a considerable time in the country before they could have obtained such privileges.

Such is the antiquity of the White Jews of Malabar. Of the Black Jews, Dr. Buchanan remarks, that "it is only necessa-

with one letter smaller than the others; "which little letter we are told, was so written by Moses to intimate to us 'that we are not to indulge grief for our departed friends since Abraham wept but little for Sarah, as appears from this little *cah*; and that Abraham, indeed, wept but little, because, though he had lost his wife, it was in her old age.'"

ry to look at their countenance to be satisfied that their ancestors must have arrived many ages before the White Jews. Their Hindoo complexions, and their very imperfect resemblance to the European Jews, indicate that they have been detached from the parent stock in Judea many ages before the Jews in the West." *Christ. Res.* p. 310.

To this may be added, as an additional proof of their very early separation from the Jewish nation, that they appear not to have had copies of the Prophetical Books among them originally, but to have been supplied with them, and other parts of the Scriptures, by the White Jews. There seems, therefore, every reason to believe, that the Black Jews of Malabar are a part of the remains of the first dispersion of the nation by Nebuchadnezzar; and that the text of the Pentateuch, preserved in their synagogues, is derived from those copies which their ancestors brought with them into India.

One interesting fact is established by the collation of this MS.—that the Oriental Jews, though so long cut off from the rest of the nation, agree with them in the text of their most ancient Scriptures; and, consequently, that no important emendation of the present reading is to be expected from that quarter. And if this roll represents the copies of the Pentateuch which were possessed by the Jews of the first dispersion, (which, from the very peculiar circumstances under which it was found, is, at least, *possible*.) it assures us, as far as its evi-

dence goes, of another most interesting and satisfactory circumstance—that the Masoretic Jews did not make that great change in the Hebrew text, which Dr. Kennicott, and some other Biblical scholars, suppose them to have done; but that they have faithfully transmitted to us those sacred records which they received from their ancestors.

This work contains, also, the Various Readings of an Indian copy of the Book of Esther, found in a synagogue of the Black Jews of Cochin, by Dr. Buchanan, which has the same general correspondence with our Hebrew text as the Malabar Pentateuch. To this is added, the *Magillath Ahasuerosh*, or a Hebrew translation from the Greek of the LXX. of that part of the Book of Esther which is placed among the Apocrypha, also from a Cochin MS. Of this Hebrew translation Mr. Yeates has given an English version.

The Preliminary Remarks contain some useful notices respecting Biblical literature, particularly a list of the Hebrew MSS. known to be in England. The collation here given to the public was made at the desire and charge of the munificent donor of the MS. Dr. Buchanan; and it is printed by the Syndics of the University Press, for the benefit of Mr. Yeates, whose abilities and industry in this important branch of sacred knowledge deserve every encouragement from those who wish well to the cause of religion.

British and Foreign Bible Society.

THE Committee of the British and Foreign Bible Society, desirous of gratifying its members, and those of the several Auxiliary Societies, Branch Societies, and Bible Associations, throughout the United Kingdom, with some portion of the latest intelligence relative to the progress of the Society's operations abroad, have given publicity to a number of interesting particulars, of which we can only lay before our readers a few extracts.

A letter from a member of the Lutheran Church, in Paris, dated February 5, 1812, expresses, in the strongest language, their thanks for a present of 250 Bibles and 50 New Testaments, made to the needy members of the congregation; and states, that many poor families, whom he is in the habit of visiting, made a diligent and conscientious use of them. "But what is still more gratifying," he adds "to my feelings, is the wish of numbers, who have not obtained a copy as yet, to be put in possession of it. Almost every day fresh applications are made; not only on the part of our Lutheran, but also of our Reformed and Catholic fellow-Christians. Indeed we are at present quite overwhelmed with applications of this kind which we are unable to satisfy."

A letter from Munich, dated August 26, 1812, states, that the Ratisbon (Catholic) Bible Society began in 1806; that, in 1808, its first edition of the New Testament, on standing types, appeared; and that twenty-eight thousand copies had been printed; the whole of which, except one thousand, had been disposed of. Nearly all their copies were sold, the Bible institution having given away only one hundred. "But there are many benevolent individuals, who purchase a number of Testaments for gratuitous distribution. Applications for the New Testament are numerous and frequent, and the hunger after the Word of God is every where great. The distribution of the New Testament might be considerably enlarged in Catholic Germany; chiefly by

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supplying pious individuals, residing in large towns with copies for gratuitous distribution among the poor." Director Wittman adds, "I discover an increase of genuine Christianity. The minds of many are changed for the better; they pray more earnestly; they boldly renounce the world. O, that the number of pious, conscientious clergymen, might increase among us! A new impression of our Testament is now printing. There yet remain," he adds, "thousands, and tens of thousands, both in towns and in the country, who are entire strangers to this holy book; thousands, and tens of thousands, who having become sensible of its value, wish to possess it. Surely here is ample scope for noble benevolence, for Christian zeal."

A letter from the Grisons, dated Sept. 6, 1812, expresses the grateful sentiments of the inhabitants to the Bible Society, for their generous contributions towards the printing of the Romanese New Testament, by which they have performed a most charitable work, and gladdened the hearts of many lovers of the pure Gospel of Christ.

A letter from the Chief Minister of the Zurich Church, dated Sept. 12, 1812, announces a new edition of the German version of the Holy Scriptures for the use of those who, through the poverty of their circumstances, have been hitherto prevented from possessing this treasure of Divine Truth, which they were encouraged to undertake, by a donation from the Bible Society, through Mr. Steinkopf, of 2,272 florins, for which it is added, "we return thanks to God and you.— There has prevailed among our countrymen, from the time of the Reformation, and there still does prevail, a laudable zeal for recommending and promoting, more and more, the reading of the Sacred Scriptures; and whilst our affairs were in a flourishing condition, provision was made, at the public expense, against a scarcity of this most wholesome food: but by the badness of the times this is become impracticable." "Among the greatest advantages and consolations which God has vouchsafed to us in these days

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of a general calamity, we may justly reckon that remarkable zeal and concurrence on the part of so many followers of Christ, especially throughout Britain, in propagating and recommending the use of the Sacred Oracles." "When I am reflecting on these things, my mind is often cheered by the pleasing recollection of that fraternal intimacy and epistolary intercourse which formerly subsisted between my predecessors of happy memory, especially Bullinger, and the most pious and learned pastors and prelates of the British Church. How much the propagation of pure evangelical doctrine was indebted to that friendly communication on this most important subject, is felt by all, who, 'taught of God,' or imbued by Christ himself with a relish for sacred doctrine, know what it is to draw from the fountains, and how wide the difference is between this acknowledgment of the truth, and that which is derived from every other source. God grant that this new union among so many lovers of Christian truth, may daily take deeper root; in order that it may minister largely to the growth of that holy and venerable church, which our most gracious Saviour has reserved to be built up for himself in these last days, thereby fulfilling his own declaration, 'There shall be one fold and one Shepherd.'"

The Censor of Books in Vienna hopes, that such an eminent and glorious example of the purest Christian zeal, for promoting the welfare of mankind, as has been given by the Bible Society, will, sooner or later, find active imitators among the inhabitants of the Austrian empire, who are already disposed to do good. He thanks them for the Bengalee, and more than twenty other Bibles and Testaments, and requests that the British and Foreign Bible Society would send to the Imperial Royal Library an account of the origin, constitution, and organization, together with the Annual Reports to the last year, of this laudable institution.

The following is an extract of a letter from the Rev. Leander Van Ess, Catholic Professor of Divinity

at the University of Marburg, to Mr. Steinkopff:—

"I have just received from my friend Professor Klaiber, in Stutgard, the pleasing news of your arrival in that city, and your willingness to purchase 3,000 copies of our New Testament, for distribution amongst our poor. I have long had a great desire to apply to you by letter. The greater was my joy, when informed of your being in your native country, and of your desire to spread the saving word of the Lord amongst the needy of our people. I commenced the translation and printing of my New Testament, in humble reliance on the assistance of God, and with the sincere wish to benefit his people. It had been nearly frustrated more than once, through the opposition raised against it by deluded bigots: but He, that gave me the will, assisted me in accomplishing the work; strengthened me, his feeble servant, with power for the conflict; and enabled me to persevere to the end. The first edition of 11,000 copies was disposed of in a few months: it was published at our own expense; and being desirous to promote its circulation by rendering it as cheap as possible, so far from gaining by it, we lost about 60*l*. Of the second edition of our New Testament, with standing types, about 7000, and of the third edition, with larger types, about 1500 copies are disposed of. Almost every one of our free copies has been gratuitously distributed: we have had many pleasing proofs that their reading has been attended with a real blessing: godliness, contentment, and consolation, were the visible fruits of it. In many a family, in which the reading of the New Testament became a sacred custom, especially on Sundays and holidays, I saw the good seed springing up and ripening for eternity. Now this Book of books is numbered among the jewels and sacred relics of the family. The people become more familiar with its contents; and draw from this source instruction and warning, encouragement and comfort. We held the beneficial effects of its introduction in many schools, conferring blessings on the parents by the in-

strumentality of the children; in some it was distributed as a reward for diligence. But in those places, where the attention of the people to the New Testament was recommended by the Catholic clergyman himself, their eagerness and joy in reading it was still greater. I have heard many interesting narratives from my fellow-clergymen concerning the good effects of Scripture reading, by which many souls have been turned from vice to virtue; from the service of sin to a lively and active faith in Christ. Many desponding, harassed by fears, and struggling with doubts, were cheered, encouraged, and confirmed, seeking peace with God, and rest of conscience through Christ, or esteeming themselves happy in having found Christ in the Bible as their salvation and life eternal. How many do I hear, in these heavy times of oppression and distress, declaring the happiness they enjoy in the knowledge of their Bible, in the midst of all their troubles. If every thing (say they) should be taken from us, should we be even forced to part with our property and with our children, one comfort remains, of which none can rob us; that from the Bible. At the recommendation of some of our clergy, parents present their children with a New Testament on their first receiving the holy Sacrament; and it is now a customary present from the bridegroom to his bride.

"How often did my heart bleed to behold many coming to me from other parishes soliciting the gift of a New Testament, representing, with tears, their poverty to be so great, that they were unable to spare even the smallest sum for it; and yet it was not in my power to dispense the bread of life to these hungry souls. The same is the case with many of my fellow-clergymen, who frequently with joy perceive in their flock a thirst after the word of God; but owing to their own poverty, and that of their people, are unable to satisfy it. The hunger after God's word, and the eagerness to read it, keep pace with the increasing distress; but it grieves us that we are unable, in the wilderness of this

present life, to administer to them the heavenly manna, to lead the fainting to the source of divine comfort. Indeed, I have learnt by experience, that the Catholic people are more ready to read the Bible, than the elder ministers are to peruse or recommend it. For there still continues among our clergy, in many places, the pernicious prejudice, that our church prohibits to laymen the reading of the Bible; and another, as general as the former, that Scripture reading produces more harm than good among the people—This induced me, a few years ago, to publish "*Extracts from the Holy Fathers and other Divines of the Catholic Church, concerning the Necessity and Usefulness of reading the Scriptures, by L. Van Ess*;" fourteen sheets, price 1s. which contain such a mass of evidence in favor of the practice out of all centuries, and such a cloud of witnesses, as might silence the prejudices above mentioned. In order to make it as cheap as possible, that it may be more generally read, and to avoid having to do with the booksellers, I undertook the printing of it at my own expense, at 8d. to my no small disadvantage.

Another letter from the same observes: "I need not repeat with what blessing it has pleased God to accompany the reading of the New Testament.* I will only add, that in the place of my residence, and all the country round, a lively desire to read the Word of God is increasing among the Catholic people, the blessing of which becomes daily more evident. The prejudices of our clergy against laymen's reading the Bible are gradually disappearing; many begin even to promote its dissemination. Stimulated by the assistance of your Bible Committee, I feel emboldened to attempt, what I long since wished, the formation of another Catholic Bible Society; the design of which will be, by collect-

* The translation of Mr. Van Ess is made from the original, and approved and recommended by leading Ministers in the Lutheran and Reformed churches.

ing voluntary contributions, to promote the cheap sale and gratuitous distribution of the Holy Scriptures. As soon as I shall have entered upon my new office, as Catholic Professor, and Pastor of Marburg, and obtained a little leisure time, I shall print a plan, begin the correspondence, and unite with active friends of Christianity for this beneficial purpose. You know that I have been engaged, these several years past, in the translation of the Old Testament, and, without consulting my private emolument, agreed with the printer to print at fourteen pence a copy. He is desirous to execute the work on standing types, (if he meets with the needful support,) which would be the more desirable, as this will be the first cheap edition of the German Old Testament in our church. I hope to complete the translation next year."

A letter from a native of Iceland, and Counsellor to his Danish Majesty, dated Copenhagen, November 11, 1812, states the great want of the New Testament in that country, and the gratitude of his countrymen towards their generous benefactors who supplied them with it. The Rectors testify the warmest gratitude to their generous benefactors. They pray "that the Almighty God, who is all charity, will reward those great promoters of piety and virtue with his choicest blessings, temporal and eternal."

The following is a letter from the Bishop of Zealand, in Denmark, to the Right Honorable Lord Teignmouth, dated Copenhagen, January 2, 1813:—

"My Lord,—When I was informed that the Society established in London for spreading the knowledge of the Holy Bible, and of that Religion of which it is the sacred depository, animated by a zeal which does it so much honor, had kindly printed the New Testament in the Danish language, in order to distribute copies of it to the prisoners of war of my nation, I hastened to convey to his Grace the Lord Archbishop of Canterbury, whom I supposed to be a member of the above mentioned respectable Society, the

expressions of my lively gratitude for a kindness of which my heart feels all the obligation. For this purpose I employed, as my channel of communication, the Rev. Mr. Rosing, at that time Pastor of the Danish Congregation in London, which forms part of the diocese confided to my superintendance. I know not whether my wishes, in this respect, have been executed: but being now informed, my Lord, that it is your Lordship who presides over this worthy Association of zealous Christians, I do myself the honor of addressing myself directly to you: and in sending you, my Lord, a copy of the letter which I had the honor of writing to the Lord Archbishop of Canterbury, I venture to offer to you the purest, and most heartfelt thanks, as well for the kindness which I have just mentioned, as for the very recent impression and distribution of the New Testament in the Icelandic and Lapponese languages: information and copies of which I have received from the Rev. Mr. Henderson.

"Be pleased, my Lord, to become the organ of my gratitude to the Society, of which you are the worthy President. Be pleased to assure them, that, whatever be the distance which separates our countries, and whatever be the circumstances which influence our nations, the bond of our holy religion unites us as brethren; and that the kindness experienced by our fellow-countrymen detained in the prisons of your empire, or removed far from us by the ices of the North, will be always regarded by us as a good work, imposing upon us the sacred duty of cherishing for ever in our hearts those sentiments of gratitude and esteem, which Christian virtue, naturally beneficent, could not fail to inspire.

"Such are, my Lord, my sentiments for you and the Society over which you preside. Accept the homage of them, and be pleased to believe, that we shall never cease to accompany you with our sincere wishes, that the Lord may deign to shed his benediction on your pious and generous efforts, which tend

solely to the glory of his name, and the welfare of our fellow creatures. I have the honor to be, with the highest esteem, &c.

“FREDERICK MUNTER.
“Bishop of Zealand.”

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*Biographical Sketches of Rev.
Joshua Belden.*

HE was born in Wethersfield, July 19th, O. S. 1724. His parents, Mr. Sitas and Mrs. Abigail Belden, who sustained the character of respectability and piety, were diligent in the religious education of their son. This diligence was amply compensated, in his devotion to religion, and it affords encouragement to special care in teaching children *the fear of the Lord*. He was designed for a public education. He commenced his preparatory studies, under the instruction of Rev. Stephen Mix, and finished them with a Mr. Williams, of whom he used to speak with lively gratitude and complacency, as his patron and benefactor. He was admitted a member of Yale College in 1739, was a diligent and sound scholar, and received his degree with reputation, 1743.

He was an example of early attention to the religion of Christ. In the second year of his collegiate course, as he was laying the foundation for public usefulness, in his literary attainments, divine grace, as he hoped, had a saving operation on his heart, and fixed his thoughts on the work of the Christian ministry.

It was in the year 1741, in the month of March, when he was in his 17th year, as he used to relate, that he first received those religious impressions, which had a permanent effect on his mind. The circumstances of his first awakening were as follows: Having obtained leave of absence from the College, for a few days, he rode to Wethersfield in company with two or three of his fellow students, on some special business among his friends. They left the College in high spirits, and their companions saluted them with jovial expressions, as they departed. In

their absence, an astonishing change was wrought upon the College, by a special religious awakening, which, like an electric shock, affected in a greater or less degree, almost every member of the institution; but of this they heard nothing until their return. They arrived in town early in the evening, and expected to be hailed by their friends in the same spirit, with which they had left them; when, to their great surprise, they observed a silence as solemn as the grave, and were unable to conjecture the cause.

When he entered his room, he found a number of his intimate acquaintances assembled, and beheld with amazement, the change which three or four days had effected, in their countenances and deportment. He could not forbear to ask what was the matter, when he was informed of the cause; and from this time it is understood, that he made religion his supreme concern. This was the time when Whitefield and Tennent excited so much attention among the people, and when the students were prohibited, by the faculty of the College, from going out to hear the preaching of those men.—Mr. Belden and the celebrated David Brainerd were of the same class, but he was not a refractory subject, and did not believe that true religion required him to disobey the authority of the College, for the sake of hearing a particular preacher. He believed that the laws of propriety and religion were not hostile to each other.

While he was a member of College, his father, having sold his property in Wethersfield, and having made a purchase in Canaan, was cut off by death, while making his arrangements for a removal. His family, however, soon settled in Canaan. This event led Mr. Belden to relinquish the idea of his chosen profession, and to turn his attention to the care of the bereaved family. At this time, it was, that the interposition of his friends assisted him, in the decision which has given to the church the long and useful labors of this precious man of God. Dr. Hopkins, and another of the brethren, in whose vicinity he then was, seeing the pressing call for

ministers of Christ, and judging him to be eminently calculated for that work, went to reason with him, on the course of life which he had taken. They found him, at the plough. They urged upon him the point of duty, and persuaded him to leave the ordinary occupations of life, for the work of *preaching the kingdom of God*.

From this time he *forsook all*, for his professional employment. After he had spent some time in his preparatory studies, he was licensed to preach the Gospel, and was recommended to the churches.

He preached for some time, in a frontier town, where alarms of Indians frequently disturbed the people, and where all the inhabitants used the precaution of sleeping within a fortification.

When he had been a candidate about two years, he was invited, May, 1747, to preach in Newington, 2d Society in Wethersfield; having preached to the people during several months, he was called to take the charge of them in the holy ministry. The people had employed a number of candidates in succession, but without union in their choice; and were, at length, happily agreed in Mr. Belden. After the various observations which had been made upon those that went before him, one of the leading characters was asked, what he thought of Mr. Belden, and replied, *An Israelite indeed*.—He was ordained, November 11, 1747.

He was twice married; first, to Miss Anne Belden, next, to Mrs. Honor Whiting. He had eleven children, six of whom died before him, and one since; viz. Mrs. Martha Lynde, wife of Dr. Joseph Lynde of Hartford. Four survive; viz. Anne Belden, unmarried, the wife of Rev. Silas Churchill, of New Lebanon, (N. Y.) the wife of the Rev. Nathaniel Gaylord of Hartland, and Hezekiah Belden, Esq. of Wethersfield.

Mr. Belden possessed "a sound mind in a sound body." His intellect was clear, his memory retentive, his judgment rational, and his mental exercises, deliberate and firm. In theology, which was his favorite, as well as his professional

study, he was a diligent and successful student. He acquired a clear understanding of the system of doctrines contained in the word of God, and possessed ability and firmness, to defend them against the objections of unbelievers.

In the cultivation of these powers of mind he was employed, from his childhood, and was favored with the best advantages of education which this country afforded, at that time. He was a man of extensive reading, especially in the science of religion; and this continued even to the close of his days. In this employment he spent the most of his time, after he left the active services of the ministry, and from long habit, seemed unwearied in his application. His sight continued remarkably good to the last, in which he used to speak of the special goodness of God, as it furnished his mind with the employment and amusement of books.

Another striking trait in his character was sobriety. His countenance bore that aspect of seriousness and gravity, which was the true index of his mind. He maintained a dignified reserve in his deportment, which could not fail to inspire in the beholder, respect and veneration; but which sometimes gave to strangers the idea of a man not familiar and easy of access. Levity and trifling, *foolish talking and jesting* were put far from him; and when he observed any conduct inconsistent with strict decorum of manners, he frowned upon it as childish, *unprofitable and vain*.

He was also distinguished for openness and sincerity. The sentiments of his heart were to be read in his expression, which so plainly appeared, as to remove, insensibly, from those who conversed with him, even the suspicion of secret ambush and snares. To take in his companions by artifice and disguise, or to circumvent them, to shew a knowledge of mankind, and a power of managing them, was no part of that excellence of character to which he aspired. He was no flatterer; but treated every man, according to his views of real worth; so that no room was left for an apprehension that an absent charac-

ter would be traduced or injured by him.

Temperance and frugality were prominent features in him. His bodily constitution was framed to stand against the revolutions of time; but it is, doubtless, proper to say his longevity was greatly owing to the strict rules of living which he observed. Of ardent spirits, if he drank at all, it was in a sparing manner; for he treated it as a dangerous thing. It was a principle with him, that, of the gifts of Providence nothing should be lost; but that every thing should be turned to the best account.

His speech seemed to be always with grace, seasoned in such a manner, as to give a suitable answer to every man. Even his ordinary conversation was managed, with great circumspection, correctness, and deliberation, elevated above low expressions, and might be assumed as a pattern of dignified discourse. He was ever on the guard against descending to things which might strike any mind as improper, in a man of his standing and profession. Indeed, he seemed always to speak, under the impression, that, *in the multitude of words, there wanteth not sin.*

He was a man of great regularity. His life was a life of method. Every thing must be attended to in its place and order, and with the utmost exactness. This rule ran through his ordinary business, and through his professional labors. His mind was so constituted, and his habits were so formed, that to the last hour of his life, his minute concerns must be adjusted in his accustomed manner.

As a preacher of Christ, he stood in the first rank. Well versed in the system of Christianity, and deeply impressed with the weight of divine truth, his conceptions were strong, and his mode of expression was forcible. There was nothing splendid in his exhibition, which might attract the attention of the curious and fanciful; but to those who are accustomed to estimate a preacher by his humble attachment to the Gospel, and an ardent concern for the salvation of men, he appeared pre-eminently worthy. His great concern,

and his constant recorded prayer was, that the word might be profitable to the souls of them that heard it. In preaching, he depended much on the special divine assistance, and enjoyed no satisfaction unless he supposed himself to have felt it, in every discourse. After the Sabbath, he used to describe the feelings of his heart, in the exercises of the day, noticing his freedom, with devout thankfulness, and reflecting on himself, with high severity, for his cold and lifeless frames. His heart seems to have been on the work of the ministry, and every other concern appears to have been subordinated to this grand design.—The great truths which he believed and taught, were the doctrines of grace. He honored and worshipped the Trinity of Unity, in God. He believed and felt, that man, in his fallen state, has no moral goodness; but possesses the *carnal mind which is enmity against God, and is dead in sin.* The proper Deity of Christ was, with him, a fundamental, and essential truth. He received Christ as Prophet, Priest, and King. His only hope was founded on the Saviour's atoning blood. To this he directed sinners, as the only foundation of eternal life. Salvation by grace was his delightful theme, and he often spake, with great feeling, of the all-sufficiency of Christ. He renounced all dependence on works, and said that Christ was the only possible, and the only desirable Saviour. He rejoiced in the eternal purposes, the sovereign government, and electing grace of God. He believed, as of infinite importance, regeneration by the power of the Holy Ghost, repentance towards God, justification by faith, and complete salvation by divine mercy.—These things he pressed upon his hearers, with ability, with affection, with zeal and fidelity. Had he been the immediate subject, in Cowper's description of an apostolic preacher, it could not have been more exact.

.....“*Simple, grave, sincere; In doctrine, uncorrupt; in language, plain, And plain, in manner; decent, solemn, chaste,*

And natural in gesture; much impressed himself, as conscious of his awful charge. And anxious mainly, that the flock he fed might feel it too."—————

It is not too much to say, that he was a man of extraordinary humility: for he neither attempted to exalt himself, nor to pour contempt upon others. When he spake of himself, it was in terms of dispraise; and when he spake of others, he manifested a disposition to esteem them better than himself. He spake respectfully of all his brethren in the ministry, and even of young men he was ready to acknowledge, that they could do better than he. In these respects, a Mr. Belden is rarely to be found.

He had a deep sense of sin, and barrenness of life. While others looked upon him as a model of piety, his views of himself were extremely abasing, as appears, most strikingly, from his private writings, which were never calculated to be seen, but by his own family. On the death of a minister who was his "old acquaintance and special friend," he says, "Why are the useful removed, and I, an unprofitable servant, a burden to the earth, continued?" To give a more striking specimen; "This morning," says he, "deeply abased, under a sense of my exceeding vileness and guilt, was enabled to pour out my mournful complaints of the wretched depravity and corruption of my nature, the numberless sins, and most heinous offences of my life.—Sins of youth and riper years, of omission and commission, against God and man, stare me in the face. Oh, what a monster of rebellion, baseness, and ingratitude, have I been! How have I buried my talents, as in the earth, a slothful servant! Oh, my negligence of my great work, pride, hypocrisy, earthliness, and sensuality. God be merciful to me a poor self-destroying sinner, who falls at the foot of sovereign grace, sovereign almighty grace, through a precious Redeemer.—I was enabled to plead with fer-

vent importunity." Such were his habitual views of himself, and though his crimes were invisible to others, yet to his last days he acknowledged himself to have done nothing for Christ. He seemed to have uncommon views of the odiousness of sin, to groan under the burden of it, and to abhor it as abominable in the sight of God. "I am assured," said he in conversation with a friend, "I am assured of the universal and total depravity of my heart—of a total destitution of holiness, or conformity to God. I know my own helplessness."

He had a high sense of the all-sufficiency of Christ, for the salvation of sinners. While he felt his own sinful and helpless condition, he beheld in Jesus one who came to *save his people from their sins*, one perfectly adequate to the wants of the perishing soul. The Saviour appeared to him as *the chiefest among ten thousand, and altogether lovely*, and all his hope and consolation were in him. "I see," said he, "the sufficiency of Christ, and I think I find evidence of having cordially embraced him. I renounce all creature-dependence, and look to Christ, for justification, freely by grace. Salvation is, on no account, a matter of debt; it is all of grace. The atonement of Christ is such as lays a proper foundation for the pardon of the whole world, if they would come unto God by him, and for the same reason, that it is sufficient for the pardon of a single sin." "I desire to give glory to God, that the Gospel reveals an all-sufficient Physician, able and ready to heal and save. Were it not for this source of peace and comfort, my soul must sink in despair. Some intervals of light, from this quarter, keep alive a solacing hope, amidst the darkness and disquietude that often hang over my mind. Oh, for deliverance from an evil heart of unbelief, for a more lively, active faith in the full atonement, the perfect righteousness of the Redeemer.—Here is the only, the sure foundation of hope. Here I desire to cast anchor for eternity. Yet, alas! how little, how weak my faith; how feeble and unsteady its exercises, if, in-

need, I have any at all, and am not deceiving myself with the hope of the hypocrite which shall perish." At another time, he writes thus: "If I am not deceived, I have an abiding, fixed hope and trust in Christ, his fullness, and the all-sufficiency of atonement and righteousness that there is in him, though too often mixed and clouded with distressing darkness, doubts, and fears, through remains of native or contracted corruption, which causes me often to cry out, *Oh wretched man that I am; who shall deliver me from the body of this death.* Thanks be to God for Jesus Christ. Whither shall I flee, but to Jesus the Gospel refuge."

He was eminently a man of prayer. This he considered as the great duty of the Christian life, and the most important means of daily intercourse with heaven. Besides his ordinary seasons, he employed, in self-examination and prayer, the anniversary of his birth, the first day in the year, and other days which he occasionally separated for fasting, and special exercises of devotion. On one of these occasions, he writes thus:—"Oh, that I may be enabled wisely to observe and improve the dealings of Providence towards me and mine, and to conduct suitably thereto. Though I have repeatedly, and more frequently than usual, renewed my resolutions to be the Lord's since the commencement of this year; yet, alas! *I find a law in my members, warring against the law of my mind. The good that I would I do not; but the evil that I would not, that I do.*"

"Jan. 1. 1762. Through the wonderful goodness and forbearance of God, I am brought to the beginning of another year. He hath taken one from my family, and given another. Oh, that I might be taught to profit, both by afflictions and mercies; and may the thought, that I have one year more to account for, and one year less to live, have a quickening influence on my soul, to greater diligence and fidelity, in duty and fruitfulness in God's vineyard."

"July 20, 1782. My birth day according to O. S. May the Lord enable me to live more entirely to him

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than ever before. I determined to spend this day, in reviewing my past life; in contemplating the divine mercies to me; in calling to mind my sins against God with humiliation and prayer; and in renewing the surrender of myself and my all to him as my God and Redeemer. The Lord guide my meditations, direct and fix my resolutions, and give me grace to spend and be spent in his service, to fill up the residue of my days, with usefulness and duty."

In prayer, he manifested a distinguished fervor of devotion, a striking adaptation of thought to the subjects, and a dignity and propriety of expression not commonly excelled.

Another thing to be noticed of him was, his great love to the word of God. This he read daily, for the direct purpose of personal devotion, and spiritual improvement, in distinction from its use in the family, and in his professional employment. "If I am not greatly deceived, indeed, said he, in conversation, I can adopt the language of the Psalmist and of Job, concerning the sweetness, and preciousness of the word of God. *It is more precious than the most fine gold, sweeter than the honey comb, and more important than my necessary food.* It is daily my delight.

The Sabbath and public worship were peculiarly dear to him. On the day before the Sabbath he took care that every possible preparation should be made; so that the holy work of that day might not be interrupted, by secular concerns. It was his care to preserve a serious and heavenly frame of mind, through the day; and for this purpose, he vigilantly guarded his thoughts, his speech, and his conduct. He was unwilling to receive company, on the Sabbath; because it diverted his mind from those contemplations, in which he chose to be engaged; and he was exceedingly grieved, whenever his pleasures of the Sabbath were interrupted. It appears to have been his constant practice to mark down the frame of mind, in which he spent that holy day. His delight in public worship was manifested, by his extraordinary dili-

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gence, in going to the house of God, during the last ten years of his life; when it was no longer necessary for him to attend, as the acting pastor, and when the multiplied infirmities of age seemed to form a fair excuse for his absence. Sometimes, when his friends thought it improper for him to go out, and when he himself acknowledged that it seemed as though he could not go; still his love to the place where the divine honor dwells, would prevail over the infirmities of the flesh, and he would return, refreshed by the exercises, and enlivened by communion with God. He would say, "I know not how few my Sabbaths may be, and I am unwilling that any thing, but necessity, should deprive me of the public privileges of one; and I believe that necessity is often pleaded as an excuse, where it does not exist." He was more delighted in the performances of other ministers, than in his own; and often wrote animating accounts of the pleasure he found in the public services of his brethren. In the most uncomfortable weather, when almost all the people thought themselves excused from the house of God, he would be there; nor was he entirely prevented, until within a few months of his death.—The following extracts from his writings may give a specimen of his views and feelings on this subject: "*How amiable are thy tabernacles, O Lord of Hosts! Truly, a day in thy courts is better than a thousand.* What a blessed institution is the Christian Sabbath! I find it good for me to draw near to God, and to wait upon him in his sanctuary. Blessed be his name, for his word, Sabbaths, and sacraments, and for the continued and unmolested enjoyment of these precious privileges."

"September 17, 1809. The Sabbath, as I get nearer the grave, grows sweeter, more delightful, more improving, and refreshing, and appears a most wise and gracious institution. Blessed be the Lord, that, as yet, I am able, with few interruptions, to seek and wait upon him, in his sanctuary, on his holy day. Oh, may this precious season, and the ordinances of divine worship be, indeed, more and more blessed, to

prepare and ripen me for that rest, which remaineth in heaven for the people of God."

Family religion, as it might be expected of him, from what has been said, was a privilege which he highly prized. *He had his children in subjection with all gravity, and he was diligent to bring them up in the nurture and admonition of the Lord.* His house was a house of prayer, and it was matter of lamentation with him, whenever infirmity made it necessary to omit the united worship of God in his household; and urgency of business he would not admit, as a good cause for neglect. But amidst all his decay, he was enabled to continue family prayer, until within a day or two of his death.

He was very particular in noticing the dispensations of Providence. It was a maxim with him, to eye the Divine hand in every event.

He was a man patient under afflictions, and earnestly desirous that they might have a gracious operation upon his mind. Twice was he called to follow the desire of his eyes, and six times, his beloved offspring to the land of silence. In these, and other tribulations, he learned submission to the righteous providence of God. He passed through a heavy trial, in the long distress, and death of his first wife. In expectation of the event, he thus prays—*"May God help me quietly to resign her into his all-gracious hand; and Oh, that, when creature-streams are failing, my soul may have recourse to the infinite Fountain, and find a satisfying fulness in God."*—She died Oct. 29, 1773. "Oh, how deeply does the arrow of divine anger pierce my heart with grief. The desire of my eyes, my dearest creature-comfort is taken from me; but let me not repine; for it is God's sovereign right to take, as well as give. If earthly delights fail, if created streams are dried up; yet the fountain remains full. Oh, thither let me repair, and satisfy my mind. Blessed be God, for so long an enjoyment of so dear and pleasant a companion. May the loss be made up in spiritual gain, to me and my poor children. Oh, for divine

grace, that I may present to God the sacrifice of a broken and contrite heart, and come forth purified from the furnace of affliction; that I may mourn, without repining, and so as to find divine comfort from a sealed pardon."

In the decline of his other wife, it was his great concern that his mind and hers might be prepared for the event, and be submissive to the divine will. "May a gracious God accomplish his own work in, and for her, and bring her will cheerfully to submit to his, and prepare her and me for whatever that may be." A short time before her death, when her mind was disordered, he said; "Oh, that she might have the exercise of reason, before she leaves us; if not, God's will be done, and may we submit, and be fitted for that; only let her find mercy, in the day of the Lord. When her son first appeared, after a long absence, which was a day or two before her death, she seemed, for a moment, as awakened from sleep, clasped him and cried, "My child"—after which she took no more notice of him, or any other. She expired, Aug. 21, 1801, without a groan or struggle, and is gone, I hope, to perfect, everlasting rest and peace. At this moment he said, "It is God that hath done it; I am dumb and open not my mouth." His after reflections may be seen from the following example: "How fleeting are creature-comforts!—Worldly joys, how transient! What is life? A vapor. Boast not thyself of to-morrow. To-day hear the voice of wisdom. Do with thy might what thy hand findeth to do. The Lord make me to know wherefore he contends with me, and let the fruit be the taking away of sin, and making me a partaker of his holiness."

In May, 1808, his children being all removed from him, he left his own house, and entered the family of his son, Joshua Belden, Esq. with the expectation of spending the remainder of his days with him. In a few days after his settlement in this family, his son died; which overturned all his expectations. This was one of the greatest afflictions of his life. He bore it with that calm-

ness and resignation, which he had learned in a long life of trial. "I had promised myself," said he, "much comfort in that son, too much;....God has wisely and graciously taken him away. I had looked upon him, as the stay of my age, and the support of my declining years; but God is wise and righteous, and has a right to rule, and dispose of all his creatures. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Alas! lover and friend have forsaken me; but Christ lives; God remains the same all-sufficient Being.

His charitable donations, though concealed, from principle, while he lived, yet may now with propriety, be brought into view. When he saw the needy, he never sent them away empty. The indigent bless his memory. He felt a deep concern for the advancement of the Gospel-kingdom, and gave liberally for the propagation of Christian knowledge. The writer of this article has been informed, by a gentleman in the vicinity, who was made a secret agent in the business, that he had made an annual donation, of ten dollars to the Missionary Society of Connecticut, since the formation of that institution. In contributions his example was liberal. He did considerable, in aid of the Tract Society, of New Haven. He gave \$ 100 to the funds of the Newington Cent Society; and \$ 50 to the Connecticut Bible Society.

He was diligent, in the employment of his time. He rose early in the morning, and soon retired to his study, where he spent some time in devotion, as a suitable introduction to the business of the day. Indeed his study was his favorite spot. "Here," said he, "is the place where I have enjoyed the greatest comfort, and where I have spent the greater part of my life." Being in easy circumstances, from the beginning of his course, he was enabled to command his time, according to his pleasure; and also, to furnish himself, with whatever books he chose; a privilege, in which he was distinguished, above most of his brethren, who are condemned, by the scantiness of their income, to a dearth of books,

in the early part of their ministry, the very season when they are best qualified to reap advantage from them, and to prepare for a more able ministration to their hearers.

He was able in counsel. The evidence of this is to be found, in the multiplied instances of difficulty, in which he was called to give advice, and from which it appears, that none, in his day, had greater confidence reposed in them. And this confidence was well founded; for he had an ardent concern for the welfare of the churches, and his judgment was sound, as it was the result of experience, and of conscientious, thorough investigation.

It is to be observed, that he was a man of peculiar diffidence. Instead of showing to the best advantage, he always kept himself back, and placed more confidence in others, than in himself; which concealed from the superficial observer, many of the solid excellencies of his mind. This diffidence often subjected him to embarrassment, in his public services, especially, in the presence of strangers. We often find him abasing himself, and chastising, in the severest terms, his performances, in other congregations than his own, and complaining of his "old infirmity," which it seemed impossible for him to surmount, and by which he was sometimes extremely depressed.

He preached, for the last time, and administered the Lord's Supper, Nov. 6, 1805. During the ten years that followed, it was an important work with him to give private warnings and admonitions, on the salvation of the soul, as he had opportunity; and, for this purpose, he visited, abundantly, the dwellings of his people, and none who visited him were suffered to go away empty. He was a *preacher of righteousness* to the last, and was anxious to do all he could for the salvation of men. He had a colleague ordained, January 16, 1805.

He felt a strong concern for his country, and for Zion, and this seemed to increase, rather than abate, as he drew near the close of his life. He was greatly distressed at the judgments which he saw hanging

over the land, and poured out earnest and abundant prayers, for the prosperity of the United States. He read, with avidity, the religious periodical works of the day, and was highly animated, with the religious intelligence which he found; but nothing so delighted him, as to learn the revivals of religion, and the diffusion of Christian instruction.

In these last years of his life, he seemed to be engaged in nothing, but preparation for eternity. "Am for the great event of death," said he, "it is every day in my thoughts; and though, when I bring it nearest, my nature seems to revolt; yet I have, ordinarily, no fears or terrors at its approach. I desire to spend my whole time in contemplating futurity, and waiting for the coming of my Lord." His favorite books, in his last years, were the Bible, the Abridgment of Henry on Prayer, by the North Consociation of Hartford County, and the Hartford Selection of Hymns. These lay constantly upon his table. The Assembly's Catechism, he said, was one of the greatest sources of comfort to him. "In his wakeful hours of night," as it gave a lead to his meditations, when his powers were so broken, that he could not command and arrange his thoughts, at pleasure. Thus he learned to repeat, in his childhood, and retained to the end of his life, which he considered as matter of special gratitude, as it furnished him with subjects of contemplation, on all the important points in theology; and he used to say, that he often went through the whole of it, in the course of the night.

These are but faint notices of the man, whose example shone as a light in the world, and whose removal has left a great vacancy, in the church militant. One of the most aged and respectable ministers in the State, being asked what character he would give of Mr. Baldwin, replied; "I have ever looked upon him as a worthy, good man; correct, in his theological sentiments; and a pungent, powerful preacher."

It only remains now, to give some account of the close of his life. It does not appear that he was ever visited with very hard and danger-

ous illness. In October, 1792, as he was standing about four feet from the ground, for the purpose of gathering fruit, he received a shock which threw him to the earth, where he remained some minutes insensible. From this time, he was afflicted, with a vertiginous disorder, which sometimes interrupted his public ministrations. About a year and a half before his death, he was seized with a convulsion, which the physician considered to be apoplectic, and which was thought to indicate the manner of his death, but it proved otherwise.

In September, 1812, that he might have every thing in readiness to leave the world, he chose to make an arrangement of his temporal concerns; and accordingly, distributed his property among his heirs, retaining such funds in his hands, and such a hold upon the whole, as to give security and satisfaction to himself, and when he had read the deed of confirmation, exclaimed, "Now I am happy; I have done with the world."

He was confined, at last, but one day; and though he labored under infirmities more, as he used to say, than he could name; yet he seemed to be affected by no bodily disease.—His appetite was good to the last hour. The machine was worn out by time.

Thursday morning, 22d July, he was much exhausted by the exercise of rising. After he had rested a few minutes, he conversed freely,—"I have felt," said he, "greater comfort and satisfaction in religion, these two days past, than ever I did. There is an all-sufficiency in Christ. I rest in him. He is my hope, and happiness. I think I can say, *I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him, against that day.* I pray God, that I may not be deceived.—I am willing to die. I long for it." He passed that day, and the next in quietness.

Friday, July 23d, 1813. At evening, he was asked whether he thought himself drawing near the close. He answered, "I feel that I am gradually." Are you content-

ed, to leave the world?—"Yes;—though I am not wholly without my fears. There is a possibility of deception; yet I have such views as to raise me in a good measure, above its terrors." To a neighbor he said, "I am not able to talk much with you, I am glad you have come to see me once more, I pray that God may be your teacher. One thing I would say to you; remember that the world will serve us but a little, while; and there is an eternity before us, in which we shall be unspeakably happy or miserable, according as we spend our present time. I pray that God may make you experimentally acquainted with his truth, and give you peace."—Then (taking him by the hand) "so, I bid you farewell." After this he spoke of the prosperity of the Church, and of Zion at large, and in a very feeling manner, of the present state of our country. Of the Millennium he said, "I look upon it as near, but do not expect to see it. I hope to be in a state more blessed than the Millennium itself." In about an hour he expired; and as we trust, rejoicing in the presence of God. His mind was clear to the last. His sun set without a cloud.

ORDINATIONS.

ON Wednesday the 20th October last, the Rev. JOHN HART FOWLER was ordained to the work of the Gospel Ministry at Lebanon, Exeter, Third Society. The exercises were as follows: First prayer by the Rev. Shubael Bartlett, of East Windsor; sermon by Rev. Moses C. Welch, D. D. of Mansfield, from Acts iv. 19. "*Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.*" Consecrating prayer by the Rev. Zebulon Ely, of Lebanon; Charge to the Pastor, by the Rev. Samuel Nott, of Franklin; Right-hand of fellowship, by the Rev. Thomas Rich, of Columbia; Charge to the church and congregation, by the Rev. Amos Basset, of Hebron; Concluding prayer, by the Rev. William B. Ripley, of Lebanon.

On the 26th of August last, the Rev. ORANGE LYMAN was ordained to the work of the Gospel Ministry in Sharon, Ellsworth Society. The several parts of divine service were performed in the following order:—Rev. Chauncey Lee of Colebrook made the introductory prayer; Rev. David Porter, D. D. of Catskill, (N. Y.) preached the sermon; Rev. Peter Starr, of Warren, made the consecrating prayer; Rev. Alexander Gillet, of Torrington, gave the charge to the Pastor; Rev. Jonathan Miller, of Burlington, gave the charge to the People; Rev. David L. Perry, of Sharon, gave the right-hand of Fellowship; and Rev. James Beach of Winsted, made the concluding prayer.—A very numerous and respectable audience witnessed the solemnities. The various performances were highly interesting, and very pertinently adapted to the solemn occasion.

On Wednesday the 16th Sept. last, the Rev. ISAAC HURD was ordained as Pastor of the first Church and Society in Lynn. The Rev. Dr. Barnard, of Salem presided on the occasion. The introductory prayer was made by the Rev. Dr. Morse, of Charlestown. An excellent Sermon was delivered by the

Rev. Dr. Osgood, of Medford, from Acts xxiv. 25.—“*And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled.*”—The ordaining prayer was by the Rev. Dr. Kendall, of Weston; the charge by the Rev. Mr. Wadsworth, of Danvers; the fellowship of the churches was presented, in a very affectionate manner, by the Rev. Mr. Frothingham, of Lynn, and the Rev. Mr. Channing, of Boston made the concluding prayer.

On the 25th Aug. the Rev. HUMPHRY M. PERINE, was ordained Colleague Pastor, over the first Church of Christ in Cheshire. The religious solemnities upon the occasion were performed in the following order, viz.—The Rev. John Eliot, of East-Guilford, made the introductory prayer; the Rev. Nathan Perkins, D. D. of West-Hartford, preached the sermon, from 1 Tim. iv. 16; the consecrating prayer was made by the Rev. James Noyes, of Wallingford; the charge was given by the Rev. Matthew Noyes, of Northford; the right-hand of Fellowship by the Rev. Aaron Dutton, of Guilford, and the concluding prayer was made by the Rev. John Ely, of North Bristol.

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American Board of Commissioners for Foreign Missions.

On Wednesday, the 15th Sept. last, *The American Board of Commissioners for Foreign Missions*, held their annual meeting in Boston. The day following the anniversary sermon was delivered at the First Church, in Chancery Place, to a large and respectable audience, by the Rev. Dr. DWIGHT, President of Yale College. The pertinent words of the Saviour, John x. 16, were his text—“*Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.*” The discourse was, in a peculiar degree, appropriate, interesting and eloquent throughout. The collection at the close of the exercises, for the funds of the board, amounted to FIVE HUNDRED DOLLARS. In addition to this, the sum of *one hundred pounds sterling* was presented to the board, by one of its members, who was absent.* The music

* *The Hon. Elias Boudinot, of New Jersey.*

on this occasion was performed by the Park-Street choir, under the direction of Mr. *Duren*, in their usual style of excellence.

The officers of the Board for the ensuing year are,

Hon. JOHN TREADWELL, Esq. President.
 Rev. SAMUEL SPRING, D.D. Vice President.
 Rev. CALVIN CHAPIN, Recording Secretary.
 Rev. SAMUEL WORCESTER, D.D. Cor. Sec.
 JEREMIAH EVARTS, Esq. Treasurer.
 CHARLES WALLEY, Esq. Auditor.

WILLIAM BARTLETT,

The Vice President,

The Corresponding Secretary, and

The Treasurer,

} The Prudential
 Committee.

The members of the Board who are not officers, are

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Rev. ASHBEL GREEN, D. D.

President of Princeton College.

} *New Jersey.*

Rev. JAMES RICHARDS,

ROBERT RALSTON, Esq. *Pennsylvania.*

Rev. ALEXANDER PROUDFIT, D. D. of the State of New York, Gen. HENRY SEWALL, and Rev. JESSE APPLETON, D. D. President of Bowdoin College, District of Maine, were elected members, at the meeting above mentioned.

OBITUARY.

DIED, at Frederick, (Va.) ED-
MUND RANDOLPHE, Esq. formerly
Secretary of State.

At New Orleans, DANIEL
CLARK, Esq. an eminent merchant
of that city, and formerly member
of Congress.

In Middleton, (Mass.) Rev. SOL-
OMON ADAMS, pastor of the church
in that place.

In Sherburn, (Mass.) Dr. TAP-
LEY WYETH, aged 48: An emi-
nent Physician, and highly useful
and respectable member of society,
a member of the Massachusetts
Medical Society, and of the Legis-
lature of that Commonwealth.

At Woodstock, Rev. WILLIAM
GRAVES.

At East Haven, on the 16th ult.
Rev. LUCAS HART, pastor of the
church in Wolcott, aged 29.

In S. Kingston, Hon. FREEMAN
PERRY, aged 83; upwards of 20
years a Judge of the Court for
Washington County, (R. I.)

In Royalton, (Vt.) Rev. MARTIN
TULLER.

At Goshen, on the 6th Sept. last.
NATHAN HALE, Esq. late Judge of
the Court in Litchfield County.

At Cheshire, Aug. 30, Rev. JOHN
FOOT, in the 72d year of his age,
and 46th of his ministry.

At Hebron, Mr. JONATHAN BIRD,
Minister of the Gospel, aged 67.

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Donations to the Missionary Society of Connecticut.

1813.

Sept. 25.	From a Female friend of Missions, Dartman New-York, by the hand of O. D. Cooke,	\$ 1 00
Oct. 2.	From Rev. Asaph Morgan, by the hand of Rev. Abel Flint, collected in new settlements,	19 59
	From Rev. Joel T. Benedict, do. do.	14 62
20.	From Rev. John Spencer, do. do.	7 56
	From Rev. Timothy Harris, do. do.	34 05
	From Rev. Samuel J. Mills, do. do.	9 00
27.	From Rev. Daniel Waldo, collected in new settlements,	13 37
		\$ 99 19

Received by P. W. Gallaudet for Foreign Missions.

1813.

Aug. 12.	From Mrs. P. Ely of Simsbury, remitted to the board of Foreign Missions }	\$ 1 00
Oct. 7.	From the friends of Missions in Middlesex, town of Stamford, by Rev. William Fisher, }	8 50
		\$ 9 50

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VOL. VI.]

DECEMBER, 1813.

[NO. 12.]

Life of the Rev. William Tennent.

AMONG the duties which every generation owes to those which are to succeed it, we may reckon the careful delineation of the characters of those whose example deserves, and may invite imitation. Example speaks louder than precept, and living practical religion has a much greater effect on mankind than argument or eloquence. Hence the lives of pious men become the most important sources of instruction and warning to posterity; while their exemplary conduct affords the best commentary on the religion they professed. But when such men have been remarkably favored of God, with unusual degrees of light and knowledge, and have been honored by the special and extraordinary influences of his Holy Spirit, and by the most manifest and wonderful interpositions of divine Providence in their behalf, it becomes a duty of more than common obligation,

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to hand down to posterity the principal events of their lives, together with such useful inferences as they naturally suggest. A neglect of this duty, even by persons who may be conscious of the want of abilities necessary for the complete biographer, is greatly culpable; for if the strictest attention be paid to the truth of the facts related, and all exaggeration or partial representation be carefully avoided, the want of other furniture can be no excuse for burying in oblivion that conduct which, if known, might edify and benefit the world.

The writer of these memoirs has difficulties of a peculiar kind to encounter, in attempting to sketch the life of that modest, humble, and worthy man, whose actions, exercises, and sentiments he wishes to record. Worldly men, who are emulous to transmit their names to following ages, take care to leave such materials for the future historian, as may secure the celebrity which they seek. But the humble fel-

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lower of the meek and lowly Jesus, whose sole aim is the glory of God, in the welfare of immortal souls, goes on from day to day, as seeing Him who is invisible, careful to approve himself only to the Searcher of hearts, regardless of worldly fame or distinction, and leaving it to his heavenly Father to reward him openly, in the day of final account. The writer of such a man's life, must principally rely on a personal acquaintance with him, and the communications of his intimate friends, for the information which shall be imparted to the public. In these circumstances it is peculiarly embarrassing if some of the facts to be recorded are of such a nature, that it is most desirable to have their authenticity so fully established, that incredulity shall be confounded, and the sneer of the sceptical and profane lose its effect. But the writer of the following narrative, though placed in these circumstances and having such facts to detail, has nevertheless determined to proceed. He has refreshed and corrected his own recollection, by the most careful inquiries that he could possibly make of others, until he is well assured, that what he shall state is incontestible truth. From the very nature of several things of which an account will be given, they do not indeed admit of any other direct testimony than that of the remarkable man to whom they relate. But if there ever was a person who deserved to be believed unreservedly on his own word, it was he. He possessed an integrity of soul and a soundness of judgment, which did actually secure him an unlimited confidence from all who knew him.

Every species of deception, falsehood, and exaggeration he abhorred and scorned. He was an Israelite indeed in whom there was no guile. With such materials, then as have been mentioned, and for a work of such character as has been hinted, the writer has undertaken his task. He has undertaken what he would most gladly have resigned to an abler hand; but from which as no other offered, he dared not withhold his own. He could wish that speculative and even unbelieving minds might be instructed and convinced by these memoirs. But his principal object, and that in which he trusts he shall not be entirely disappointed, is to direct, assist, and comfort pious souls, groaning under the pressure of the calamities which they often have to endure in their pilgrimage through the wilderness of this world.

The late Rev. WILLIAM TENNENT, of Freehold, in the county of Monmouth, in the state of New-Jersey, of whom we write, was the second son of the Rev. William Tennent, minister of the gospel at Neshaminy, in Bucks county, in the state of Pennsylvania. This last gentleman was originally a minister of the church of England, in the then kingdom of Ireland, where he was born and received his education. He was chaplain to an Irish nobleman, but being conscientiously scrupulous of conforming to the terms imposed on the clergy of that kingdom, he was deprived of his living. He now became acquainted with the famous Gilbert Kennedy, of — a presbyterian minister, who had also been persecuted for his reli-

gious principles, and soon after married his daughter. Finding it difficult to continue at home with any satisfactory degree of usefulness, and his family increasing, after a few years he determined to emigrate to America, where he was encouraged to hope for a greater liberty of conscience, as well as the prospect of being employed in extending the Redeemer's kingdom in that new world. He arrived at Philadelphia in the summer of 1718, with his wife, four sons, and one daughter. His sons were, Gilbert, who was afterwards the pastor of the second presbyterian church in Philadelphia; William, the subject of these memoirs; John, who became pastor of the church at Freehold, and died at the age of twenty-five years; and Charles, afterwards minister of the presbyterian church at Whiteclay creek, whence he removed to Buckingham, in Maryland.

William Tennent, the father, on his first coming to America, settled at East Chester, in the then province of New-York, and afterwards removed to Bedford. In a short time he was called to Bucks county, in Pennsylvania, and preached at Bensalem and Smithfield; but soon after settled permanently at Neshaminy, in the same county. Being skilled in the Latin language, so as to speak and write it almost as well as his mother tongue, a good proficient also in the other learned languages, and well read in divinity, he determined to set up a school for the instruction of youth, particularly of those designed for the gospel ministry, as the best service he could render to God and his new adopted

country; education being then at a very low ebb. There appeared, in his apprehension, a very large field for the propagation of the gospel, could a sufficient number of faithful laborers be found for so great a harvest. A learned ministry, he well knew, was necessary to the sure foundation of the church of Christ, especially in a new country, so peculiarly exposed to every invader, and where the enemy might so successfully sow tares among the wheat. In pursuance of this design, he established an academy, and built a house, since known by the name of the log-college.

Soon after his arrival in Bucks county, on full consideration, he left the church of England, and, to enlarge his sphere of usefulness, determined to join the presbyterian church. Accordingly he applied to the synod of Philadelphia for admission into their communion; and on due examination, and complying with their stated rules he was very cordially received. At the first meeting of the synod afterwards, he addressed that venerable body, in an elegant Latin oration, which added greatly to his celebrity, and increased the hopes of his friends as to the success of the institution he had founded. To erect and support such an important seminary of learning, out of his own private purse at that early period, in a new country just rising from a savage wilderness, and to devote himself to so severe a service, in addition to his pastoral charge, was a boon to his generation, that at this day cannot be easily nor sufficiently appreciated.

His expectations, in a few

years, were more than realized. In this institution the principal men of the day, and many of the presbyterian clergy, were educated, and added greatly to the increase and usefulness of their churches. The late Rev. Messrs. Rowland, Campbell, Lawrence, Beatty, Robinson, and Samuel Blair, with many others, were among the number of his pupils, and thought themselves honored by being considered as sons of this humble seminary. Here also his own four sons received their education, and were prepared for their important services. Had these been the only fruits of that infant academy, America would have reason to rejoice, and to render thanks to that God who directed this gentleman to visit her shores.

His second son, WILLIAM, who is the subject of these sketches, was born on the 8d day of June, 1705, in the county of Antrim, in Ireland, and was just turned of thirteen years when he arrived in America.— He applied himself with much zeal and industry, to his studies, and made great proficiency in the languages, particularly in the Latin. Being early impressed with a deep sense of divine things, he soon determined to follow the example of his father and eldest brother, by devoting himself to the service of God in the ministry of the gospel. His brother Gilbert being called to the pastoral charge of the church at New Brunswick, in New Jersey, and making a very considerable figure as a useful and popular preacher; William determined as he had completed his course in the languages, to study divi-

ity under his brother. Accordingly he left his father's house, with his consent and by his advice, and went to New Brunswick. At his departure from home, which was considered as his setting out in life, his father addressed him with great affection, commending him to the favor and protection of that God, from whom he himself had received so much mercy, and who had directed him in all his migrations. He gave him a small sum of money, as the amount of all he could do for him, telling him that if he behaved well and did his duty, this was an ample provision for him; and if he should act otherwise, and prove ungrateful to a kind and gracious God, it was too much and more than he deserved. Thus, with a pittance and the blessing of a pious and affectionate parent, of more consequence than thousands of pounds, the young student set out in the world.

After a regular course of study in theology, Mr. Tennent was preparing for his examination by the presbytery as a candidate for the gospel ministry. His intense application affected his health, and brought on a pain in his breast and a slight hectic. He soon became emaciated, and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young gentleman who was attached to him by the strictest and warmest friendship. He grew worse and worse, till little hope of life was left. In this situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing, one morning, with his brother, in Latin, on

the state of his soul, when he fainted and died away. After the usual time, he was laid out on a board, according to the common practice of the country, and the neighborhood were invited to attend his funeral on the next day. In the evening, his physician and friend returned from a ride into the country, and was afflicted beyond measure at the news of his death.— He could not be persuaded that it was certain; and on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of the flesh under the arm, although the body was cold and stiff, he endeavored to ascertain the fact. He first put his own hand into warm water to make it as sensible as possible, and then felt under the arm, and at the heart, and affirmed that he felt an unusual warmth, tho' no one else could. He had the body restored to a warm bed, and insisted that the people, who had been invited to the funeral, should be requested not to attend. To this the brother objected as absurd, the eyes being sunk, the lips discolored, and the whole body cold and stiff. However, the doctor finally prevailed; and all probable means were used, to discover symptoms of returning life. But the third day arrived and no hopes were entertained of success but by the doctor, who never left him night nor day. The people were again invited, and assembled to attend the funeral. The doctor still objected, and at last confined his request for delay to one hour, then to half an hour, and finally to a quarter of an hour. He had discovered

that the tongue was much swollen, and threatened to crack. He was endeavoring to soften it, by some emollient ointment put upon it with a feather, when the brother came in, about the expiration of the last period, and mistaking what the doctor was doing, for an attempt to feed him, manifested some resentment, and in a spirited tone, said, "It is shameful to be feeding a lifeless corpse;" and insisted with earnestness that the funeral should immediately proceed. At this critical and important moment, the body, to the great alarm and astonishment of all present, opened its eyes, gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him, and every effort was again employed in hopes of bringing about a speedy resuscitation. In about an hour, the eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour life seemed to return with more power, and a complete revival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of very many who had been ridiculing the idea of restoring to life a dead body.

Mr. Tennent continued in so weak and low a state for six weeks, that great doubts were entertained of his final recovery. However, after that period he recovered much faster, but it was about twelve months before he was completely restored.— After he was able to walk the room, and to take notice of what passed around him, on a Sunday afternoon, his sister, who had

staid from church to attend him, was reading in the Bible, when he took notice of it, and asked her what she had in her hand. She answered that she was reading the Bible. He replied, "What is the Bible? I know not what you mean." This affected the sister so much that she burst into tears, and informed him, that he was once well acquainted with it. On her reporting this to the brother when he returned, Mr. Tennent was found, upon examination, to be totally ignorant of every transaction of his life previous to his sickness. He could not read a single word, neither did he seem to have any idea of what it meant. As soon as he became capable of attention, he was taught to read and write, as children are usually taught, and afterwards began to learn the Latin language under the tuition of his brother. One day as he was reciting a lesson in Cornelius Nepos, he suddenly started, clapped his hand to his head, as if something had hurt him, and made a pause. His brother asking him what was the matter, he said, that he felt a sudden shock in his head, and it now seemed to him as if he had read that book before. By degrees his recollection was restored, and he could speak the Latin as fluently as before his sickness. His memory so completely revived, that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred. This event, at the time made a considerable noise, and afforded, not only matter of serious contemplation to the devout Christian, especially when

connected with what follows in this narration, but furnished a subject of deep investigation and learned inquiry to the real philosopher and curious anatomist.

The writer of these memoirs was greatly interested by these uncommon events; and, on a favorable occasion, earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were, while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings at this time; but, being importunately urged to do it, he at length consented, and proceeded with a solemnity not to be described.

"While I was conversing with my brother," said he, "on the state of my soul, and the fears I had entertained for my future welfare, I found myself, in an instant, in another state of existence, under the direction of a superior being who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought,—Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings, surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs, of thanksgiving and praise, with unspeakable rap-

ture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng. On which he tapped me on the shoulder, and said, "You must return to the earth." This seemed like a sword through my heart. In an instant I recollect to have seen my brother standing before me, disputing with the doctor. The three days during which I had appeared lifeless, seemed to me not more than ten or twenty minutes.— The idea of returning to this world of sorrow and trouble, gave me such a shock, that I fainted repeatedly." He added, "Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterwards I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears, when awake, for at least three years. All the kingdoms of the earth were in my sight as nothing and vanity; and so great were my ideas of heavenly glory, that nothing which did not, in some measure, relate to it, could command my serious attention."*

* The author has been particularly solicitous to obtain every confirmation of this extraordinary event in the life of Mr Tennent. He, accordingly, wrote to every person he could think of, likely to have conversed with Mr. T. on the subject. He received several answers; but the following letter from the worthy successor of Mr. Tennent, in the pastoral charge of his church, will answer for the author's purpose.

It is not surprising, that after so affecting an account, strong solicitude should have been felt for further information as to the

Monmouth, New Jersey, }
December 10, 1805. }

"Dear Sir,

"Agreeably to your request, I now send you in writing the remarkable account, which I sometime since gave you verbally, respecting your good friend, my worthy predecessor, the late Rev. William Tennent, of this place. In a very free and feeling conversation on religion, and on the future rest and blessedness of the people of God, (while travelling together from Monmouth to Princeton) I mentioned to Mr. Tennent that I should be highly gratified in hearing, from his own mouth, an account of the *Trance* which he was said to have been in, unless the relation would be disagreeable to himself. After a short silence, he proceeded, saying, that he had been sick with a fever; that the fever increased, and he by degrees sunk under it. After some time (as his friends informed him) he died, or appeared to die, in the same manner as persons usually do; that in laying him out, one happened to draw his hand under the left arm; and perceived a small tremor in the flesh; that he was laid out, and was cold and stiff. The time for his funeral was appointed and the people collected; but a young doctor, his particular friend, pleaded with great earnestness that he might not then be buried, as the tremor under the arm continued; that his brother, Gilbert, became impatient with the young gentleman, and said to him, 'What! a man not dead who is cold and stiff as a stake!' The importunate young friend, however, prevailed; another day was appointed for the burial and the people separated. During this interval many means were made use of to discover, if possible, some symptoms of life, but none appeared excepting the tremor. The doctor never left him for three nights and three days.— The people again met to bury him,

words, or at least the subjects of praise and adoration, which Mr. Tennent had heard. But when he was requested to communi-

but could not even then obtain the consent of his friend, who pleaded for one hour more; and when that was gone, he pleaded for half an hour, and then for a quarter of an hour: when, just at the close of this period, on which hung his last hope, Mr. Tennent opened his eyes. They then pried open his mouth, which was stiff, so as to get a quill into it, through which some liquid was conveyed into the stomach, and he by degrees recovered.

"This account, as intimated before, Mr. Tennent said he had received from his friends. I said to him, "Sir, you seem to be one indeed raised from the dead, and may tell us what it is to die, and what you were sensible of while in that state." He replied in the following words: "As to *dying*—I found my fever increase, and I became weaker and weaker until, *all at once*, I found myself in heaven, as I thought. I saw no shape as to the Deity, *but glory all unutterable!*" Here he paused, as though unable to find words to express his views, let his bridle fall, and lifting up his hands, proceeded, "I can say, as St. Paul did, I heard and I saw things all unutterable! I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously. I was transported with my own situation, viewing all my troubles ended and my rest and glory begun, and was about to join the great and happy multitude, when one came to me, looked me full in the face, laid his hand upon my shoulder, and said, "You must go back." These words went through me; nothing could have shocked me more; I cried out, Lord, must I go back! With this shock I opened my eyes in this world. When I saw I was in the world I fainted, then came to, and fainted for several times, as one probably would naturally have done in so weak a situation."

cate these, he gave a decided negative, adding, "You will know them, with many other particulars hereafter, as you will find the whole among my papers;" alluding to his intention as leaving the writer hereof his executor, which precluded any further solicitation.*

"Mr. Tennent further informed me that he had so entirely lost the recollection of his past life, and the benefit of his former studies that he could neither understand what was spoken to him, nor write, nor read his own name. That he had to begin all anew, and did not recollect that he had ever read before, until he had again learned his letters and was able to pronounce the monosyllables, such as *thee* and *thou*. But, that as his strength returned, which was very slowly, his memory also returned. Yet, notwithstanding the extreme feebleness of his situation, his recollection of what he saw and heard while in heaven, as he supposed, and the sense of divine things, which he had there obtained, continued all the time in their full strength, so that he was continually in something like an ecstasy of mind. 'And,' said he, 'for three years, the sense of divine things continued so great, and every thing else appeared so completely vain, when compared to heaven, that could I have had the world for stooping down for it, I believe I should not have thought of doing it.'"

* It was so ordered, in the course of divine Providence, that the writer was sorely disappointed in his expectation of obtaining the papers here alluded to. Such, however, was the will of heaven! Mr. Tennent's death happened during the revolutionary war, when the enemy separated the writer from him, so as to render it impracticable to attend him on a dying bed; and before it was possible to get to his house, after his death, (the writer being with the American army at the Valley-

The pious and candid reader is left to his own reflections on this very extraordinary occurrence. The facts have been stated, and they are unquestionable. The writer will only ask, whether it be contrary to revealed truth, or to reason, to believe, that in every age of the world instances like that which is here recorded, have occurred, to furnish *living testimony* of the reality of the invisible world, and of the infinite importance of eternal concerns ?

(To be continued.)

EDITORIAL REMARKS.

Many of the pious people in Connecticut, have heard their fathers, who now sleep in the grave with Mr. Tennent, speak in such high terms of his ardent zeal, and the divine power which attended his ministry in his travels abroad, that every thing respecting his memory, creates in them a great interest. Doubtless it is from this cause, that many applications have been made, for the re-publication in this Magazine, of the Biographical Sketches concerning him, first published at Philadelphia, in the Missionary Magazine of the General Assembly. Certain singular events in his life have increased this curiosity, one of which is the *trance*, related in

Forge) his son came from Charleston, and took his mother, and his father's papers and property, and returned to Carolina. About fifty miles from Charleston, the son was suddenly taken sick and died among entire strangers; and never since, though the writer was also left executor to the son, could any trace of the father's papers be discovered by him.

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our present Number. While the Editor is sensible the relation may be misused by visionary minds to their own hurt; he cannot discredit either the sound judgment or piety of the gentlemen under whose direction the original publication was made. The account is indeed extraordinary, but it is not the first instance of apparent suspended animation, under strong mental impression. If the joys and sorrows which are worldly may produce such an effect; why not those that are spiritual and heavenly, which are both more interesting and glorious? Doubtless human imagination may intermix false apprehensions, with the most important truth, and it is the business of reason to make the separation in view of all the attending circumstances.

Although the trance is no new evidence of the being of God, of a heaven and an eternity; yet it is evidence of the strength with which the Spirit of God may sometimes impress divine truth on the mind while it is still connected with a frail body. This is a fact which infidels are ready to deny. The important question is, what is truth? This must be learned from the law and the testimony. If Mr. Tennent had asserted any thing new concerning God or heaven, which the holy scriptures do not warrant, we should have supposed he was not then a subject of impressions from the Holy Spirit, and that the whole was a delusion; but no such thing appears from the account. Deep humility, ardent zeal in the cause of Christ, and an uncommon sense of the glory of God and of heaven appear to have been the

effects on his own mind, and what Christian would not wish to excel in these! At the same time, we cannot but warn men, who wish to be deceived by strange things, that trances are not religion. It is not the strength of impressions on the mind, or of affections within it; but their moral nature, by which piety and hypocrisy must be discriminated. The effects wrought on the body are a thing of little consequence, nor is the singularity of them any evidence they are wrought by the Holy Spirit; unless the consequence of them is to take away sin, and increase a love of God, as his character is described in his holy word. No one ought to suppose that Mr. Tennent was actually carried to heaven; but that he had such views of spiritual things as he had conceived could be had in no other place beside heaven. In such a case it is not strange he should be mistaken concerning the place, while he was certain of the views.

On the whole, what may we conclude from this scene of entrancement? Not that the whole was a delusion. Not that any thing was added by the trance, either to the excellence or evidence of divine truth; or that it is to be judged by any other rules, than such impressions of the Spirit as are often experienced by good people: but, that views of truth may be such, by a divine operation on the mind, as wholly to overpower the body; in which case it is less capable of distinguishing between reality and imagination. Infinite wisdom may see such impressive views of truth to be suitable means for assisting his people, to

resist powerful temptations, or to prepare them for extraordinary and difficult duty.



Memoirs of the Rev. Ammi Rahamah Robbins, late pastor of the Church of Christ in Norfolk.

TO THE EDITOR,

Rev. Sir,

At the request of my brethren in the Ministry, I transmit you the enclosed memoirs for publication in the "Evangelical Magazine" for the month of December; and am with much esteem and respect your friend and humble servant,

CHAUNCEY LEE.

Colebrook, Nov. 17th, 1813.

SO comparatively few are the examples of living virtue worthy to be recorded for posthumous imitation, that to *eulogize* the dead, is but rarely the duty of the biographer. And even in garnishing the sepulchres of the prophets, great caution is needful both to the writer and reader, against the almost imperceptible influence of sinister motives. Yet the memory of the just is blessed. A due respect to the characters of the pious dead, whose lives have been a constant lesson of important instruction to mankind, is a debt we owe to the interests of the living. We are to "mark the perfect man and behold the upright."

The aged and venerable personage, the subject of the following memoirs, whose praise is in all the churches, was a son of

the Rev. Philemon Robbins, a former pastor of the church in Branford. He was born in that town on the 25th of August, O. S. 1740. He evidenced the important benefits of religious parental instruction, by becoming a subject, and example of early piety. He dated his conversion near the beginning of his Collegiate life. Having completed his literary education at Yale College, he received the honors of that university, in the year 1760. Theological knowledge being his most favorite object, and the gospel ministry, the profession to which he chose to devote his life; after a term of preparative studies, under the instruction of the Rev. Dr. Bellamy, he commenced a preacher of the gospel; and by the call of the church and society in Norfolk, was ordained to the pastoral office in that town, on the 28th of October, 1761. There, with few interruptions in his sacred work, he hath bestowed with unwearied diligence, and uncommon usefulness, the services of a long life, amounting to the term of fifty-two years of ministerial labor, and closed his earthly course on Sabbath the 31st of October, 1813,—aged seventy-three years. An aged widow, and eight children lament their loss in his death. His funeral was attended on the Tuesday following by a number of the neighboring clergy, and a very large collection of people from that and the adjacent towns; and a sermon delivered by the Rev. Chauncey Lee, from 2 Kings ii. 12, *My father, my father, the chariot of Israel, and the horsemen thereof.* The occasion was very interesting and affect-

ing, and an unusual solemnity appeared throughout the numerous assembly. A death which drew forth the tears of community, and covered every countenance with the sadness of special mourners, presented a scene both solemn and instructive. It was fitted to impress upon the serious and attentive mind, a deep, if not an overwhelming sense of eternal realities.

In Mr. Robbins' first settlement at Norfolk, was exhibited a singular instance of a young minister and a young people. He was but just turned of twenty-one when he received ordination, and the town was an infant settlement: twenty-three members only composed the church, and sixty families the whole town. The hardships and privations, embarrassments and distresses, incidental to the ministerial life, in such a situation; and to which this young soldier of the cross, for a course of years was necessarily subjected, were many and great: yet he endured them with patience and fortitude; cheerfully shared in all the wants, troubles, and trials of his flock; and gradually grew up with the people whom he had thus early and affectionately taken by the hand. By his prudence and frugality, and especially by his industrious application, and extraordinary exertions to do good; particularly, in preparing many young gentlemen for a collegiate education; he has been enabled to rear a numerous and respectable family, three of whom have received a liberal education. His life and usefulness were lengthened out, much beyond the usual term of ministerial service. His labors

have been greatly blessed, and his heart animated and encouraged in his work, not only by individual conversions from time to time occurring, and a gradual and constant increase of his church; but by three special, rich, and glorious harvests of souls, which he has been given to reap, in the field of his ministerial labors. He was spotted, strengthened, and furnished to feed the church of God, and to teach two whole generations the way to heaven. In reply to the following remark, made to him, a few years since, by the writer of these memoirs, "How happy are you, Mr. Robbins, in your people—so united as they are—so attached to your person, and so attentive to your ministry!" "Oh," said the good man, with the tear of parental affection glistening in his eye, "the people of Norfolk are my children—I have buried all their fathers, and have brought them up from their infancy."

Two years since he delivered to his people, his half Century sermon; taking for his text, those words of the Apostle in Acts xxvi. 22, 23. "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets, and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles." The history of his ministerial life, being blended with that of the town, I need only refer to his aforesaid, excellent sermon in print; in which the historical incidents of minister, church and

society are sufficiently detailed.

For a number of the last months of his life, he was unable to perform public duties.—He was attacked with a cancerous tumor in his face, which continually increased, till it terminated in his death. Great and distressing, at times, were his bodily pains in his last sickness, yet he appeared to endure them with Christian patience and submission. With his reason unimpaired to the last, he was able to converse, and to give much important counsel to his family and friends, until within a few hours of his death. Then, like the venerable patriarch of old, he died with all his children around his bed, and exhibited that most sublime and interesting spectacle on earth—an aged Christian expiring in the arms of faith.

Two weeks before his death, the writer asked him this question, "Are you not desirous with Paul, to depart and be with Christ?" To which, raising his trembling hands, he replied, "I have strong attachments to earth—I love my wife as my nearest earthly friend—I love my children dearly—I love my people, and I never before so sensibly loved all mankind: but, unless I am greatly deceived, I do love my Saviour, more and above all earthly friends and connections. Oh, it is a heaven worth dying for, to see Christ, as he is."

His views appeared to brighten, and his spiritual comforts to increase, as he drew nearer the close of life, though he became less and less able to converse. Some expressions he uttered to his children, though in a broken

and desultory manner, on the day but one, and the day immediately before his death, and which were faithfully penned at the time, are still more interesting and distinctive of the Christian character. "If, said he, I know my own heart, all is right—but I am afraid of self-deceit. Christ has employed me as a laborer for him, but I have been a poor unfaithful one—my good works are of no value—they are nothing, and I deserve nothing for them. If I have been an instrument in God's hands, the praise is his, not mine. It is he that builds the kingdom. If I may work in it, be sure it is a privilege for which I desire to thank God my Saviour. I do hope in Christ my Saviour, and trust he will not forsake me, when I go down through the dark valley. I shall be dismissed in a few days. I think I can see the other side of Jordan. Then I shall be cleansed from sin—how beautiful it is to be cleansed from sin—Oh, how desirable to be freed from this body of death. I think I have a spirit of prayer. I heartily pray for you my children—I pray for the whole world. I fear to express all my feelings, lest I should appear ostentatious; but many times I have glorious discoveries of the heavenly world. I have got nearer home. I hope soon to see my dear friends in heaven—many of my dear people—my parents—my brother, *—my sisters; and one whom I wish still more to see."—Making a solemn pause, he was asked, *whom?* "Christ," he replied. "When

* The late Rev. Dr. Robbins, of Plymouth, Massachusetts.

you see me gasping, do not, do not dishonor God." At one time, he exclaimed, in the words of a favorite poetical extract:

"Come death, shake hands, I'll kiss
thy bands,
'Tis happiness for me to die;
What! dost thou think, that I will
shrink?
I'll go to immortality."

With respect to his character as a man, a Christian, and a minister, it is believed, there is but one opinion; nor will envy itself so far detract from his merits, as to refuse him a high and honorable standing in the list of the excellent of the earth. The character of a faithful servant of God, we have reason to think, is not misapplied to him; when in lamenting his death we unitedly cry, in the words of the prophet, *My father, my father, the chariot of Israel, and the horsemen thereof.* He was indeed a child of Adam, and therefore not free from imperfections. His own sinfulness however, he appeared deeply to feel and lament; and he professed to found all his hopes of divine acceptance, in mere sovereign mercy, through the atoning blood of the Lamb of God.

As a companion, his society and conversation were engaging, edifying, and instructive. His address was peculiarly pleasing, kind, and conciliatory; manifesting a mind richly stored with the treasures of divine knowledge, and a heart warmed with the love of God and his Saviour. In all the various relations of domestic life, as a husband, a parent, a brother, a neighbor, and a friend, he constantly manifested the most kind and tender

affection, in a conscientious discharge of duty, animated and directed by the principles, precepts, and promises of the holy word of God.

As a preacher of the everlasting gospel, his talents were distinguished—uniting ease and elegance, with plainness and pungency; and happily adapted to please, to persuade, to convince, to instruct, and to edify his hearers. He was a scribe well instructed in the things of the kingdom of God. His tongue was as the pen of a ready writer. He appeared in the fulness of the blessings of the glorious gospel—a son of consolation to the broken hearted penitent, and a Boanerges to the stupid conscience of the impenitent sinner. Always attentive to the concerns of his people, and desirous to promote their best interests, his labors have been instant, in season, and out of season. In ministering to the sick and afflicted; in preaching lectures, attending conferences, prayer-meetings, funerals, and all religious occasions; in visiting the families of his people, kindly soothing their sorrows, and rejoicing with them in all their joys; in frequenting the schools, and catechising the dear lambs of his flock; in instructing, and guiding, the awakened, the convicted, and the converted sinner; in healing divisions; exercising the discipline of the gospel; assisting his brethren in the ministry; serving in the public counsels of the churches; and laboring for vacant and destitute parishes, how diligent, unwearied, faithful, and useful he has been, in all these various branches of ministerial duties; are subjects too exten-

sively known and appreciated to need public recital. To many, they will long be the themes of admiring and grateful recollection. But, alas!

“How lov’d, how valu’d once, avails him not.”

Neither talents, nor learning, nor office, nor piety, nor usefulness afford any security from the shafts of death; any indemnity from the all-devouring grave.—“The fathers where are they, and the prophets do they live for ever?” He has finished his earthly course—finished the ministry he received of the Lord Jesus, and gone to his everlasting home. His immortal spirit has returned to his God and Judge; escorted, as we humbly trust, by angels to the bosom of Abraham; and welcomed by the voice of redeeming love, to the bright and blessed abodes of them that sleep in Jesus.—While all must unite to lament the removal of this excellent man of God; the trembling friends of Zion, with their eyes raised to heaven, and their hearts fixed on covenant mercy, will unitedly cry, “Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men.”

Christian Edification.

TO edify primarily signifies to build; and edification primarily signifies the progress made in building. Architecture is one of the fine arts, and the structure of a large and elegant building is one of the greatest monuments of human power and skill. It is, therefore, with pe-

cular propriety and beauty that the sacred writers so often speak of the increase and enlargement of the church, under the metaphor of building up Zion, of building up the walls of Jerusalem, and of edifying the body of Christ. The chief things, which constitute the strength, convenience, beauty, and durability of a building, are its foundation, its design, its materials, and its furniture. The strength of a building chiefly depends upon the magnitude and solidity of its foundation. If these are wanting in the foundation, the superstructure cannot be stable or magnificent. The convenience of a building greatly depends upon the wisdom displayed in planning its various parts. The durability of a building greatly depends upon the quality of the materials, of which it is formed. And the beauty of a building greatly depends upon its external decorations and internal furniture. It would be easy to show, that in all these respects there is a great similarity between a beautiful building and the church of Christ, which is the living temple of the Lord. But in our present attention to this pleasant and important subject, it is proposed to show how the members of a Christian church ought to promote their spiritual edification, and also to offer some reasons to enforce this duty. And here I would observe,

That they ought to edify one another by maintaining and promoting the knowledge of truth. Upon truth the church of Christ is founded. It could not stand if it were not built upon this foundation. Truth, indeed, is

of an extensive signification; but in the writings of the apostles, it usually signifies the fundamental doctrines of the gospel. The truth means the gospel of truth, or that system of truths which the gospel reveals and inculcates, and which every true believer embraces as far as his knowledge extends. As every Christian church is built upon the great and fundamental truths of the gospel; so the promoting the knowledge of these doctrines directly tends to strengthen the very foundation of a church.— Hence the apostle says to the Ephesians, “ Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.” And the apostle Jude exhorts Christians “ to build up themselves in their most holy faith.” Every Christian church ought to make continual advances and improvements in the knowledge of the great truths of the gospel. The gospel is put into their hands, and other means of instruction, for this very purpose, that they may become more and more perfect in the knowledge of divine truth. They ought to be continually seeking after clearer and more extensive views of the great scheme of redemption and of those distinguishing doctrines, which lie at the foundation of it. They ought to search the

scriptures, and employ every other proper method, to obtain greater and greater degrees of divine knowledge. They have no reason to rest in any present attainments, but abundant reason to press forward, and make more rapid advances in searching into the deep things of God, which the gospel unfolds. And as each member of the church ought to seek instruction for his own mind, so he ought to be able and disposed to instruct the minds of others. The apostle blames Christians for their negligence in promoting the knowledge of divine truths in themselves and others; and upbraids them for their ignorance, that when they ought to have been able to teach others, they themselves needed to be taught the first principles of the oracles of God. Would all the members of a church properly exert themselves to obtain and diffuse divine knowledge, they might greatly edify one another, and become valiant for the truth.

The members of a church ought to promote their mutual edification, by cultivating union among themselves. The strength of a building greatly consists in having its parts properly connected, united, or cemented together. So union in a Christian church serves to give peculiar strength and stability. It ought, therefore, to be their constant endeavor to cultivate greater union in sentiment and practice. The apostle Paul abundantly inculcated it upon Christians to promote the most entire union. To the Corinthians he says—“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the

same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” The gospel contains a perfect rule of faith and practice. And a perfect conformity to that rule would perfectly unite the members of any church in their sentiments, affections, and conduct. And hence there is proper ground of encouragement to Christians to promote their mutual union.—They may all contribute to the attainment of this desirable object, by cultivating the spirit, and performing the duties, which the gospel requires. They would make great progress in their mutual edification, if they would only become united in holding the same sentiments, speaking the same things, and pursuing the same course of conduct.—There is nothing like union in any body of men, to give them wisdom, strength, zeal, courage, and activity, in promoting their mutual interest and happiness, and in hearing down all opposition. While the first Christians were of one heart and one soul, and mutually engaged to promote each other's edification, they struck fear and consternation into every soul, that refused to unite with them. Every member of a church may do something to promote union, and this ought to be his constant aim, by walking by the same rule. The members of a church ought to be united in nothing but the truth; but in that they ought to be perpetually united. And this may be the case, though all have not the same attainments in knowledge and holiness. The strong may strengthen the weak,

and the knowing may enlighten the ignorant. And if the members are mutually united in affection, they will thus mutually edify one another, by being joined together in the same mind, and in the same practice.

The members of a church ought to promote their mutual edification by cultivating mutual peace. The apostle plainly intimates that the cultivation of peace tends to the edification of Christians. "Let us follow after the things that make for peace, and things wherewith one may edify another." Peace is necessary to the edification of any church, which cannot be promoted without it. If Christians would cultivate peace, they must treat one another with justice in all their intercourse and dealings together. This will always prevent any just ground of complaint or uneasiness. This is doing to others, as they would wish others to do to them. And surely Christians ought to observe the immutable rule of justice towards each other, and towards all men. And should they do this, they would so far follow the things that make for peace. There is another thing, which will have the same happy tendency; and that is to treat one another with kindness. The law of kindness is not so definite, as the law of justice. But a benevolent heart will seldom mistake the true import of this law. It is the dictate of Christian benevolence to do all the acts of kindness, which we have either ability or opportunity to do. A benevolent heart will devise benevolent actions. And there are a thousand benevolent actions,

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which Christians may do to each other, which no particular law of God or man expressly requires. But these acts of kindness have a peculiar tendency to promote peace among the members of a church, as well as among the rest of mankind.—Brotherly love, as well as brotherly kindness, tends to promote peace among Christian brethren. There may be such acts of kindness, as do not appear to be acts of brotherly love. The act of brotherly love is doing good to the household of faith, because they are the household of faith. Christians should love as brethren, and treat one another with brotherly love; that is, with the love of complacency, and not mere benevolence. When Christians are of one heart and one soul, they love to express their complacency, not only in words, but in actions. Nor does it less tend to promote peace among Christian brethren, to treat one another with faithfulness, by watching over, and rebuking one another for deviations from the path of duty. The neglect of this, the scripture calls hatred; and therefore the doing of this is an act of love. And all expressions of true love tend to peace. While the members of a church thus cultivate peace among themselves, they take one of the best methods to promote their mutual edification. Peace prepares them to open their hearts to each other, and to take pleasure in all the public and private and secret acts of devotion, by which they enlighten each other's minds, strengthen each other's hands, and encourage each other's hearts, in the cause of religion. Again,

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The members of a church ought to promote their mutual edification, by exercising that holy discipline, which Christ has appointed for that purpose. The exercise of discipline towards those who transgress the laws of Christ, tends not to the destruction, but to the edification of the church. And if the members would consult their own edification and benefit, they would not be slack in performing this disagreeable and important duty.—

No church is weakened, but strengthened, by keeping itself pure, and casting out those, whom the laws of Christ require to be cast out. There is hardly any thing, which contributes more to the edification of a church, than the regular exercise of that discipline over the erroneous and corrupt, which is calculated to lead them to repentance and reformation. Accordingly the apostles frequently called upon the primitive churches to purge from among themselves such corrupt members, lest a little leaven should leaven the whole lump. The same method is still to be taken, in order to promote the edification of a church. It may be added,

The members of a church ought to promote their mutual edification, by promoting their mutual growth in grace. This is distinct from knowledge, union, peace, and external purity. All these things may be in a church, while they are actually declining in vital piety, which is the principal object to be desired and promoted in the church of Christ. None but lively stones are the proper materials of a church, and they ought to be kept lively, and not suffered to grow dull and

dead. There are many ways in which Christians may quicken and animate one another in their religious course; and they ought to take every method in their power to cause one another to flourish in the court-yards of their God, and to bring forth much fruit to his glory. Perfection in holiness is the ultimate object, to which every individual in a church ought to desire to bring himself, and the whole body to which he belongs. All the religious advantages, which God has given to his church, are to be improved to this ultimate end. Hence the apostle says to the Corinthians, "Now ye are the body of Christ, and members one of another. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? But covet earnestly the best gifts, and yet shew I unto you a more excellent way." And this he says, is charity, or that disinterested love, which is the essence and perfection of holiness. And for the promotion of this, every member of a church ought to exert all his power and influence.

It is next proposed to offer some reasons, why the members of a church should be engaged in promoting their mutual edification. And in the first place, they are expressly required in the word of God to do it. The apostles had their hands much engaged to promote the edification

of the churches, which they had planted. They preached and wrote much to strengthen, and adorn the churches of Christ, that the cause of Christ through their instrumentality might be promoted. Paul solemnly declares, that he had sought the edification of the Corinthians. He says "think ye, that we excuse ourselves unto you? We speak before God in Christ; but *we do all things*, dearly beloved, for your *edifying*." Hence the apostle so frequently exhorts and commands Christians to edify one another. In one place he says—"Let us follow after the things that make for peace, and the things wherewith one may edify another." Again, he commands the Corinthians in the strongest terms to seek their mutual edification. "Seek that ye may *excel* to the *edifying* of the church." And again—"Let all things be done unto *edifying*." To the Ephesians he says, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of *edifying*, that it may minister grace to the hearers." And to the Thessalonians he says—"Comfort yourselves together, and *edify one another*, even as also ye do." These exhortations and commands bind present as well as primitive Christians, to promote their mutual edification. They are not to forget, nor neglect this peculiar and important duty. For churches need as much edification now as ever they did. And so long as they exist in this evil world, much needs to be done to edify and establish them upon a firm and unmoveable foundation. Again—~~The~~ members of a church ought

to promote their mutual edification because they were formed into a church-state for this important purpose. Could Christians have edified one another as distinct and separate individuals, as well as by being united, there is no reason to think, Christ would have commanded them to name his name, and give up themselves to each other as well as to the Lord. He knew that by being united by the bond of a solemn covenant, to assemble together, to pray and praise, to hear the gospel and commemorate his dying love, as well as to observe the discipline of his house they might be greater helpers of each other's joy, zeal, activity and usefulness. And for this reason he instituted a visible church, which might with one hand and one heart, promote their own mutual benefit, be a light to the world, and the peculiar instrument of awakening and converting sinners. Hence they cannot answer the great end of their institution, without seeking and laboring to promote their mutual edification. This is a powerful reason for their doing all in their power to build themselves up in their most holy faith. Besides, if they do not seek to promote their mutual edification they will *counteract* the great and good design of their church-state. For by being united in such a state, they have an opportunity to do much more to injure and destroy one another than they could as separate and unconnected individuals. And there is no other alternative before them, but either to edify, or destroy one another for whom Christ died. But they cannot hesitate, which of these modes of conduct is

their indispensable duty. They must endeavor to edify and save one another. And they must do every thing to promote this end, that their abilities, situations, and opportunities enable them to do for this purpose. They are set in the body to promote the good of the body, and one cannot say to another—"I have no need of thee, nor, will I assist thee in thy Christian course."—*Agnin.* The members of a church have solemnly covenanted with God and one another to promote their mutual edification. The church receives every member under the expectation that he would be a faithful brother and seek the good of the body. And every member solemnly promises to be a faithful brother, and contribute all in his power to promote the edification of all his brethren in covenant. These vows and engagements continually bind the whole church to seek each other's edification, by aiding and assisting one another, in making advances in Christian knowledge, and in every Christian and divine grace. And such vows, in connection with the commands of Christ, and the great design of the institution of his church, lay all the members of a church under the highest obligations conceivable, to make their mutual edification the object of all their designs and exertions.

If the members of a church will do their duty, in promoting their mutual edification, those who are without cannot hurt them; but by neglecting, or counteracting their duty they may destroy themselves. It is a great thing to be a member of a church. It is a great privilege

and advantage, which may be improved or abused. There is a high responsibility attached to this relation. A church ought to be cautious whom they admit to their communion, both with respect to their sentiments and to their sincerity; yet every pure Christian will wish to join himself to a church both to do and to get good. Such members as manifest a desire and endeavor to promote the edification of the church, give evidence of their sincerity. This is one of the best evidences of their growing in grace. The subject calls upon the members of churches to examine themselves respecting the important object of Christian edification. Let them enquire, whether they are careful and constant in assembling themselves with the church. Let them enquire, whether they are engaged in promoting the knowledge of the truth, in promoting union and peace, order and growth in grace. Let every member of a church, who has been faulty, reform. And let the faithful persevere.

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Mr. EDITOR,

If you approve of the following Letter from a Young Lady to a Clergyman, containing an account of her Christian experience, please to give it a place in your next Number of the Magazine.

A. D.

Nov. 1813.

C....., Dec. 1808.

REV. SIR,

AGREEABLE to your kind proposal, and request, I transmit for your perusal these few lines, re:

lative to my experience in religion, and conversion thereto; being very desirous of advice and instruction upon this all-important subject, and prompted by the idea you suggested, that by thus complying with your request, you would be better able to judge, and form an opinion of what advice, proper to give.

Relying on your goodness to pardon my many imperfections, in my way of writing, and to correct all errors and mistakes; and by thus submitting to your better judgment, hope it will be of service to my improvement in the knowledge of divine things, and thereby conducive to my happiness here, and hereafter, which induceth me to make the attempt, although in a very imperfect manner.

From my earliest age, I endeavored to lead a moral life, being often taught that God would punish sinners, but did not think that I should suffer for the few offences, of which I had been guilty. But, notwithstanding, the thoughts of death were very irksome, and frequently troubled and affected me very much; particularly, at one time, several years since, being on a visit at Lebanon; there was at that time some attention to religion in that place—on attending a religious conference, they appeared very solemn and attentive, which very much affected me; but more particularly in reading the accounts of the memoirs, published in the Evangelical Magazine, consisting of a short sketch of their lives spent in the religious duties and services, together with the happiness they experienced at death, in the comforts and consolations

of religion; producing in them an entire resignation to the will of God, in the hope of the promises and joys offered them in the gospel, through the merits of the Redeemer, met triumphant their last enemy, even death, spoken of in scripture, as the King of terrors. Methought it very desirable to die such a death, and with Balaam desired to die "the death of the righteous, that my last end might be like his;" and even wondered how it was they obtained such clear and lively hopes of pardon and acceptance with God in the enjoyment of endless felicity.—But observing the hopes they entertained were produced by exercising faith in the Lord Jesus Christ, through a belief of the promises of God in him; thinking that I believed the scriptures, of course believed in Christ, not insensible however, of my want of those lively affections of love and joy in God, thought something must be done further, in order to attain to such a happy temper of mind: thought of the duty of prayer, which I had never done excepting in using a form as a little child: but, indeed, I knew not how to pray, nor what to pray for as I ought; but, however, prayed that God would be merciful to me a sinner; but fearing that it did not proceed from my heart in sincerity, and thinking that I had not been guilty of any sin worthy of everlasting punishment, and that I had avoided many sins which I saw in others; consequently, fancied myself a favorite of heaven, of course, nothing to fear. And thus I continued, for some time, neglecting to pray, for fear that I should

not perform it in an acceptable manner, and trusting in a mere speculative belief of the scriptures, thinking that such cases as the above recorded in the Magazine were very rare, and seldom to be found, even amongst the professed Christians: but hoped however, that by continuing in the belief of the scriptures, and by observing a due respect to all the commandments of God, I should at least, feel willing and resigned to death, whenever it should please the disposer of all events to call me to the exchange of worlds. And, likewise, at another time, preceding this, my mind was a good deal affected upon hearing you, Sir, preach one evening, from these words—"As the heart panteth after the water-brook, so panteth my soul after thee, O God!"—But having no steady preaching here in this place, and there being no special attention here, at least to my knowledge, and not liking to dwell long on so gloomy a subject as death, my former impressions were soon obliterated, and produced no lasting effects. Thus, in the manner above stated, I continued some time, for the most part, tolerably easy, until this spring and summer, in the year 1808; at the time of the awakening up town, my attention was quite excited in hearing you converse upon the awakenings and reformation there, and in other places; and likewise, by your apparent happiness in religion; but more particularly, by your questioning me personally upon the subject, with respect to my own mind; which very much embarrassed me; it being the first time that I ever had such a question pro-

posed. Indeed, I could not make much of a reply, excepting that I had thought of it, and considered it necessary, and very desirable. But it was not very pleasing to me, being sensible that I was not in the happy possession of it; but liked to hear it conversed upon in general terms. Having no conviction of sin, I could not view myself in a state of condemnation. But considering, that I had entertained such like pre-conceived ideas long enough, that they had proved very unsatisfactory, therefore felt resolved to persevere this once for all, and give no further heed to them; if possible to obtain that religion whereby I could feel willing and resigned to death; reflecting upon the uncertainty of life, and the certainty of death, consequently, the necessity of being immediately prepared, and the happiness resulting from such a preparation, exemplified in the characters above mentioned.—But notwithstanding my resolution, I found my heart was no less opposed, nor my aversion to the work in the least diminished. Finding the obstacles in the way so many and the work so great, that I needed the divine assistance which led me to implore the divine interposition in these words, "Turn thou me, and I shall be turned;" and likewise, for my encouragement meditated upon these promises in the sacred scriptures, "draw near to God, and he will draw near to you; seek and ye shall find, knock and it shall be opened unto you; for he that seeketh findeth, and to him that knocketh, it shall be opened; for he hath not said to the seed of Ja-

sob, seek ye my face in vain." Considering that in order to expect, or meet with a blessing, I must be in the use of all the appointed means of acquiring knowledge and grace; therefore was resolved to give my mind wholly to reading the scriptures and other pious books, and likewise to the duty of self-examination, and to reform, in whatever I found amiss, and to attend upon the word preached and to hear as for my life; reflecting how often I had attended upon the public worship of God, and heard as though I heard not, with little or no concern; thinking that it applied to some other one, and even, when professedly joining with the people of God, in prayer, my heart had been far from him; that truly I had been of that class spoken of in scripture, who drew near to God with their mouth, and honored him with their lips, while, indeed, their heart was far from him; and that God seeth not as man seeth; man looketh at the outward appearance, but God searcheth the heart. And likewise, reflecting upon the goodness of God, and upon the many mercies which I had received, particularly the comfortable measure of health that I had been favored with, and a competency of the necessaries of life, and the enjoyment of kind friends; and reflecting how little I had thought of Him, from whom I had received so many great and numberless favors and mercies; and, from whom cometh down every good and perfect gift; that he had not been in all my thoughts, that truly I had lived without God in the world, and that "when I knew

him, I glorified him not as God," being unthankful. Having such a sense of my ingratitude to God, resolved to live a better life, more prayerful, thoughtful, and thankful to him for the future; and to devote the remainder of my spared life to his service; and to love him agreeable to the first command of all, which is "thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" considering how reasonable, right and just it was, that God should make such a requirement of his rational creatures. Thus going about to establish my own righteousness; and hoped by thus repenting, reforming, and continuing, I should feel willing to die. But notwithstanding all my endeavors after perfect obedience, found by experience that I came short in all the duties; that while attending upon the word preached, particularly when joining in prayer, was very much troubled with wandering thoughts, and knew not what to do; I strove against them, but in vain, wholly to extirpate them for any length of time; for, before I was aware, the first thing I knew, my thoughts, like the fool's eye, would be to the ends of the earth. Thus perplexed, I knew not what to do, for alas! I could no further go; for I had sought and strove, but found not, knocked but it had not been opened; nothing, however, but thick darkness spread over my mind, and I had endeavored to draw near unto him in his appointed means, but still found myself no nearer, but farther off, and had endeavored to

love and serve him with all my heart, and agreeable to the divine requirement, but still he appeared not to regard me.

But reflecting, that I was harboring hard thoughts of God, and that must be very, very unjust, as well as dangerous, therefore, endeavored to extirpate them by considering, that possibly I had asked amiss, or, that my motives were not good; and if so, that God saw it fit not to answer them; of course the fault must be in me, as I had found that had been the case, heretofore.—Near this time, I heard you preach one evening lecture from *Jonah ii. 4.*—"Then I said I am cast out of thy sight, yet I will look again towards thy holy temple."—Which text, and discourse I thought very applicable to my case, and though like *Jonah*, seemingly cast from his presence, yet I would look again, towards his holy temple; and persevere in the use of all means, and patiently wait upon God for a blessing, in the light of his countenance; and methought took more satisfaction in the things of religion, than in any thing of a worldly nature; and did not wish to hear any thing conversed upon but religion; and, even wondered why Christians did not talk more upon the subject, and particularly to me; but thought it just enough that I should be deprived of that, which heretofore, had been so disagreeable to me; likewise felt very desirous that every body should pray for me; for indeed, I could not pray myself, but sought every opportunity of joining with others, and several times, almost prevailed on to ask for your prayers, but through-

diffidence, was deterred; and took great satisfaction in having you attend the singing-school, and to conclude with a prayer, and thought it far the best part; and even wondered how they could laugh and appear so merry after singing such striking words, and hearing such solemn prayers.

Truly, my mind was very intent upon serious subjects; I wished to be reading constantly, the scriptures particularly, the psalms of David, the most devotional part of them, together with *Dr. Watts'* psalms and hymns, particularly, the 101st, entitled, "Repentance from a sense of divine goodness, or a complaint of ingratitude."

"Is this the kind return,
Are these the thanks we owe,
Thus to abuse eternal love
Whence all our blessings flow?"—

And likewise the 47th, Hymn—
"Praise for the blessings of Providence and Grace."

"Almighty Father, Gracious Lord,
Kind Guardian of my days,
Thy mercies, let my heart record
In songs of grateful praise."—

And the 49th—entitled "Indwelling sin lamented."

"With tears of anguish, I lament,
Here at thy feet, my God
My passion, pride, and discontent,
And vile ingratitude.

Sure there was never a heart so base
So false as mine has been;
So faithless to its promises,
So prone to every sin!

Break, sovereign grace, O break the charm,
And set the captive free:
Reveal, Almighty God, thine arm,
And haste to rescue me."

I selected these, and commit-

ted them to memory to repeat in my leisure moments of retirement, as corresponding with my feelings, and the language of my heart. But, notwithstanding, the thoughts of death were irksome, and even wondered why it was thus with me, that while I took so much satisfaction in religious services, that I felt no more willingness to die, than I usually had done before;—and still wondered how it was that they obtained such lively hopes; that being the mark which I had set to try myself by, resolved to pursue the prize, and not to content myself with any thing short of that, if possible to be obtained.—In the mean time Doct. L. gave me an invitation to attend an evening lecture up town sometime in October, which I very thankfully accepted, in hopes that it would be a mean of affording me some light upon that all-important and interesting subject, which, in some degree, had the desired effect. Hearing a sermon preached from these words, by Mr. H. “Peace I leave with you, peace I give unto you: not as the world giveth, give I unto you,” &c.; together with conversing upon the subject, very much affected me, and produced in my mind a strong desire after reconciliation and peace with God, as the only thing conducive to my happiness here, and hereafter: and even thought, if I was in possession of the whole world, it would afford me no satisfaction, without peace with God; and with the latter, I could be happy without the former, if ever so adverse: which led me to implore reconciliation with God, in the words of the Psalm-

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ist,—that God would be pleased to lift upon me the light of his countenance, whereby I could obtain true peace of mind.—After retiring, took up the holy Bible to find the text, in order to read the context, in hopes to find some word to comfort my troubled heart and distressed mind: but failed in the attempt, the text being mentioned before I got there; and I could not recollect in which of the Evangelists it was contained; therefore, thought I would turn to some portion of the Old Testament, and opened to Isaiah; and looking along, cast my eye upon the 40th chapter, and read as follows: “Comfort ye, comfort ye, my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned,” &c.—Truly, it was a word in season: never before did I read with so much delight; indeed, I had not read but very few verses, before every word appeared to be full of divine beauty; and thus I continued to read a number of chapters by course, which led me to meditate upon the being of God, and upon his divine attributes, as the supreme Governor of the world, and to rejoice with the Psalmist in his government, and to adopt the words, “The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad thereof; though clouds and darkness are round about him, yet righteousness and judgment are the habitation of his throne,”—and to rejoice that there was such a Being that would judge the world in righteousness, and to delight in the law of God after the inner man;

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which caused me to view, with astonishment, my past ingratitude, and rebellion against God: reflecting that I had been all that time quarreling against him, and, at the same time, imagining that I loved him, and did his service, and kept his commandments, when quite the reverse: that, truly, the heart was "deceitful above all things, and desperately wicked:" that I had been "hewing out to myself cisterns, broken cisterns that could hold no water:"—that it was not owing to any goodness in me, or that my heart was any better than others, that I had not been guilty of gross immoralities; but to the kind care of providence, or his restraining grace:—that it was he that had made me to differ, in that respect; but that I was "a child of wrath, even as others;" and that the carnal mind is enmity against God, is not subject to the law of God, neither indeed can be, (as saith the inspired apostle):—that I had been contending with the justice of God, in condemning me, thinking that I had not been guilty of any sin worthy of everlasting punishment: but now I could view myself unworthy of the least of his mercies; and that God would be perfectly just, in punishing me to all eternity, and that he would be glorified in so doing; and that it was of his mercies, that I had not been consumed; because his compassion failed not that I had not been cut down as a cumberer of the ground; and to admire at the long-suffering of God. I had nothing to plead, but for mercy, and with the publican, to smite on my breast, and cry, God be merciful to me, a sinner, a great

sinner, and even the chief of sinners, and to loath and abhor myself on account of sin. Indeed my sense of sin, and load of guilt was so great, that it appeared to me, that I could not long have existed under them, if these texts of scripture had not been brought to my mind, and received by faith:—that Christ died for sinners: the chief of sinners, and even for such an one as I was:—that "he was the way, the truth and the life, and that no man cometh to the Father, but by him:"—whom having not seen I loved, and who, though now I see him not, yet in him I would rejoice with joy unspeakable and full of glory, and say with good Simeon of old, in the words of the poet—

"Now let me die like Simeon,
With Christ in my arms:"—

and that well might the Christians rejoice, in the near views of the dissolution of the body, with the hope of their soul's being united to Christ beyond the grave, never to be separated from his delightful presence to all eternity:—that truly, there was enough in him to make even death desirable; and that if it was the will of God to call me hence, to be here no more, that I could feel willing and resigned, and even could rejoice in such an event. Then, it pleased God to grant me the utmost of my desires, and even more than I wished, or even thought of, and at a time when I least expected it,—viewing myself utterly unworthy of such a manifestation of his abundant mercy, and even of the least. Then did my heart arise with incessant thanksgiving and praise to God, and wished

every body to assist me in the delightful employment; and to call upon my soul, and all my powers, together with the whole creation, to help me to praise the Lord: for indeed, I could not be thankful enough that I had not been left to take up with nothing short of Christ; and to view the hand of God in all the work, and to give all the glory to the triune God, Father, Son, and Holy Ghost. And with the Psalmist in these words—"Bless the Lord, O my soul, and all that is within me, bless his holy name: bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities! O give thanks unto the Lord, for he is good, for his mercy endureth for ever:" and that text had been verified in me, as one that stood a living monument of God's forbearance and long-suffering!—"Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Thus, I continued for three or four days successively, constantly in the exercise of such like aspirations of thanksgiving and praise. The Sabbath following heard you preach from these words: "If the ministration of condemnation be glory, how much more doth the ministration of righteousness exceed in glory!"—Truly, methought I had found the ministration of condemnation to be glorious, and the ministration of righteousness far exceed in glory. It was a most delightful and interesting subject to me; never before did I enjoy such a Sabbath; truly, it was a day, the best of the seven,—and a day spent in the house of God, in such a manner, better, far better, "than a thousand elsewhere."

Truly, the ways of religion are ways of pleasantness, and all her paths are peace: for the favor of God is life, and his loving-kindness better than life.

RELIGIOUS INTELLIGENCE.

An Address to the Christian Public on the Subject of Missions to the Heathen, and Translations of the Scriptures.

IN behalf of the American Board of Commissioners for Foreign Missions, the subscribers, a committee for the purpose, beg leave to solicit the attention of the Christian public to the cause in which the Board is engaged, and for the promotion of which it was originally instituted, and has been since incorporated. We are not backward to state, at the commencement of this address, that we

shall lay before the reader, with great satisfaction, some of the facts and reasons, on which our attachment to this cause is founded, and which, we are sure, will not fail to commend themselves to every enlightened conscience, and to make an impression on every pious heart. The cause itself is transcendently glorious, and deserving of the warmest approbation of all men, however imperfectly, or feebly, we may state its claims. To doubt, or hesitate, in regard to the urgency of these claims, and the duty of keeping them habitually in view, would be equally repugnant to our feelings, and dishonorable to our profession as

Christians. Can it be a matter of doubt, or of indifference, to any man, who has the Scriptures in his hands, and has profited by perusing them, whether Christianity is to become, at some future day, the religion of all mankind? whether its transforming power is universally to influence the hearts and the lives of men? whether the word of God is to be read, understood, and obeyed, by the nations now sunk in idolatry and ignorance?—whether this grand consummation is to be effected by the means which men are voluntarily to supply?—or whether there is an imperious necessity that Christians should zealously co-operate in this great work of the Lord?

The object of the Board is *one*—the promulgation of Christianity among the heathen. The means, by which this object is designed to be effected, are of two kinds;—the publication and distribution of the Scriptures in the different languages of the nations; and the support of faithful missionaries to explain, exemplify, and impress on the mind, the great truths which the Scriptures contain.

In regard to the distribution of the Scriptures, the Board is in fact, though not in name, a FOREIGN BIBLE SOCIETY; and, under this aspect, we earnestly request that its advantages may be considered by all, who would joyfully place the bible in the hands of pagans. Confined in its operations to no part of the globe in exclusion of other parts, the Board can extend the sovereign balm wherever there are spiritual maladies to be healed; enjoying the benefit of established plans of correspondence and co-operation, the result of its proceedings can be more prompt, than could otherwise be expected; and having its attention long fixed on the most promising fields of exertion, its agents will acquire a facility of action, which can never be applied to single, insulated, and sudden efforts. Through the instrumentality of the Board, every charitable person, however retired or obscure, has it in his power to send the bible to those very heathens than whom none of the human race can need it more, and on whom

there are peculiar encouragements to bestow it. A known, regular, uninterrupted channel will be kept open, (with the blessing of Providence,) through which the streams of American beneficence may flow into the centre of the pagan world, and contribute to fertilise regions which have long been dreary and barren of all moral good. And shall not these streams increase, till they form a mighty river, flowing with a steady and resistless current, and bearing on its bosom the immortal hopes of restored Jews, and the imperishable riches of converted Gentiles? Will not many of our countrymen esteem it a high privilege, that their contributions, at whatever season bestowed, may in a few months and without care or trouble to themselves, be so applied, even in the remote eastern hemisphere, as to commence a series of good effects, which shall never end, and the number and magnitude of which no human powers can calculate? A single bible given to a Hindoo, or a Ceylonese, may be the means of enlightening a family, of arousing the attention of a neighborhood, of withdrawing a multitude from idolatry, leading them to procure the Scriptures for themselves, and turning them from darkness to light and from the power of Satan to the living God.

It is a fact highly gratifying to the Board, that the liberality of Christians has devolved on them the duty of remitting, in the course of the year past, bills of exchange to the amount of about *eight hundred and sixty pounds sterling*, to aid in the translation and distribution of the Scriptures in Asia; a sum which will produce as much in India, according to the present rates of exchange from London to Calcutta, as would be produced by remitting four thousand dollars in specie, after deducting from that sum the peace rates of freight and insurance. Though it is a pleasing reflection, that some part of this money may even now have been expended, and contributed to supply the spiritual wants of numbers, yet we are not to forget, that a few thousand Bibles cannot suffice for many millions of inhabitants; that the demand for the word of God

will be more urgent, the more a knowledge of it is disseminated, and that the united efforts of all Christians, in all parts of the world, are demanded, and will be demanded for many years to come, in this single branch of charity.

We might state a multitude of facts, all tending to prove, that the encouragement to distribute the Scriptures in Asia is continually increasing. From the journal kept by Peter, a native missionary of the cross, it appears, that throughout a long journey in Orissa, a part of Hindostan, performed in the Autumn of 1811, he found great numbers of persons, who heard him with attention when he preached, and were very anxious to receive from him copies of the Scriptures. In stating his labors on a particular Lord's day, he says, "some sat down with me for two hours at a time, reading the New Testament and hearing it explained. Others earnestly intreated for a New Testament, or a tract; and when they had obtained their request seemed as glad as if they had gained some rich prize." "At Bhudruka, as well as in the way to it," says the same writer, "I preached Jesus to multitudes. The people seemed so eager for books, that I think I could have distributed a thousand if I had had them." On a subsequent day, he writes thus: "I sat from 12 o'clock till seven in the evening, reading and explaining the word of God. I gave away many tracts; also two Testaments to two very sensible Ooriyas, [i. e. natives of Orissa,] one of whom appeared very serious and attentive, and after I had departed to my lodgings, came and inquired very particularly about the way of salvation."

Two other missionaries write thus: "The poor heathen are much surprised to hear the gracious news of eternal life through Jesus Christ our Lord. You would admire to see with what gladness they accept the Orissa Testaments at our hands.—They say they never thought the Firringees* had such a good book! We

* "That is, the unclean; a name given by them to all who were without usi."

have distributed a considerable number of Testaments in the country, and have had the pleasure of sending one to Pooree, and the Brahmans of Jugunnath [Juggernaut] received it gladly. They wanted to pay for it, but we strictly charged the bearer to present it without taking any thing for it."

Important, however, as the distribution of the Scriptures among the heathen, in their own languages, is held to be by us, and by the Christian public generally, it should never be forgotten, that the *preaching of the Gospel* in every part of the earth, is indispensable to the general conversion of mankind.— Though the Scriptures alone have, in many individual cases, been made the instrument of regeneration, yet we have no account of any very extensive diffusion of Christianity, unless where the truths of the Scriptures have been preached.— Were the heathen generally to receive the Scriptures, and anxious to learn divine truth, they would, like the Ethiopian eunuch, apply for instruction to those who had been previously acquainted with the same Scriptures; and when asked if they understood what they had read, would reply, *How can we, except some man should guide us?* The distribution of the Bible excites inquiry, and often leads those who receive that precious book to attend public worship in the sanctuary; but *the preaching of the Gospel* is, after all, the grand mean appointed by Infinite Wisdom for the conversion and salvation of men. Without this, the Scriptures, however liberally distributed, will have comparatively little effect among any people, whether pagan or nominally Christian. This assertion is not only approved by reason, but abundantly confirmed by the history of the Church, and the express declaration of God's word. *Whosoever, says the great apostle to the Gentiles, shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe him of whom they have not heard? and how shall they hear without a preacher? and how shall*

they preach except they be sent? i. e. how shall they proclaim the Gospel to the heathen, or the Jews, unless they go as missionaries? And, as if to show that the circulation of the Scriptures, and the preaching of the Gospel, should go hand in hand, the apostle comes to this conclusion: *So, then, faith cometh by hearing, and hearing by the word of God.*—The countries, in which heathenism now prevails, will doubtless be able to furnish themselves with preachers, after Christianity shall have made extensive progress in them; but at the commencement of the Gospel dispensation to those who are entirely ignorant of it, they must for many years receive preachers from Christian nations.

So far as the Board has been engaged in the attempt to establish missions, some unexpected impediments have been thrown in the way. It has been ascertained, however, that Ceylon is open to our exertions; and this is certainly one of the most promising fields in the world for missionary enterprise. At the Isle of France, also, a useful station might be fixed; and hopes are entertained, that a door will be opened for the preachers of the Gospel, in the populous regions near Surat and Bombay. It may also be reasonably hoped and believed, that the missionaries, who remain in the service of the Board, will be improved, and rendered more fit for eminent usefulness, by the trials which they have experienced. So far as can be judged from their letters, the painful dispensations to which we refer have added to their patience, fortitude, and humility, and have attached them more strongly to the cause which they have espoused.

Disappointments in the great work of evangelizing the world are to be expected; but they should never dishearten us, nor cause us to intermit our labors; nor should they induce us to relinquish a particular object, unless they are of a decisive character, or have been many times repeated. Christians have been ready to faint and grow weary under discouragements, in almost all ages of the Church. They would do well to take lessons on this subject from

the men of the world. Does the loss of one ship, or a whole convoy, deter enterprising merchants from entering on a new commerce, which promises, so far as probability is regarded, to become lucrative and successful? Do our farmers abandon fields, which had been prepared for cultivation with great labor, merely because the first crop has not answered their most sanguine expectations? The Christian should feel persuaded, that though a single attempt, or even a series of attempts, to send the Gospel to the heathen should fail; yet not only the experience of the Church from the first promulgation of Christianity to the present time, but the express promises of God in relation to the times still future, afford the strongest encouragement to persevering labors in this cause.

Some persons speak of *missions*, as though they were a new thing in the world; or at least as though they had never done much good to mankind. These persons forget, that Christianity has always been extended by missions, wherever it has been extended at all, with the exception of what has been done in this way by colonization. They forget that all Europe, and large portions of Asia and Africa, have been converted to Christianity by missions; that the primitive preachers of Christianity were almost all missionaries; that the disciples who composed our Lord's household, to whom Matthias and Paul were subsequently added, were named *missionaries*, and have been gloriously distinguished in all succeeding ages, as the *missionaries of Jesus Christ*. They seem ignorant that the word *apostle*, introduced into our language from the Greek, is precisely of the same meaning as our word *missionary*; and that learned divines have regretted, that the word was not translated instead of being thus introduced. They forget that our ancestors in Britain were wretched idolaters, offering human sacrifices, and clinging to the most degrading superstitions, till they were delivered from their miserable bondage by the instrumentality of missionaries. If such mighty transformations were

wrought by the labors of missionaries, when printing was unknown, and there was but little intercourse between nations; when most barbarous nations were subdivided into a multitude of petty states, hostile to each other; when science was in its infancy, and the restraints of law and order were but partially enjoyed; when commerce had but just begun to produce its civilizing effects;—how much more encouragement is there to proceed with vigor in the establishment and support of missions, in these highly favorable times, when the art of printing will enable us to multiply copies of the Scriptures so as to supply the wants of every human being; when commerce visits every part of the world; when wealth is abundant, and the means of supporting distant expeditions of benevolence are easily supplied; when the number of persons engaged in this good work is great and increasing; and, above all, when the day is not far distant, as we trust, in which the word of the Lord shall have free course, and its influence be felt from the rising to the setting sun.

It is to be remembered, that when any great design is to be accomplished for the church and the world, God sees fit to try those, who are engaged in it, by many adverse occurrences. Through what a series of difficulties did Moses conduct the Israelites before they were permitted to enter Canaan? Through what disheartening scenes were the immediate disciples of our Lord called to pass, before and after his resurrection? How dark and mysterious must it have appeared, that Paul, with his illustrious qualifications, should have spent so large a part of his life in prison, and in laboring with his own hands for a support; and should have been so perpetually exposed to the rage and persecution of ungodly men? In the time of the Reformation, also, how numerous were the difficulties to be encountered,—and frequently how unexpected,—before the truth could be preached with safety in a single nation in Europe? How often did the nations, which had been partially reformed, relapse into Popery, and

re-kindle the flames of persecution? When our ancestors first came to this country, and sacrificed their ease and comfort to establish churches in the wilderness, how many and various were their hardships? How often did they suffer under frowns of Providence, and how severely were their faith and hope tried? Yet, in all these instances, God was preparing his people for success and prosperity. So in most of the modern attempts to send the Gospel to the heathen, the discouragements, which at first presented themselves, have been overcome by zeal and perseverance. If the Moravians had yielded to the discouragements, of which they experienced a great variety, they never could have had, as they now have, one hundred and fifty missionaries, some of them in the most inhospitable climates, and *twenty thousand* hopeful converts. If the Missionary Society in England had given over their labors, at the loss of the ship *Duff*, they never could have had, as they now have, missionaries at twenty different stations; nor could they receive, as they now do, most gratifying intelligence of the progress made in communicating instruction, and of conversion from idols to Christ. If *Zéingenbalg* and his associates had been deterred by temporary hindrances, they could not have planted the Gospel more than a century ago, in southern India; nor could a long succession of missionaries and pastors have ministered to the churches, whose light has shone in that region with double splendor, in contrast with the surrounding darkness.

In estimating the success of missionaries, we must regard the stage of the mission, the difficulties to be met in the beginning, the value of an establishment among the heathen, and many other things, beside the number of converts made by the personal exertions of the first laborers in a new field. The man who shall learn a new language, conciliate the regard of even a few natives to the cause in which he is employed, add facilities to the acquisition of the language, begin a translation of the Scriptures, and prepare the way for others to labor with greater

advantages may eventually, be the instrument of bringing more souls to heaven, (though he should never be so happy as to see any fruit of his toil with his mortal eyes,) than the most honored servant of Christ in a Christian country.

They who urge against missions to the heathen the small immediate success, which usually attends the first attempts in a new region, would do well to consider, that without beginning there can be no progress,—without a progress no consummation. And shall there never be a beginning? Will Christians fold their hands, and leave the heathen to grope in Egyptian darkness, without an effort to enlighten them? Or, if this melancholy determination is not allowed, when shall the beginning be made? Can a more favorable time to institute new missions ever be expected? If this favorable crisis, when the Christian world is awake on the subject, should be suffered to pass away unimproved, who can ensure the return of another? But it will not pass away in this manner; it has already been seized by multitudes who will not relinquish the object. In regard to many missions, the beginning is past; the progress is cheering beyond expectation or hope; and a glorious consummation may be reasonably anticipated.

To those who allege, that little has been hitherto done in the great work, it may be replied, that, in most instances, quite as much has been done, as was expected by any man, who considered the means employed. In some instances, more has been done, than the most enthusiastic ventured to hope. Who would have dared to predict so salutary and speedy a change, as has been experienced at Bavian's Kloof and Bethelsdorp in South Africa, by the wild, ferocious, and besotted Caffres and Hottentots? From a state of the most deplorable ignorance and brutism several hundred families of these degraded people have been delivered by the preaching of the plain truths of the Gospel. Industry has taken the place of vagrancy; honesty the place of fraud and theft; cleanliness and decency have been introduced where the most sordid

and loathsome habits prevailed; the love of Christ has been shed abroad in hearts, which had been the residence of stupidity, sin and guilt; and the Christian graces and virtues have supplanted the selfish, malignant, and sensual passions and vices.

When Carey planned and entered upon a mission to Hindostan, about twenty years ago, he did not believe it credible, in his most sanguine moments, that his own eyes would ever witness such a progress as they have already witnessed. It appeared to him an object worthy of the most strenuous labors of a whole life to translate the New Testament into a single language; an object, which, if he might live to accomplish it, would furnish ground of everlasting gratitude and praise to God. What then must be his emotions, to see translations now carrying on in ten languages, in an establishment of which he was the founder; to see the publication of the New Testament in several languages, and a third edition of the whole Bible printing in one? What ought to be the emotions of Christians generally, while beholding these things, and the kindred efforts of other individuals and associates aiming at the same great end? How animating the thought that translations of the Scriptures are commenced in thirty Asiatic languages? Though we have to lament the early death of a Leyden, and a Martyn, yet others will be raised up to supply their places, and complete their benevolent designs.

The progress which has been made in obtaining a knowledge of the religious character of the Asiatics and of the necessary qualifications of a missionary; in ascertaining the manner in which many classes of the heathen are disposed to treat Christian instructors; and in establishing the fact, that the great doctrines of our holy religion produce their proper benign effects, wherever preached in simplicity,—may be regarded as highly important and satisfactory. The most common and popular objections to missions are found to be utterly groundless; and the day seems to

Have nearly arrived, when, with all *who love the Lord Jesus Christ in sincerity*, there shall be but one opinion on the practicability and duty of engaging in missionary enterprises.

Are we to reason, and act, as though all these advances were unworthy of consideration? Is the progress already made to be accounted as nothing? Is it nothing, that missionaries are stationed in New Holland; at many places in Hindostan; in Ceylon; at five or six places in Africa; in Tartary; in South America; in Labrador and Greenland; and in the islands of the Pacific ocean? Is it nothing, that such a man as Dr. Buchanan has travelled, and published the result of his researches, in order to show the progress of Christianity in the east, and to press upon Christians the duty of activity in this great work? Is it nothing, that the caverns of the Inquisition at Goa have been thrown open, and the wretched captives suffered to go free? and that this victory of religion over superstition has been achieved in consequence of the benevolent attempts to extend the light of the Gospel to Asia? Is it nothing, that we are enabled, by intelligence received while we are writing, to celebrate the triumph of the friends of missions in the British Parliament? a triumph which unbars India to the missionaries of the cross? Is it nothing, that the executive government of Great Britain is strongly in favor of communicating religious instruction to sixty millions of Asiatic subjects? Is it nothing, that the voice of the English nation was raised, in the course of three mouths, to a louder note of intreaty in favor of sending Christianity to the east, than it had been raised for a century past, on any moral or political subject whatever, not accepting the abolition of the slave trade for which the nation struggled twenty years? Is it nothing, that nine hundred petitions loaded the tables of each House of Parliament, signed by nearly half a million of individuals,—a greater number than ever before offered petitions in their own hand-writing, for one common purpose, to any government on earth? Is it nothing, that

these petitions flocked together from every part of England, Ireland and Scotland, as if moved by the same impulse; that they were every where encouraged by the wise, the considerate, the benevolent, the pious; and that their success was earnestly desired by all classes of persons from the prince to the peasant, from the learned divine to the amiable child?

(To be continued.)

The Close of the Year.

THROUGH the mercy of a holy God, we are drawing to the close of another year. Many of our acquaintance, and thousands of our fellow-men, who began the year with as favorable prospects of seeing its termination as any who now survive, have finished their earthly course, and have appeared at the bar of God. Great are the changes which the passing year has produced, some of which will be attended with consequences lasting as eternity.

The interesting events of the year, now bidding us adieu, may be viewed in reference to ourselves, to our friends, to our fellow-men, and to the church of God. There are very few who can say, this year has not been productive of most important events to themselves. Such a portion of our season of probation, on which our immortal existence depends, is irrecoverably past. In the lives of all who enjoy the means of gospel instruction, there are, undoubtedly, certain points, on which turn their moral character, for all their future existence. Those who ever close with Christ, who renounce their enmity to him, for the love and service of holiness, do it at a certain time. Though the instances are few in which the mind can ascertain the precise moment of this interesting period; yet there is such a time in the existence of every one, who from a course of steady departure from the divine Saviour, becomes a humble friend of the Lord Jesus. It is equally true that there are those critical junctures in the lives of those who will be finally lost, which de-

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side their eternal ruin. These eventful periods of the immortal existence, it may not be very easy to point out, yet every attentive observer of his own character may determine some of them with a good degree of precision. They are times, when the mind yields to the power of temptation, while the conscience clearly sees the wrong and faithfully remonstrates; when the precepts of God are distinctly contemplated, and that inclination which invites to a plain disobedience, is obeyed; when the tender instances of parental fidelity or gospel ministrations, believed to be sanctioned by divine precept, and to flow from an affectionate tenderness, are disregarded; when voluntary vows, made in the face of heaven, and made as a condition of receiving providential blessings, are deliberately neglected; when covenant engagements, in which every power of the soul has sworn fidelity, are voluntarily violated; when the mind has an awful sense of the immediate presence of a holy, omniscient God, convinced of what would be pleasing to Him, yet taking the course of disobedience and transgression. Such events in the lives of the finally impenitent, will probably be viewed hereafter, as the turning points, on which the destinies of eternity are suspended. The reason that they are such, is, not that probation then absolutely closes, but that in consequence of such voluntary and deliberate engagements in the service of sin, the heart becomes hardened, the means of grace become inefficacious, the strivings of the good Spirit of God with the conscience grow feeble, and all the passions of wickedness receive renewed strength. The truth of God, flowing through the irresistible eloquence of Paul, brought the mind of the Roman governor to an awful pause; with trembling solemnity he resolved the question, shall I like Paul become a disciple of Jesus, or continue in the indulgence of sense and the service of sin? Hell and heaven were before him. For the present, heaven must be disregarded. His eternal allotment, probably turned on that decision.—Pilate saw his Lord before him, his conscience assured him that

he was true, his aspect was shrouded with divine glory, he informed him who he was, and the governor was faithfully admonished of his danger; yet the love of the world and the deceitful charms of sin, rushing upon his mind with all their force, induced him to condemn his innocent prisoner and deliver him to death. The awful turn of his eternal character was now arrived, and it was soon decided.—Events equally interesting and transient, have determined the eternal moral standing of characters of an opposite description. Abraham is directed to offer his son, the son of his hopes, upon the altar of sacrifice. All the feelings of a father and the hopes of the church plead a non-compliance. The divine command is unconditional. The Patriarch's decision is made; he binds the victim. *By myself have I sworn, saith Jehovah, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee.*—Some of the early martyrs were chained in an iron chain at Lyons and burned over a slow fire. With all the instruments of suffering before them, they were informed that if they would abjure Christianity, and sacrifice to the gods of the empire, they should be discharged. They could not but reflect that if they rejected Christ now, they might afterwards have opportunity for repentance. But they saw that the period had arrived which should try their fidelity, in which they were called to witness for their Lord. They advance to the conflict, and their names are noted on high.

In view of these truths, it is deeply incumbent on every individual, in the review of any past period of human life, particularly in the review of a closing year, solemnly to enquire whether he has passed any of these eventful periods of his probationary state which may determine his eternal portion. The present year has produced such events with many. Some have closed with Christ, and have taken him as their only Saviour. Some have performed those trying services of fidelity for him, which determine their character for

eternity. Some, who yet live, have deliberately taken those courses of iniquity, which they will hereafter contemplate as having fixed them in the broad road of endless destruction.

At the close of the year we may profitably reflect on the dealings of divine Providence with us in reference to our friends. All human ties result from the divine appointment; God knows their strength, and that they govern all the tender movements of the heart. In the mercies and afflictions which he sends upon our near connexions, he is directing our minds to himself, he is calling upon us to contemplate his character, to consider the design of his dealings, and to be instructed by his voice.—The events of Providence are peculiarly calculated to illustrate the divine character, and they faithfully corroborate the testimonies of holy scripture concerning God. The same is our God, in whom we live, to whom we are to account for all moral conduct, by whose pleasure our future being is to be appointed. In those events of his providence, in which he comes near to us, he shows us the greatness of his mercy, his displeasure at iniquity, the terrible-ness of his justice, and the certainty of its execution. By all the persuasives of his mercy he invites us to renounce sin and follow him; by all the terrors of his justice he warns us of the fatal dangers of iniquity.

As members of the whole human family, all of whom are ever under the guidance of heaven, we cannot be indifferent to the events of divine Providence, with which they are deeply affected. We have seen the present year calling all Christian nations, the whole of what is usually denominated the civilized world, to the conflict of war. No independent nation has been permitted to stand aloof from the scene. The conflict rages in all quarters of the globe, with an energy of strength never before witnessed, and with a ferocity apparently insatiable. War in all its forms, is God's sore judgment. Verily, the present is a day of the divine vengeance. The name of God has long been forgotten, Christ Jesus and his holy gospel

have been long neglected, the church has been hated and opposed, Zion has been despised. Israel's God is awaking to the execution of his threatenings. The voice of those that were slain for the word of God, that have long cried under the altar, saying, *How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?* seems at length to have been heard. Have we not reason to fear the performance of the divine answer to the trembling prophet? *Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.*

These gloomy apprehensions are soothed by the recollection that the Church yet lives, and that Zion's God is still on the throne. While, in the present year, we have seen infatuated millions rushing on to the gulph opened by the sword of slaughter, we have also seen divine grace enlarging the church's borders, the Holy Spirit accompanying the truths of the gospel with a divine energy, and, by the efficacy of sovereign mercy, many immortal souls commencing the eternal song. We have seen Christians deeply impressed with the necessity of conveying the blessings of the gospel to the destitute, and of laboring and praying for their success. We have witnessed the extent of this impression, and the unanimity of these exertions, to a degree that compels us to ascribe the effect to the interposing grace of God. Before the efforts of obedience and faith, the obstacles which timidity has long beheld to the dissemination of divine truth, surprisingly fall. Every effort affords new encouragement to labor for God, and for the fulfilment of his promises.—These events are cheering indications that the day of the church's travail is near its close. We discover the dawn of its rest and prosperity. The mighty struggles of wickedness are the struggles of despair; for shortly it shall be trodden under the foot of its holy Conqueror, who died to redeem his people, who rose to protect and rule them for ever in glory. N.

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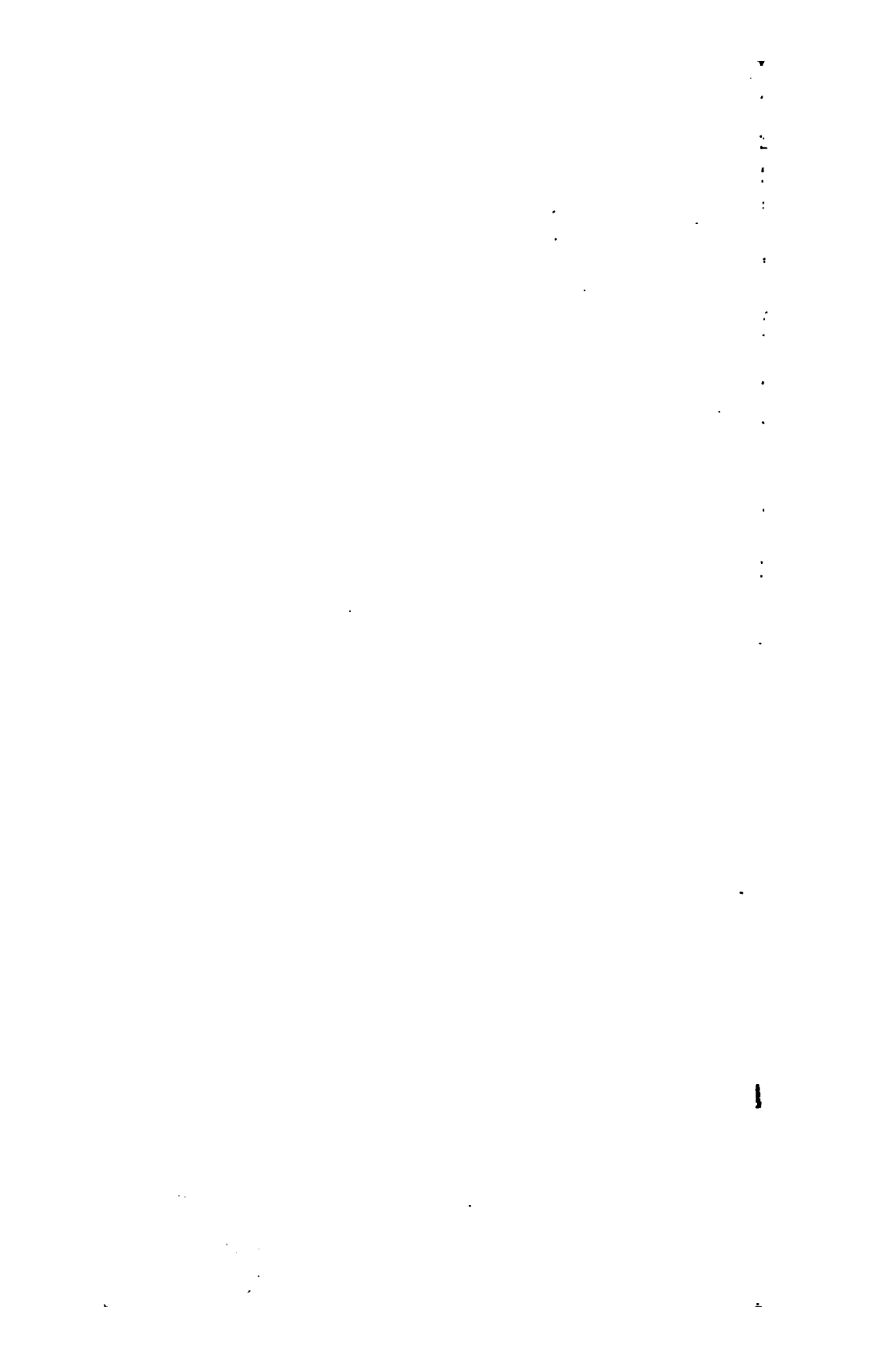
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